

(1) Seeing the European off. (2) Carrying the food across the River—after him. (3) The old chief Mugema with family and people: in the foreground the present of food for the missionary. (4) A Canoe on the Albert Edward Lake. (5) Porters at school in camp. (Taken unawares. The missionary did not notice until afterwards that those in the right-hand corner were praying at the close of their class.)

#### SCENES IN AN ITINERATION IN TORO.

# CHURCH MISSIONARY INTELLIGENCER

*A MONTHLY JOURNAL OF  
INFORMATION*

VOL. I

VOL. XXV. NEW

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1901





(10) Boy  
and

... Carrying the food across the River—after lunch  
... and people in the foreground the present of food  
... of the Albert Edward Lake. (5) Porters at school in ...  
... visit afterwards that those in the right-hand ...  
... as the close of their class.)

... IN AN ITINERATION IN TORO.

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VOL. LV.

VOL. XXIX. NEW SERIES.

“HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD.”—*Acts xxi. 19, 20.*

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THE  
CHURCH MISSIONARY INTELLIGENCER

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"AMEN."

A Meditation for the New Year.

THE old Hebrew word has passed unchanged into every language wherein prayer is made to the true God. But it has become more; it is a word of beginnings as well as of endings. On our lips it is a word of assent; on the Master's it is a word of announcement and authority. With it we close our petitions, our praise, our creeds,—with it He prefaces His counsels, promises, and warnings. The closing year has heard our "Amen" of thanksgiving, let the opening year listen to His "Verily, verily, I say unto you."

I. It was a frequent and characteristic phrase of His earthly ministry, carrying a message never more needed than in these last days, when the love of many seems to be growing cold and faith to be failing. Whether or not the Seven Churches of Asia, to whom the Apocalypse was first addressed, were selected to represent a chronological sequence, it is worthy of note that, in addressing the Angel of the last and perhaps most decadent of those Churches, the Lord takes this word, so full of the sacred memories of His own teaching, as a title for Himself. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." For Laodicea stands out for all time as the type of those who, owning His Name and professing His service, know little of the abiding Presence of the Master Whom they keep knocking and waiting outside the door—the people who live in a dream of complacent self-satisfaction,—who dread nothing so much as extremes,—who, with all their knowledge, are ignorant of that which is most worth knowing,—who, clothed with every luxury, cannot hide the shame of their naked souls, and cannot see Him Whose terrible warning still sounds vainly in the ears of lukewarm Churches. It is just for such the word thus consecrated has its most urgent message. In days of selfishness and vanity, in the strife of tongues, in an atmosphere laden with the microbes of spiritual pride and moral decay, the Church of Christ needs more than ever to let His "Verily, verily, I say unto you" sink into her deepest convictions.

(a) It is a word of *authority*, beyond which there lies no appeal—a voice which must silence equally the "Vox ecclesiæ" and the "Vox populi," and bind His people to instant and absolute obedience. In terms we do not question the authority. But do we always and implicitly accept it as supreme? Is it the first of the forces which influence our lives? Do we never yield to the asserted claims of other powers—as self-will, more or less assumed to be the Master's will; the weight

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of human opinion more or less aberrant from the Divine law; the shackles of prejudices more or less substituted for the liberty of "the faith once delivered to the saints"? Oh! for a return to the childlike spirit which cries only, "Speak, Lord, for Thy servant heareth." It was the disciple, admitted to the nearest intimacy with his Lord, who always recalled that double "Amen"; and so still in those who best know and most love their Lord the sense of His authority, and the consciousness of its supremacy, will ever be the strongest and most fully expressed.

(b) It is a word of *affirmation*. There is no "Yea and Nay" in Jesus Christ, as St. Paul reminded the Corinthians. "For all the promises of God in Him are Yea." And yet even to many of those words which the Father had given Him to speak, He adds the emphasis of His own "Verily, I say unto you," as though He would anticipate and quench every doubt that might spring up, startled at the very abundance of the grace they conferred. And how unspeakably precious are the truths which He thus affirms—as, among many, His pre-existence and His future return, His Divine Mission, His fruitful death, His resurrection life, and His eternal glory.

(c) It is a word of *encouragement* and *hope*. It seals the privileges of the new birth and the new life. It assures the answer to true prayer. It opens to the believer the sources of supernatural power, and rewards his obedience with sure and far-surpassing bounty.

(d) It is a word of *warning*. It enforces the inevitable law of retribution, and the certain consequences of neglected privilege. It foretells the betrayer's guilt and the disciple's fall. It emphasizes the bondage of sin, and closes the door to all who refuse to receive Him as a Saviour.

And this is His answer to all the problems that may perplex us, all the dangers or difficulties that may beset us in the coming year. Judged by human sense the prospect is dark. But not for the sheep whom "He calleth by name and leadeth them out." "He goeth before them, and the sheep follow Him, for they know His voice." And it is that strong voice which has said to them, "He that followeth Me shall not walk in darkness, but shall have the light of life."

II. So His Amen calls for the Amen of His people; ours grows out of His. St. Paul has expressed this finely in the passage already quoted, the sense of which is given more exactly by the Revised than by the Authorized version. "For how many soever be the promises of God, in Him is the Yea: wherefore also through Him is the Amen unto the glory of God through us." So that all His Amen has promised, our prayer may claim; all His Amen has announced, our faith may grasp; all His Amen has enjoined, our love may obey. Consider what this means.

(a) Its largeness. What treasures of wisdom, what filling by the Spirit, what victory over sin, what strength to endure, what transformation of the weak, ignorant, selfish being unto the very character of Christ.

(b) But consider, therefore, the limitations implied in our Amen, as it follows His. Is the servant greater than his Lord? Are we to expect freedom from pain, and hardship, and sorrow, from misunderstanding

and reproach, which for our sakes He would not refuse? Yea, the more closely our Amen responds to His, the more perhaps it will be that we shall be called into that fellowship in which we are partakers of His sufferings, so that when His glory shall be revealed "we may be glad also with exceeding joy."

For once more the Church, waiting on her Lord and witnessing to the world, as seen in Apocalyptic vision (Rev. xxii.), shall hear the voice of the Coming Bridegroom, and once more it will be her joy to cry, "Amen, come quickly, Lord Jesus." And with such an "Amen" her prayers, like those of David the son of Jesse, will be ended, exchanged for the Amen of eternal praise, as the old song rises again, "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious Name for ever. And let the whole earth be filled with His glory. Amen and Amen."

H. E. F.

### SOME TRIBES OF SOUTHERN NIGERIA.

By the Right Rev. Bishop JAMES JOHNSON.

**S**OUTHERN Nigeria, hitherto and for a long time known as the Oil Rivers Protectorate, includes all that territory which is between the Benin River on the west and the Cross River on the east. Within this territory lies the Ibo Country, through which the Niger River runs. There are two sections of this country, the Upper and the Lower. Within the Lower, and on its coast-line, are those districts which constitute the Niger Delta Pastorate. The interior part of this section contains several large and important districts, among which may be mentioned Bende, Aron, Elugu, Abaja, and Ibibio, &c., and it may be described as the Isuama division. The language spoken in this Lower section is so dialectically different from that spoken in the Upper, that the respective peoples do not understand each other, and translations made for the one are of little or no use whatever to the other. This interior has been very largely denuded of its inhabitants through the great trans-Atlantic slave-trade of the past and through the continuance and increase of the inland slave-trade since the suppression of the former. The enslaved and deported people of this section compose very largely the population of the coast Ibo district, New Calabar and Okrika, just as large portions of that same people, in the early years of last century, formed a very considerable section of that motley population of ex-captives that made up the general population of the Colony of Sierra Leone, and especially of its Ibo section, which was, next to that of the Yoruba, second in numerical importance, status, and influence.

In spite of the presence of the Gospel on the coast-line since 1866, the interior has remained unevangelized. Indeed, it had never been visited by any Christian missionary, European or Native, before I went thither in the spring of 1902, accompanied by the Rev. H. S. Macaulay. This was mainly because of the unwillingness of such of its leading places as Bende and Aron to allow the entrance of any European or



foreign Native into it. The motive for this unwillingness was fear: fear lest thereby the position of middlemen traders between the European traders on the coast and the general interior people would be lost; lest it should lead to interference with the slave-trade, the only industry followed by Aron; lest a gradual diminution of the terrorizing influence inspired by the fame of the power of its tribal deity known as Aro-Chuku should be diminished; and, perhaps most of all, fear lest it should bring about the eventual loss of the independence of the Native Government. As late as 1900, European travellers from the coast, Government officials and others, reaching and entering Bende were, under the influence of Aron, driven out of it; and a journey into the interior by any other than a native Ibo from the coast was extremely perilous, and even for such a Native it was, besides being very expensive on account of the extortionate demands and cupidity of chiefs, often risky because of the wild and turbulent character of irresponsible young men.

Some time after I had entered upon my work in the Delta district in 1901, I conceived a desire to visit this interior and make its acquaintance, with the object of promoting mission extension amongst Ibo-speaking people by agents of the Delta Pastorate. The coast-line offered no further room for extension within its narrow limits, and it occurred to me that when the Government Proclamation of two years ago prohibiting the continuance of the slave-trade and the slave-holding system within the Southern Nigeria Protectorate—the trade and system on which the coast had mainly depended for the growth of its population—should have full scope given to it, and the system should have ceased to exist in reality as it has done in name, there would be a considerable emigration of people from the coast districts into the interior, their original home. It therefore seemed to be our wisdom to anticipate this and seek to acquire a foothold in that interior now and strengthen ourselves in a district whose importance would eclipse that of the coast. I found out afterwards that Archdeacon Crowther had been meditating a similar visit, but that illness had compelled him to forego the purpose for the present. When, in November, 1901, the Rev. J. Boyle and myself visited several of the chapels in the markets of the eastern coast and creeks, I decided and attempted to make the journey then. But upon reaching Akwete, one of the remotest coast towns from Opobo, where a British Consulate has been established, I learnt that it would not be safe to go beyond fifteen miles from it because of the insecurity of the roads, and because a British Expedition was expected to arrive soon and march against the interior, the report of which had produced a considerable ferment among the people.

The counsel I received was justified by an unexpected attack a few days after upon Ubago, an interior town in treaty relations with the British Government, on the part of Abams and Arons together, and by a ruthless massacre of about 800 women and children on the early morning of November 20th, a time when women and girls are usually busy about their houses doing the necessary cleaning and going to and returning from neighbouring streams to bring water home. The rest of the inhabitants fled away helter-skelter from the town, some to

other towns and villages, and some to hide in the narrow creeks and swamps across the river. We came into contact afterwards with many of these fugitives in some of the villages we visited. The British Expedition was soon on the scene of the massacre, and after the very dastardly and cruel wrong done to Ubago had been avenged, it marched into the further interior against both Bendes, Arons, and Abams, the latter of whom were mercenaries to the two former, as they had always been before to the country generally. These were conquered and their districts taken with a comparatively small loss of lives on either side, the enemy accounting a timely submission to superior force the better part of valour.

Learning, on the close of the second Niger Delta Church Conference, held at Opobo in February, 1903,\* that the way to Bende was safe, I resolved to renew my attempt from that point to visit the interior, taking with me this time the Rev. S. S. M'Carthy, Pastor of St. John's Town, as my travelling companion. Leaving Opobo on the 24th, in a canoe provided for us by some of the trading members of the Opobo Church, with a supply of a number of men to serve us as porters, and some articles suitable for barter and for presents to chiefs and others in the country as a mark of their interest in the proposed visit, we arrived at Akwete at noon of the 25th.

The complement of carriers needed having been made up with the kind assistance of the European Commissioner, Mr. Palmer, we left Akwete on the 27th for the interior. The distance travelled from Akwete at one end to Aro-Chuku, bordering on another end, was about 110 miles as the crow flies. The road, fairly good and direct at the earlier stage, became afterwards very serpentine, running sometimes through a comparatively thin bush or a cultivated field, and sometimes across some rather steep hills on which at times, from the nature of the soil, it was not easy to have a firm foothold, and becoming at other times a very narrow pathway between the two sides of a precipitous piece of land. For many miles and throughout the Akwete and Aba districts, the aspect of the country is that of a plain. Further on and in the Ingwe district it wears that of a slightly undulating country; and in the Bende district it is often distinctly hilly, Bende itself being said to be about 1,500 feet above sea-level. The country is destitute of forests. Its surface is covered with a thin bush, where there has been no cultivation. Oil-palms, standing not in clumps but generally singly, are scattered over it. Bamboo-palms are to be found in clumps in the marshy sections of the Aro-Chuku district. Cocoa-nut palms, the milk or wine from whose fruits is often such a refreshing drink to thirsty travellers, are strewn over a considerable portion of the road-sides. We scarcely halted anywhere in our journey for a little rest during the day when our men did not, with the permission of some of the villagers or other people about, scale the trees and hurl down their young milky fruit in large numbers, and now and again the village people, coming to greet us and bid us welcome, presented us with them. The soil is loamy; sometimes it is more clayey than otherwise, and

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\* See *C.M. Intelligencer* for December, 1903, page 897.

occasionally it is gravelly. Hills of clay may sometimes be found on a traveller's path, with footholds dug out in them for convenience when the descent is precipitous.

Both the Akwete, Aba, and Bende districts are plentifully supplied with good drinking-water; but the Ingwe district is altogether waterless. Pathway rain-water floodings, rushing generally into large uncovered pits, supply the inhabitants with much of the water they use for drinking and cooking and ablution purposes. The look of the water is commonly uninviting on account of its sedimentary character. Supply runs short often before the rainy season is over; and this may in some measure account for a large and free use of the water furnished, when tapped, by a tree known in Yoruba as *aga*, and bamboo wine. The scenery everywhere is beautiful, especially in the more hilly parts, where villages are often found nestled amongst groves of palm, coconut, and banana trees, with their branches waving gracefully over them. Bridges across streams are everywhere of a very primitive character, but some over broad streams and upon high banks reflect some credit on the people.

Towns, as we commonly understand the term, do not exist. Households live in compounds. A compound may contain from fifty to 500 or 600 persons and even more, freeborn and slaves together all being members of one household. These compounds stand at a distance varying from a quarter of a mile to a mile from each other, the intervening space consisting often of bush. Each compound has a chief of its own; and when a household is very large he is assisted by sub-chiefs, and almost every chief or other important man's house has a reception-room connected with it for the entertainment of visitors. The walls of houses are generally from six to eight feet high. A club-house, made up of three side walls and a large open front, with mud banks and other mud erections for seats and some ornamentation about it, is a feature to be noticed in every compound. Here members of the household hold their meetings for the settlement of family and other matters. These compounds are scattered over the whole territory; and the compounds forming a district profess to own a king over that district.

The people are generally barbarous, wild, and savage, and are scantily clothed. A yard or two of some coloured European handkerchief-cloth around the loins and reaching more or less to the knees commonly make up the dress of either a man or a woman; the latter now and again adding ankle or foot copper or brass rings as ornaments. The head is with both men and women always exposed, and when not clean shaven, the hair is cut very close, except among the Arons, whose women glory in a plentiful supply of hair and are usually at no small pains—sometimes with the help of a thick paste—to dispose of it in such wise as to set themselves off. Boys and girls go about uncovered, the latter, and occasionally big boys also, wearing waist-beads, and this with an air of innocence and indifference that hardly fails to remind one of those days when a sense of shame, a result of sin, had not led the first parents of the human race to resort to a garment of fig-leaves for a covering of their bodies. Skin-painting is very general with the female class. Much pains are taken with it. Patterns are generally simple, but the

work is always well and neatly done, and it often shows that the painter is not without some skill and taste. The temples and sometimes the forehead also are with men and women commonly tattooed lightly.

The people are agricultural, but the country is not extensively cultivated, the great distance from the coast market-towns and the absence of suitable means of transport limiting their efforts in this direction to furnishing the supplies for home consumption. Yam is the chief article of food; cassada and cocoa come next. The worship of the divinity known as "Njoku" is connected with the cultivation of the former. Yam-theft is accounted an offence of no ordinary gravity and as one committed against this divinity itself also, and is punished with death. The drudgery of field labour falls more upon women than upon men. The work of the latter is supposed to be over when a bush has been cut down and cleared away for planting, and the obstructive roots of trees felled down have been dug up; but the digging of the ground and making of hillocks for planting the yam seed, hoeing the ground and keeping the farm clean, and also bringing home the harvest, belong to women and children; and in addition to this they have their domestic work to attend to. The work of planting and preparing the ground for cereals is entirely theirs, though a husband may occasionally be found helping his wife at it. Large numbers of women are often met going with their wares to or returning from their markets on the recurring market days, very many having to journey many, many miles for the purpose; and it is not an uncommon thing to meet with a woman carrying on her head a heavy load, followed by a man travelling with her as her escort and carrying only a walking-stick in his hand or a gun on his shoulder; or a mother in a field, digging, planting, or hoeing, having her baby about her or placed in the shade of some tree, and now and again leaving off her hard task for a while to attend to the wants or hush the cries of the little one, and this too, it may be, on a very hot day. The Ibo woman reminds one of her very industrious Yoruba sister, though the latter is not so severely taxed. She is regarded as having more "character" than the Ibo man, and one may sometimes see a man trembling with fear where a woman is quiet, unexcited, and even courageous.

The male portion of the community is generally esteemed as idle, indolent, and lazy, disliking anything that savours of hard work. It is often extremely difficult to get porters from among them, especially when a friendly and well-disposed chief is not well off with a supply of men in connexion with his household, and often the British Government, which has established a Protectorate over the country, is obliged to resort to the practice of impressing men for service, keeping gangs of them locked up in guard-rooms against the time when their services may be needed. They are all adequately paid, otherwise, as matters now are, it would hardly be possible for the Government to get its work done. Some perhaps, and sometimes all, so secured may attempt and succeed in running away; then a fresh batch has to be obtained. This often causes much irritating delay to travellers. We came in for a share of this experience, in the Aba district especially, and that in spite of the active assistance

given us by a Native Government official who had had instructions from his chief to facilitate our journey up-country.

The presence of the British military in the country, the humiliation of conquest, the blackmailing resorted to by soldiers when they are out of the sight of their superior officers, and other iniquitous demands frequently made on them, and sometimes even by their own countrymen who are employed by the Government as Court servants, have greatly terrorized the people. It is a most common thing to find individuals or companies of men or women, small or large, dash into the bush, regardless of consequences to themselves, in order to escape ill-usage as soon as they see some European or foreign native travellers coming towards them; or to see them trying to stand out of the way to leave room for the travellers to pass by on a somewhat small and narrow road, trembling as for their lives and scarcely able to return a salutation. Often I found it necessary to beckon these frightened people back from their flight, quiet their fears, and assure them we were friends and not enemies. This serves to suggest to one something of the general sense of insecurity under which the whole country has existed from tribal warfares and the slave-raiding that has been everywhere so prevalent. It was distressing and heart-rending also to hear from some of the people a recital of their troubles and trials since the occupation of the country by the British military from the blackmailing of soldiers and Court officers, fear of offending the Government and causing more trouble to themselves thereby having generally prevented them from resisting these men. On one occasion a party of five very elderly men, who waited upon me with their complaints at a village where we had halted for the night in the course of our journey and where I had preached, remarked, in reference to the blackmailing from which they and their people had suffered, that death from the bullets of British soldiers would be preferable to the very miserable life they had been living since the conquest and occupation of the country by the British military force and the introduction of British rule. I am thankful to say that I was able, on another occasion when a similar representation was made to me at Bende by a deputation from some chiefs in the Abam district against Court officers, to get some of these miscreants before the European District Commissioner, who undertook to inquire into the matter and deal with the culprits as their crimes deserved.

Though the people are agricultural, yet they are not without something of the war element in them, fostered by tribal or township jealousies. British officers and soldiers even say of them that they scarcely know when they are beaten in a fight, and that when they are worsted at one point once and twice they would re-appear even a third time at that very point inviting to a fresh engagement. They pass for skilful stockaders and as adepts in the art of riddling a path with sharp pointed spikes against an enemy's approach.

Infant betrothals are common with them as with other African tribes, and marriages are earlier with them than with such people as the Yorubans, girls being considered marriageable at fourteen and boys from sixteen upwards; but the event does not usually carry with it the expensive ceremony and display commonly attending it in Yorubaland.



Human life is not much valued. Assaults with the use of deadly weapons and murders are very common. A young man, in order to get himself recognized as having attained manhood, must have cut off the heads of at least two persons, men or women, and exposed them to public view. Cannibalism, twin infanticide, human sacrifice, killing for witchcraft, and immolations at the graves of the rich dead and other important persons, are rife throughout the whole territory. The presence of the British military and a British Consulate has imposed some restraints upon these practices, but no one doubts that they still dominate the country. Cannibalism appears to have sprung up among them from a desire on the part of aggrieved persons to revenge themselves upon their enemies and satisfy themselves as to the completeness of their triumph over them, and also to testify their cruel joy over it by eating them up. Yorubans substitute for this the trampling upon the skull of a conquered and decapitated enemy, partly buried in a place where it would be possible for it to be frequently trodden upon. The frequency of the practice adopted by Ibos has led to an acquisition of a liking for human flesh which has come to be preferred oftentimes to the flesh of beasts. To gratify this taste, not only are living persons frequently fallen upon and put to death, not only are the bodies of fallen enemies on the battle-field dragged into the camp when possible and distributed, and not only is the butcher's knife frequently made to take the place of care and attention to a sick person, but dead bodies are also dug out of their graves for the purpose of being fed upon. During my six weeks' travel and sojourn in the district, several persons, tried, convicted, and condemned at Court for murder and cannibalism, were publicly executed. A country doctor attending a sick woman within his own premises, when called away to go and attend some other sick person at a distance, left an order with a brother of his, to whose care he had transferred the sick unfortunate, to the effect that if her case should prove too troublesome to him, he might relieve himself of it by putting the poor invalid to death, and this for feeding purposes; and this horrid deed the brother actually perpetrated by deliberately severing the poor woman's head from her body with a butcher's knife. The extent of this people's cruel indulgence in murders, cannibalism, and immolations of fellow human beings, and the glory they take to themselves from it, may be illustrated by the circumstance that when I travelled in the coast Ibo district in 1901, and visited in some of the places I came to the houses of some of the principal inhabitants, I found in some of them numbers of human skulls heaped together on scaffolds or strung together on a framework of wood and placed in some conspicuous place in the house or premises with the object of their declaring and proclaiming the importance of the householder, his lavish expenditure of human life at the funeral orgies of either his father or his mother, his prowess on the battle-field, or his manliness and the fury of his revenge upon his enemies. In a single house I counted about seventy-two such skulls strung together on a wooden framework.

The motive for twin infanticide is the idea that the birth of such children is an unpropitious augury for a country; that it degrades the mother and reduces her to the level of the brute creation, and also that

it places her conjugal fidelity in a questionable light. Detestation of these births is so great and severe that the twins are always put to death as soon as they are born, and in some cases the mothers of such children are expelled the town and left to live and die in a hamlet appointed far away from the town for such unfortunates, and under a prohibition of ever visiting it or walking to any neighbouring stream or the public market, or any road generally used by the public. They are regarded and treated as accursed persons, and as those to whom a near approach communicates defilement to others. I visited with the Rev. J. Boyle in November, 1901, a twin mothers' hamlet in the Azumirin district, and found there five women who had all been twin mothers, but who had had their children taken away from them and destroyed, and had since the birth of those children been reprobated by their husbands and expelled their town by the authorities. There was an old and very grey-headed woman among them. She did not remember how long she had lived in that hamlet, but she knew that she was a young twin mother when she was driven away from her home and sent there, and that she had lived there all her life since under the conditions mentioned above. They were all very sad. Tears fell from the eyes of one of them as I endeavoured to comfort them in their disconsolate state, and hold out to them some hope of a change for the better by-and-by, especially as the country was gradually coming under active British protection. This seemed to them impossible, and their looks asked the question despairingly, "Will this ever be?" Detestation and abhorrence of twin births is great everywhere, especially amongst women; and who can wonder at this since such births must ostracize them and condemn them for the remainder of their lives to a living death?

Immolations by the slaughter of a man's slaves at his death are intended for an acknowledgment of, and honour and respect to, his diligence in labour which had enabled him to acquire them and his other possessions; for a testimony to his Maker on his behalf respecting that diligence; for a supply of attendants to his spirit in the other world, and a continuance there of the services those slaves had rendered him on earth; and for provoking and exciting others to a diligence in labour similar to that of the departed. Hence the common practice, followed partly in Yorubaland also, of burying the dead within his house or premises, and burying with him his valuables in the shape of cloths and ornaments, &c., or taking portions of them out into a neighbouring field and leaving them there to perish, which is performed for rich persons and those of slender means alike; and on the Ibo coast that of breaking up any and every article made use of at a big feast had in honour of a departed one; or of leaving, as I noticed at Old Calabar, his house shut up with all things in it to undergo a gradual decay, this decay being regarded as the use of them by the spirit of the departed.

The people's religion is marked by a belief, clear and distinct, in the existence of the Supreme Being, the Creator and Ruler of the Universe. He is the Being particularly to Whom all their prayers, atonement sacrifices, and other offerings are generally made, and these are

commonly presented to Him without the intervention of a Mediator, and by being lifted up towards the sky whilst His acceptance of them is invited. He goes by the name "Chineke," a word derived from *Chi*, the Great or Supreme Being, and *eke*, the name of a particular market day in their week of four days set apart for his worship; or from *Chi*, the Great and Supreme Being, and *neke*, to divide or allot, i.e. the Great or Supreme One Who divides to us here our lots severally. But He is worshipped on other days also and more frequently than any imaginary deity. Some sections of the people speak of Him also as "Obasi" and "Kamalu," names which may refer to His attributes; but "Chineke" is the term in more common use. "Njoku" is an imaginary divinity, as I have noticed above, who presides over the yam produce. He is worshipped periodically, e.g., on the occasions of clearing of a field for yam-planting, on that of planting, and also of bringing home the firstfruits of the harvest, the priest of the town giving due notice of the time for each act of worship and setting the example himself. But even when Njoku is to be worshipped, Chineke must first be worshipped, He being the Lord Supreme, to Whom Njoku himself is both subordinate and responsible, and this even though it be the case that Njoku is to be worshipped at the family altar as a thanksgiving before new yam is partaken of by any.

Worship is sometimes paid to other spirits also, these being generally wicked and malevolent spirits whom it is thought well to conciliate to prevent their doing harm to any one. Offerings of a rather indifferent character, placed on the sides of a public road, suffice for this. "Chineke," the Supreme Being is not represented by any image. A neighbouring tribe, the Kwas, through some of whose villages we passed, though still lower than the Ibos, possess the same religious belief. They direct their worship most commonly to the Supreme Being directly, of Whom they also have no image; and they worship Njoku also periodically, copying the Ibos in this likewise. When, as I noticed at the entrance of one of their villages a large collection of offerings, some on the ground, others on erections, and a very young chicken suspended alive on a rope that bound a small tree to another at some distance from it, I asked some of the villagers what their object of worship was, and to whom these offerings were made, they replied with evident surprise at the question,—“Whom should we worship but the Being Who has made us and Who owns the world?” striking the earth with the palms of their hands out of reverence to the Great Being, and pointing their fingers to the sky as the place of His special residence.

Ibos believe, as I think the Kwas also do, in a future state, in the immortality of the soul, in the existence of a place of bliss in the great hereafter for the good, and which they speak of as "Eligwe," the same word which is employed to denote the sky. They also believe in an abode of misery after this for the wicked. This is not designated by any particular name; but they pray that God may condemn all their enemies to this place. The wicked deeds of the wicked are believed to precede him.

In the course of our journey we came to Aro-Chuku, the Aro

which is devoted to, or is the child of, "Chuku," and which had, till the British Military Expedition of 1901 against the interior countries, been very famous from the divinity which goes by the name of "Chuku." This term "Chuku" is employed by Ibos in the Upper section of Southern Nigeria to denote the Supreme Being. But this is evidently not the case in the Lower section, where one constantly hears Him spoken of as "Chineke" and not as "Chuku," and this even in Aro-Chuku itself. "Chuku" then in this district is a term employed to denote an inferior divinity, but yet one of great power. We may often hear some places similarly named, e.g., "Umu Okoro," "Umu Ochi," and "Umu Araka," and the like, Koro, Ochi, and Araka being either the names of leading men when the towns or villages respectively named thus were established; or of persons famous for genius, strength, and military prowess, and other like qualities in the history of the general Ibo Country; or, as in the case of Aro-Chuku, those of some subordinate and inferior divinities.

There was nothing to be seen of the sacred grove where the divinity "Chuku" had been worshipped when I visited it, except the dense bush where it had been situated, at the bottom of a declivity of which ran a small stream held sacred to the god, and the *débris* of the sacred house and other erections on one of its sides, this *débris* being the work of the guns and matchets of the British soldiery. The sacred fish in the stream are also said to have shared the fate of the erections. The grove lay at some considerable distance from the town; seclusion and concealment having been sought for it, both to inspire dread and to remove from public sight and hearing the horrid spectacle of the cruel and frequent wholesale butchery of fellow human beings perpetrated there for ages in sacrifice to the bloodthirsty divinity, and the agonizing cries of the unfortunate victims. Offerings in the shape of goats, sheep, and other beasts, and money and cloths suitable for the purpose, had often been presented to it; but the offering of fellow human beings had always taken precedence of these. The divinity, besides being regarded as a sacred object of worship, was considered an oracle also, and kings and other important personages in such distant countries as Benin and Dahomey which had paid reverence to some great divinities of their own respectively, had, it is said, both worshipped and consulted it. The thought of the very large number of persons slaughtered here for many generations to propitiate an imaginary divinity cannot but be distressing, but there is relief in the knowledge of the presence now of the British Government in the country, exercising protection over it and endeavouring gradually to put a stop to that and other like atrocities. Particularly is there hope in that the opportunity is now given to the Christian Church to preach the Gospel of the Great Sacrifice to a people who feel very strongly the need of propitiatory blood sacrifices to set themselves right with the Supreme Being, and who are always offering them to Him in the belief that they had offended Him by their sins, that He is angry with them, and that His sympathy with and help to them in their times of trouble and difficulty are an absolute necessity.

Inquiries referring to the history of the worship of the dreadful divinity and the rites and ceremonies connected with the worship and other like matters only elicited the reply that it was not possible for any one of them, the lay class, to answer them, because knowledge appertaining to these things had been rigidly kept away from them by the official priests, who had all been deported as political prisoners by the British Government to Old Calabar, and that the information desired could be had only from those of their sacred order. One of the uninitiated who had, at the request of his chiefs, been my escort to the grove, praised to me and my companion the great power of the divinity; but he had no reply to the question, "If the divinity was so powerful a being as you say, how was it that it was not able to prevent or effectually resist the destructive weapons of the British soldier, and the violation of its secrecy and destruction of its sacredness by him?"

African Heathenism, too often spoken of by Europeans as mere fetishism or superstition, has certainly some very interesting and suggestive features about it. It was a revelation to me to find heathen tribes worshipping the Supreme Being, the Great I Am, Jehovah Himself, directly, and this frequently. I had noticed in Benin City that altars were erected and worship performed at them to Him by a heathen people who worshipped some other imaginary deities more frequently. But here are tribes, wild, savage, barbarous, and cannibal, that worship any imaginary deity but little, but whose chief and constant worship is presented to the Most High God, who have no images of Him, and who, with blood atonement sacrifices presented directly to Him, seek His goodwill. It is worthy of notice that whilst Yorubans, who are in their general ideas and social life far superior to Ibos, profess to worship no less than 401 imaginary deities and only on very rare occasions—and among one of the tribes, the Ijeshas, annually—show their acknowledgment of the Supreme Being as the great object of worship, the Being on behalf of Whom these inferior divinities are regarded as accepting the worship so constantly presented to them, and present worship to Him directly; and whilst Ados or Benins, who in contrast with Yorubans—to whom they are very closely related, both claiming Ife in Yorubaland as their respective original home—set up their altars to Him; the Ibos, who are far lower than and inferior to either Yorubans or Benins, constantly present worship directly and without the intervention of any imaginary mediator to the Supreme Being, and this, too, as to a spiritual Being.

There is evidently much in this heathen religious system that would, if known to him, facilitate the work of the Christian teacher, especially if he would recognize what is true in it, and seek with the use of it to lead the people professing this system to accept the Gospel with its higher teaching and higher provision for man's spiritual and moral needs.

Aba, Bendeh, and Aro-Chuku were our chief halting-places during the journey, and I had an opportunity at those places and elsewhere of preaching and speaking the Gospel to native heathen people frequently, and sometimes day by day in the open air, or in a club-house, or in private houses; and in their barracks or on parade-grounds to native

soldiers of the British army, these being mostly heathen Yorubans, or rather Oyos, Hausa Mohammedans, and a very small number of both Yoruba and Ibo Christians. Everywhere the story of the world's redemption and of the Great Sacrifice of Divine Love was listened to by the heathen Ibo people with much evident interest, surprise, and delight, especially on the part of the male inhabitants; and, following my advice, some young men that had heard me at Aro-Chuku, a town different from their own, which was in the Abam Country, and to which they had come as porters to the British Government Military Expedition, took the story home to their own people, with the result that some of their chiefs sent a deputation to me afterwards at Bendeh before I left the country, asking me to tell them also the good news which I had been telling other countries. A chief of a village hearing me preach would sometimes suggest, by either himself or a messenger, to the chief of another and a neighbouring village to ask me to tell him the good news which he had heard from me when I passed by him and which had gladdened his own heart.

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## THE PRESENT ASPECT OF MISSIONARY WORK.

Speech at the Annual Meeting of the New South Wales C.M. Association,  
at Sydney, April, 1903.

By JOHN R. MOTT, M.A., Ph.B.,

*Secretary of the World's Student Christian Federation.*

**I** ESTEEM it an honour and a great privilege to participate on this occasion in a meeting of one of the contingents of the great forces of the Church Missionary Society. I confess I am partial to that name, having had the privilege of attending the great gatherings in Exeter Hall, and meeting with that wonderful Committee of Salisbury Square from time to time; and also meeting representative Auxiliary Associations in Canada and elsewhere. I feel very highly the privilege which is mine this evening of again meeting with so many of the leading spirits of this great work of God. I have the duty, yet the pleasant duty, of conferring with the committees of the various missionary associations of Protestant nations, and I have often said on those occasions that I regard the Church Missionary Society as the greatest missionary society in the world, and by that I mean not what might at first appear. Not only the greatest in the field which it professes to occupy, in the number of works, in the volume of money which it gathers and disperses—surely it is greatest in these things—but more especially greatest in the emphasis it lays upon the essentials of success in a spiritual missionary enterprise, greatest in vision—and that is a gift of God—greatest in grasp of faith, and greatest in spiritual audacity or courage to seek to realize the vision. That is what I mean.

Now, you and I live in a generation—and I presume it is the first generation that ever lived of which we could say this generally—that does not apologize for this sublime enterprise of making Jesus Christ known to the ends of the earth. Not only does it not apologize, it believes in it with a depth of conviction, a sane enthusiasm, and a reality which have not characterized the belief to such an extent in any preceding generation. Now, that this is not a general statement, let me prove by giving a few evidences.

One is the fact that the missionary conventions of this generation are the

most representative, the most powerful, and the most fruitful gatherings of Christians in the various Protestant nations. The same could not have been said a generation ago.

The second evidence is the enormous increase in missionary literature. No preceding generation has had one tithe the available literature at its disposal that the present generation possesses. I have had occasion to speak about this with the leading publishers of America and Europe within the last few months, and they have assured me that the sales are greatly increasing year by year. Missionary literature is being read and circulated more advantageously and with better results than ever before.

To my mind a *third* proof that this cause is taking a hold on our generation is the increase in the scientific study of Missions. When I was a student the statistics gathered showed that there were only a few hundreds of students who were engaged in the systematic and progressive study of Missions. Last year we had six thousand students studying Missions. Notice what that means. It means the pondering of these books, the writing of articles on the subject, coming together to discuss them and debating the important questions of the work. It means, further, a more statesmanlike and intelligent leadership of these enterprises in the closing part of our generation by those who read.

The *fourth* proof lies in the increased and great volume of gifts to the cause. This is true, generally speaking, of the Christian world, and I am pleased to see that your own Association is no exception. I have not been able to think of another organization which can report so large a proportionate increase in its gifts during the past year. I congratulate you upon this. It should fill us with hope and thanksgiving to God.

Then again I see a *fifth* reason, and it is one that ought to convince us in itself that our generation believes in this cause as no other has done. Within the last sixteen years 3,000 Student Volunteers have finished their preparation in Great Britain, the United States, Canada, and Germany (only these four), and have gone forth to the various fields. It is the largest offering that the history of the Church records—by far the largest. What gives it added significance is that 100 per cent. more have sailed in the last eight years than in the preceding eight. The Archbishop of Canterbury [Archbishop Temple] said to me that few things inspired him with so much hope as this recent uprising of the men and women of our universities for the evangelization of the world.

My *sixth* reason is that the young men and women who feel called to spend their lives in the home field have come to realize that they have an equal burden and responsibility for the accomplishment of this task.

And I am constrained to add a *seventh* reason. The wonderful development of the cosmopolitan spirit—or, what I prefer to call it, the development of the world-wide spirit of Jesus Christ. Wherever I travel I find that the minds and hearts of people are broadening.

For these reasons, not to mention others, our generation believes tremendously in this task. This great work is the greatest work of the Church, it is the business of the Church and not an incident. It is the work by which the Church will be judged at the last, and *I maintain that it is the only sufficient reason for the existence of the Church.*

The need for this work is indescribable. It comes back to haunt me in the watches of the night. In the Anglo-Saxon world we have one Christian worker for every hundred people. In South America there is one Christian worker—that is, in the sense I understand the word—to over 38,000. In Japan I was told there are 100,000 Buddhists and Shintoists to every

individual Christian. In China I was reminded that there are nine hundred walled cities, with a population of 10 millions, as yet without a missionary. In China I have discovered only one medical missionary to 1,000,000 people. Taking every letter in the Bible to represent a human soul, it would take sixty-nine Bibles to equal the population of the world, and of this only a little more than the letters in the Book of Isaiah would be equal to the number of Protestant Christians in the world. When we state that there are 200 millions of Hindus and 60 millions of Mohammedans in India, nobody claims that they are Christians. How little statistics can explain the depth of need. In the Levant, where Christ worked, and His disciples laboured for so long, there is only one Christian worker to 100,000 people. In Africa, a vast section, including the Soudan, with a population of 60 to 90 millions, is left with only a few scores of Protestant missionaries.

An eminent Bishop said to me one day that there were on the earth 200 millions of people who lie down every night hungry in body. At the time I doubted whether he were correct, but now I believe that to have been an under-statement, and that sociologists accept it. But, sadder than that, let us remember there will lie down to-night 1,000,000,000 of people without God—without Jesus Christ—and without these the soul is not fed. Let us ponder this afresh. Think of these people living in darkness, steeped in idolatry and superstition, living under a burden of sin and sorrow, of shame and gloom, as they pass on to the tomb. And notice this part of it, that they do not have the power of resistance that we possess as the result of Christian environment and hereditary Christian ideals. They are fighting a losing battle. Without Christ, I say they are without hope. Men have asked, "Are not the non-Christian religions adequate to bring them home?" I used to think so. I honestly believed that these non-Christian religions had saving power, but I want to say to-night that, having studied these religions at first hand, I have been disillusioned. I have now no doubt in my mind upon that subject. I notice these religions are losing ground; judging them by the only proof that Jesus Christ has given us, by their fruits, they are a ghastly failure. In the provinces of Asia, Africa, and in Australasia, as I visited many, many monasteries, shrines, and temples, as I talked with priests and native students, and the devotees of these religions, as I beheld with my own eyes the injustices, the cruelties, the abominations practised by their adherents, deeper and clearer became the conviction that without Jesus Christ these nations are without hope. Without the law of God, these religions cannot nourish the soul nor satisfy the mind, therefore they are doomed. Christianity is not *a* religion, it is *the* religion. It is not going to share the world with Islamism, Shintoism, Buddhism, Confucianism; it is destined to prevail from the rivers even unto the ends of the earth.

Then, again, I remind myself that this is not a losing battle, and my heart is filled with hope. You might think I am pessimistic. That is the last thing which I trust is true of me. We are on the winning side. Jesus Christ has conquered death; God's Word still has power; prayer still removes mountains; the Holy Ghost is as able to-day to work miracles as in the days of Paul; and the last thing a Christian should be is a pessimist.

Let us take another journey round the world.

When I went to the Levant, I was entertained by a man who told me that when he first went there there was not a single Protestant Christian there. To-day there are 16,000 communicants and about 60,000 secret disciples of Jesus Christ. And that man still calls himself young, though his hair is quite white.



A friend of mine went out to Uganda, and on his return I asked him about the progress of the work. He said there were in that Mission 400 converts the first year, 800 the second, 1,600 the third, 3,200 the fourth, and 7,000 the fifth year, and ever since then the work has been proceeding with great strides. This is a monument to the power of prayer and heroic self-sacrifice.

On to India. On the occasion of my first visit I saw much to move me. I found that great movement among the lower castes. Looking at that movement carefully, I believe there is more of God in it than in any other movement. Even among the highest classes Christianity is gaining ground. Some people have said this movement will not spread to the Indian student class. But to-day a larger number of students are Christians than any other class of people in India. One in every twelve of the students of the Madras University is a Christian. I have seen men of the Brahman class coming into the Kingdom of Jesus Christ even as little children. As I said the other night at the University, and I am violating no confidence in now repeating it, I know personally hundreds of students in India who are secret disciples of Jesus Christ. They are convinced by their reason, but they have not yet the heroism to take the great step. But I believe the day is coming when there will be an enormous breaking out from the clutches of these religions among these people into the Kingdom of Christ.

On to China. Not long after I reached China on the occasion of my last visit I went to the Fuh-Kien Province. There they were experiencing a wonderful revival. Already they had had 5,000 baptisms, and there were over 15,000 inquirers. I was back there this year. The revival was still going on, reaching out into parts not before touched. I know of no other part of the world where there have been mightier works of God than in the Fuh-Kien Province. I have come to realize with solemnity that martyrdom is God's great way of getting deep impressions made in this world. People talk of Christianity having received a set-back in China. They forget that "except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," and to this day this law has been most marvellously honoured. Before breakfast on the day of my departure from the province, I went out to visit the tomb of Stewart, and to re-dedicate myself to this great task. Would that the spirit which animated men such as he would possess us all, the spirit of those who laid down their lives for this cause, and we would hold these so-called Christian countries for Christ in a way we never have before! Proceeding to Hang-kow, I found that there the people from all the districts around were bringing in their idols by the hundreds, in carts and barrows, to be crushed or burned. "The idols shall He utterly abolish." Since the massacre, the greatest revivals have taken place, chiefly among the students.

On to Japan. I might tell you that I did not find a student there who calls himself a Buddhist. Modern learning has knocked out the props of Buddhism. These men want Christianity. On my arrival the great forward movement had been in progress for some months. It still continues. I have been in countries where a city, or a University, or a certain class of people, were being shaken, but I was never before in a country where a whole nation was simultaneously being moved by the Spirit of God as in that island kingdom. In great and small cities, in all parts of the Empire, I found people inquiring the way to Christ, and thousands of them have found their way into His peace.

I submit these as only a few reasons to show that we have no right to be

pessimistic. They inspire us with renewed hope and confidence in this enterprise.

One hundred years ago there were no missionary organizations, and no Bible translated into foreign (heathen) tongues. No Christian colleges and universities, schools and dispensaries.

To-day there are 16,000 foreign missionaries and 160,000 pastors and native teachers, 5,000,000 adherents, and the Bible translated into 400 different tongues and dialects. Pessimism! There is no room for it in the Church. That Church which conquered the Roman Empire, which has reached out into every part of North America and Australia, is destined to prevail. "He shall reign from sea to sea." When He girds on His conquering sword, "all the ends of the earth shall see the salvation of our God."

But I would remind you of another side—that of our responsibility, enormously increased. It is our first duty to keep ourselves informed. If you and I would do the will of God we must know the things of God. If there is any place where the power of God is being manifested it is in Foreign Missions. The creed of St. Augustine has not been surpassed. "A whole cross for my salvation, a whole people for my staff, a whole Church for my fellowship, a whole world for my parish." We should give ourselves more to prayer. I believe this more than ever now. I do not trust myself at this time to let myself free upon this point, more than to say that everything vital to missionary enterprise hangs upon prayer. The raising up of the workers, the supplying of the money with purity of motive, the battering down of the walls of opposition, communicating the powers of the unseen world to the workers in the far-off fields. All these things depend upon prayer. If we want to have a work that will cause people to tremble and declare that God is in this place, "let us advance upon our knees." Oh! for some five hundred faithful souls, each to make incessant mention of this cause to God, and then would the showers of blessing fall on this thirsty earth!

We want to give more generously of our money. We want more heroic, more self-denying giving, which develops world-conquering power. Then we want to offer our lives to this blessed service. I congratulate you upon the increased offering of lives.

Henry Venn once said that if they would properly prosecute the work abroad they must have a proper basis at home. It required that every Christian should be in his proper place, and make his full weight count to do the task in the appointed time. What you and I do as our share of the work we must do quickly. Too many are so acting and so planning as though they had two generations in which to do their work. But there is an element of urgency in the last command of Jesus Christ which is sometimes overlooked. The people who are to be evangelized are living in this generation, the people who are to evangelize them are also living in this generation. Those who come after us cannot do it. Each generation of Christians must evangelize its own generation of non-Christians if they are ever to hear of Jesus Christ. The powers of evil recognize this. They only ask for one generation in which to do their evil work. Why should not the Church of Christ do *its* work in one generation? Let us quietly resolve, each one of us, that we will so act that if a sufficient number of Christians would act in the same way we would spread the knowledge of Christ over this whole world before our eyes shall close in death.

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## ON THE SHORES OF THE ALBERT EDWARD LAKE.

## A Tour of Inspection in Toro.

LETTER FROM THE REV. T. B. JOHNSON.

IN this country, so little marked by changing seasons (like summer and winter at home) or by other means of reckoning time (for days here on the equator are all of the same length, and of very much the same heat), going on *safari* or itineration comes as a welcome aid to keeping one's calendar in order and remembering how local events fall in with one's own personal history and the Christian era. Ever since going round Katwe in June last year, my boys have referred to this or that event as having happened before we went or after we went to Katwe; and now that we have made a second round, just a little over a year afterwards, it will give us a new epoch for reckoning from, and help to pigeon-hole events and remind one how the time is slipping by.

It is not often that the opportunity comes for a visit so far away from Kabarole as the Albert Edward Lake, and it is more than a year since any European from here has been able to go round. But the opportunity afforded by a temporary increase in our numbers here being a specially favourable one before Mr. and Mrs. Fisher's departure on furlough, it was with pleasure that I heard the *safari* drum beat and the yelling of porters as they filed out at the trot with loads on head in good spirits for a month on the tramp.

Our route was to be a little to the west of the main road running due south to Katwe, that we might visit villages on the outlying spurs of Ruwenzori, and then turn north-east up the long arm of the Albert Edward Lake, and again about due north through the great plain of the Toro plateau.

The object of the tour was to visit the native teachers for a general supervision of their work, such as a European alone can as yet give, till an increase in the native ministry among us (our one deacon was away in Uganda for ordination as priest at the time, and the new ones we have been so long hoping for had not yet arrived). In thus visiting the native teachers at their work it is possible to hear of and enter into their difficulties on the spot, and give them counsel accordingly,

stirring up the slack ones and cheering the persevering. In some places there were Christians of some years' standing to shepherd (though the coming of Christianity to Toro dates back only eight or nine years), whilst in others there were the newly-baptized to counsel and cheer, and (where they had persevered in reading since) to admit to Holy Communion for the first time. In some cases there was the need of solemn warning to those who were losing their first love and leaving their new faith, under the stress of sickness or trial, for their heathen practices and witchcraft of old. In other places were candidates awaiting baptism. Then the Christians themselves need organizing into little bands for the lengthening of cords and the strengthening of stakes, and for the gathering in of the surrounding Heathen. Amongst those Heathen where as yet no teacher had come, there was the need of a very simple kind of message going back to the very rudiments and explaining Whom Isa Masiya [Jesus Christ] is, and why He came to earth.

At all our camping-places we gathered together the people for service and teaching, and as often as possible made wide sweeps round to teach in other villages and leave if possible some germinating seed to spring up unawares after the passing of the sowers. It was interesting and cheering to find that in places where I had stopped last year they were often able to remember and answer questions on the points I had spoken on then.

To assist in this evangelistic work three young teachers came with me, who would often go from house to house inviting the people to come and hear, and share in the task of addressing them and take part in prayer, and on arrival in camp, after pitching the tent they would gather the porters together for reading and teaching, and very helpful they proved.

During the month we spent, roughly speaking, a week in each of four spheres of influence, gathering round four chief centres of work. The first was in the district round *Butanuka*, with its thickly-clustering villages on all sides,

in many of which teachers are at work, looking to the senior teacher at Butanuka as their vicar (an "unordained" one) for general supervision and counsel. The second was in the *Nyagwaki* district—a mixed population, partly Batoro, partly Bakonjo of the mountains, with a sprinkling of their neighbours who have taken refuge here from across the Congo State, within almost a stone's-throw of which we were sometimes marching. The third was in the district round *Katwe* (marked in the map in the Annual Report) and the northern arm of the Albert Edward Lake; also a mixed population, largely of fisher-folk and of strangers drawn for purposes of trade to the salt lake at Katwe. Whilst the last week found us tramping homewards over a broad, baking-hot plain, with little to be seen but occasional clumps of trees breaking the monotony of the tall jungle-grass through which the narrow path wound its way, but with ever on our left the shadowy forms of the great Ruwenzori Mountains so near at hand, yet only dimly discernible through the perpetual haze of the dry season.

I. But to go a little more into detail as to the condition of the work around the four centres. It was natural to expect that in the *district of Butanuka*, nearest to the heart at Kabarole, the pulse of Christian life would be beating strongest, and there was much to cheer day by day in the warmth of the greetings as we encountered a teacher at the head of his little band of readers, who had come out an hour or more along the road to meet us. The "road," by the way, was usually a little winding path or rut a few inches broad, worn by bare feet in the dense thicket, except on the main direct thoroughfare between Kabarole and Katwe, to which we could not often keep if we were to seek the sheep in the wilderness.

At times amongst the little company who came out to give a welcome were one or two whom I had baptized last year, but not infrequently the answer to the inquiry regarding others was that they had gone to serve their chief at the capital. Again and again I found this one of the great hindrances to the vigorous spread of the work. Instead of remaining—like the Gadarene demoniac when healed—among their own people to back up the teacher and be living witnesses of what the new faith

means—witnesses to emancipation from the old fear of evil spirits and the witch doctor, and to the new ideal of the Good Samaritan, the newly-baptized ones have hurried off to serve their chief in the more interesting work of his town-house. Usually it has been at the chief's own bidding, perhaps in his natural desire to have fellow-Christians around him, but not always apart from the desire (we often fear) to appear among his fellow-chiefs with a creditable following. Those who have read the Gospel and drunk in something of its spirit have naturally forged far ahead of the raw peasants in intelligence and capacity for service, apart from the new sense of fellowship with Christ. But in its bearing on the hastening of the Kingdom, the result of the removal has been that the candlesticks have been withdrawn from the surrounding darkness, and the hoped-for light has been lost, for in Kabarole, though we seek to keep them in touch with some class, they are practically lost in the crowd. The chiefs are coming gradually to take a more self-sacrificing view of the work, and as they usually respond very readily to any suggestions for helping it forward, perhaps in this case, too, "Evil's oft wrought for want of thought rather than want of heart."

In the district of which I write there are several villages which were once under a teacher, but in these days of dearth in the supply are now struggling on alone. The work in such villages was inevitably falling back, as far as the number who were reading was concerned, but for one bright exception. This was a village not much more than an hour away from Butanuka, but largely cut off from intercourse with it by a swift mountain stream, which, when in flood, becomes an impassable barrier. It was fortunately not very full when I went to visit it, and the sturdy headman, mounting me on his shoulders, and steadying himself in the swift current, with his stout stick and a companion by his side, carried me across in safety, though once a slip on a smooth boulder almost brought him down. Climbing the steep mountain-side up to the little church we found over 100 people assembled—a most attentive congregation, so eager to learn the new hymn ("Jesus calls us o'er the tumult"), and to hear a message from the Gospel, that I

promised to pay them a second visit by leaving my porters and making a detour on the march from Butanuka, where I was stopping. The village is the country headquarters of the big chief (Mugema by title) of the province, and he had come recently to collect the hut-tax of his province for the Government. He is rather an old man, who had long held back from making any advance towards Christianity, rarely being seen in the church, though often spoken to; but at the special daily services in the week before Easter of last year [1902] he was seen coming daily, and since then has evidently made considerable progress privately in his own home, and we hope that as he grows in knowledge the old customs will lose its hold and he will be led to take the decisive step. He was certainly encouraging his people to follow him, and there were between thirty and forty reading in the little tumble-down reed church, under the guidance of some of his own Christian boys. When I hinted at the contrast between the tiny church and his own capital round reed house, I evidently touched a tender spot, for he hastened to point out the fresh site that he had already chosen for a new and more seemly building for the worship of God.

When showing me his garden he was a good deal excited at the havoc wrought by the elephants, which have been a great scourge to the whole district, destroying the food, smashing down the plantain-trees, digging up the potatoes for the satisfying of their capacious appetites, and destroying whole plantations. He delightedly told me of the permission given him by the Government officer to shoot one, but when I said that he must make haste and hunt them, he answered, with a sudden change of manner, from violent gesticulation and shouting to a quaintly pathetic tone, almost suggestive of the request that I would stop and do the deed for him, "Timanyire okurasa" ("I don't know how to shoot"). With the prospect, however, of so large a haul, and such a sudden acquisition of wealth, he has been very few days in employing someone who does, and has deposited one of the huge tusks, weighing 70 lbs. each, with the Government as their share of the spoil. If he were only half as keen over driving away old heathen customs and gaining the "inheritance that fadeth not away," we should be

very soon announcing him in church for baptism.

Before I left he took me aside into his inner apartment to refresh me with milk and to ask me to visit his poor aged blind mother and pray with her, and one tried to bring to her a little inward light that she might have a glimpse of the King in His beauty.

But to return to Butanuka and its surroundings. It was cheering to find that in those villages where a teacher had once been and the people had started reading, service was being conducted on Sundays either by a Christian on the spot, or, where there was no such one, by a couple of Christians from the centre, whence also other Christians were going for evangelistic services to villages around that had never had a teacher. Since my return I regret to say that the centre has had its resources most severely taxed, the chief coming in here to Kabarole to celebrate the completion of his new mud town-house with a feast, and bringing with him the majority of the Christians. He has left only the halt and the blind and the women, and, though these remaining may hold the fort, their power of aggression is limited. In addition to which the senior teacher's time is up, and after nearly three years' work there and elsewhere without a break, he has just gone back for further training to Uganda. How the Butanuka Christians will manage to keep their work going it is difficult to see, for the removal of the teacher of experience from a big centre always causes a serious dislocation. Unfortunately this is not the only centre so suffering in these days, for within the last few weeks three of these senior teachers from Uganda have returned home on the lapse of their terms of service, with only one new one, and yet another is to go shortly, leaving us with only two of the old stock. We feel that it is a call to the young Church in Toro to deepen the channels, that the increasing flood of responsibility may be used to turn converted hearts to service with greater power, and that it may not simply overflow and be lost. But meanwhile we feel that, instead of our being able to occupy growing centres more strongly, the work in several districts is inevitably in danger of falling away, for a time at least, through the removal of the guiding head and heart.

II. Leaving the Butanuka district and its cheery warmth, we were very soon conscious of a change of atmosphere. In the second sphere, the *Nyagwaki* district, the thought to disturb was not a fear of a falling away, but the fact that the work amongst them (except in the case of the one centre at Kitabu) has not yet been begun. The population is sparse, and though the Bakonjo from the mountain heights are to be found side by side with the Batoro of the plain, the difference of dialect, features, and habits raises a considerable barrier to intercourse with one another, and the former are as yet untouched (except very slightly in the Katwe district).

At one place I found forty of these Bakonjo together in a little temporary encampment formed to shelter them whilst occupied in bridging a river for the Government. In turning in to talk to them I felt a little doubtful whether I should be understood, but was thankfully surprised to find them listening intelligently. One of them, after I had been talking about the Good Shepherd, said at the close, "Yes, but we are in the wilderness; we want a teacher." It would have been impossible, even if spare teachers had been forthcoming, to teach them much, as they would shortly be scattering to their respective homes on the mountains, and then it would have needed quite a large band of teachers to follow them; but as they seemed really in earnest about it, on reaching the camp I spoke to our headman among the porters, Yeremiya, a good, steady Christian, and he agreed to go back there and then and spend the week-end with them and rejoin us in the following week, overtaking us during our stay at Katwe. His place was easily filled by one of the Bakonjo, and he went back that same afternoon to try to teach them a snatch of a hymn or two by heart, and a little prayer, and the truth about the Saviour, that there might be created a hungering and thirsting in their hearts, and that they might perhaps go back to their homes to create among their neighbours a similar longing and prepare the way for the going of teachers later on. By their regularity and attentiveness in listening, the first thing in the morning, before going out to the forest to cut trees, and again on returning at night, they gave him good reason for hope, and he rejoined us at Katwe in good

spirits to report the result of his mission.

At Kitabu, the centre of influence in this district, the only place containing a Christian or that had ever had a teacher, but too high up on the mountains to be able to spread out its arms far enough to embrace much, there is quite a large Christian community of some forty baptized and many others reading. The teachers have recently left, and no new ones have yet arrived in their places; the reading, however, goes on daily under some of the more forward young men, and ten of them promised to go two by two for a week at a time to teach daily in a Bakonjo village three-quarters of an hour away. The suggestion was very readily taken up, and I have since been glad to hear, from one of them who has come in, that they have been carrying out the arrangement, and that since then they have also undertaken Sunday services in a village farther off. I baptized one young man here, who immediately set about taking his share with the others in the work. The wife of the chief, together with his poor, old, illiterate, but faithful mother, who could answer but few questions but was held in honour for her deeds, were admitted amongst others to Holy Communion, and it was a very happy Sunday that we spent amongst them.

III. Passing on to *Katwe* we found ourselves among a new type of people, the fisher-folk as well as the Bakonjo, around the shore of the Lake and its long north-eastern arm. The Batoro were still the predominant element, and it is amongst these that the work of the teachers is being done; but they have special instructions to make an effort to win the Bakonjo, and one young Mukonjo has reached as far as reading the Creed, whilst a neighbouring village of theirs is visited for services on Sundays, but the appeal to them is being very slowly responded to. Yet Katwe is our most favourable point, strategically, for influencing the tribe and for winning those who may become in turn evangelists to their other members scattered on the mountain-slopes.

The fisher-folk, another tribe, prove much more accessible. They are very fond of singing, and I often found that as we paddled alongside other canoes for a little on the Lake, the paddlers knew snatches of our hymns, chiefly

"Come to the Saviour," and delighted in being led in singing them and having their memories refreshed, and if they knew nothing more they would repeat in a pleased way the single name, "Isa Masiya, Omwana wa Ruhauga, Omwana wa Ruhauga" ("Jesus Christ, the Son of God, the Son of God"), of Whom they had heard some neighbour or teacher elsewhere speak. No settled teacher has as yet come amongst these fisher-folk, except to one island, where a teacher was working awhile two years ago; but one of the Katwe Christians crosses on Sundays and sometimes in the week to gather the people together, and some have now reached the stage of reading the Gospel, and perhaps on the next visit we may have the joy of baptizing the firstfruits from among them. When I crossed last year the old blind chief had stayed in his house and many of his people had bolted to take refuge in their huts under beds or mats: after a while about thirty had been enticed into the church, and I had gone afterwards, on hearing of the blind old chief, to visit him and talk with him about our disappointment and the real reason of our coming. This year he was led into the church at once, after we had gone to greet him, and though there was not lacking the sight of hastily-disappearing forms as our canoe touched the shore, over seventy followed the old man to hear the "big words" we had brought.

Paddling up the arm of the Lake to the far end in three days, we stopped on the way among pleasant villagers, but with little sign of any religion. A charm or two round their neck (bought of the witch doctor in some sickness or for protection on the Lake), or little spirit-houses of grass a foot or two high at the landing-place or beside their dwellings, was all that was to be seen to supply the vacancy in their hearts, but they were always very ready to hear "the words of God." Landing at one place where there were houses, we found a man with dreadful sores on his leg, and I told him, after a talk to the people, that if he would come with us to our camping-place I would give him medicine; so he pushed out his canoe with his young son to paddle and came for a couple of hours farther on to our camp. After washing and binding up his sores and giving him ointment to take away, I asked him what the charms were for, fastened above and below the

sores. He answered that he knew they could not help him, but God could, and on my request he took them off and gave them to me. I noticed several times last year that in the evening, when the people returned to hear further at a camping-place, there were fewer wearing charms than in the afternoon, and it made one long for a better opportunity to give more effectively the new to those who were so ready to give up the old.

In cases of serious ailment and physical trouble, it was a great comfort to be able to tell them, too, in these days, of a new means of helping them, namely, the new hospital and medical work under Dr. Bond, and to feel that I could send them to him instead of leaving them to linger on miserably to die.

In the village on the shore where we spent the Sunday we met two Christians, who happened to be on a few days' visit to the chief; we found also with him a silent teacher, for I had given him last year a New Testament, and in the interval, with the help of an occasional visitor, he had picked up reading, and had got into the fifth chapter of St. Matthew, and the silent teacher had not taught him in vain. Mr. Maddox had found him a drunkard the year before my first visit, and had induced him to give up the drink, and now he reminds one closely of the Ethiopian eunuch. When he again asked for a teacher so urgently I could only tell him how few the teachers were, and ask him to persevere in praying that God would send someone.

It is very grievous to hear such pressing requests, and to feel that the Church, that has perhaps done so well if compared with home achievements (having sent out more than one in ten of its baptized members to preach and teach), is yet falling so far short of what it might do if its ears and heart were open to hear the Master's call to it for more labourers.

IV. Passing from the Lake into the last district, with *Buruli* as its centre of influence, again we went for three more days without encountering a teacher or person under instruction, though some had read the alphabet when stopping elsewhere. The scorching plain is but thinly populated, except by roving elephants, with very few huts in the intervals between the camping-places, and we were glad to reach *Buruli* and

be amongst teachers and Gospel-reading people again.

In the evening an awful thunder-storm, such as we so often have in Toro close up under the great Ruwenzori range, burst over us when in church, and it was thought from the swishing sound that one flash struck the church; two of my boys holding the poles of my tent just outside in the hurricane being knocked down, and one of the people standing up inside being just saved from falling nearly stunned. It was a narrow escape for us all! The rain had come in so badly through the crevices that we resolved to re-thatch the church next morning, as I was staying an extra day to rest my sick porters. Many willing helpers went off early to collect the bundles of grass and by two o'clock (the usual hour for afternoon reading) it was finished, and we were on the point of entering together when, with a gentle sigh and a moan, the building settled down flat in a heap. For a moment we could not be sure that no one was buried, but after the suspense was over we set-to to build a new one before the people had time to sit down and discuss one of their favourite ideas, namely, "Tomorrow." I think the idea of starting at once so took their breath away that they had not enough left for discussion. The men went off to the forest to fell trees whilst the women and boys and my whole band of porters set about cutting to pieces the reed-work and imbedded poles and carrying it away, and pulling off the thatch, storing the new grass separately for future use. When the men got back at sunset with a dozen poles towards the forty or fifty needed they found the site cleared and dug up and holes ready dug for the new poles, everybody having worked with a will. Before leaving next morning I was able to help them fix in the three big centre poles and the four corner poles (as they understand so little what a *straight* line is or an *upright* post), and with that start they had really made a substantial move towards their new church and should have it finished in about a month. They no doubt value their churches more for having bestowed their labour upon them.

There are two villages here at Buruli, only half an hour apart, and both chiefs are earnest readers, and as both teachers are new since last year, when the work was without supervision and without even a Christian at either place, one

feels that this is one of the brighter spots where the work is gaining ground. Previously the teacher had had to be withdrawn suddenly on account of grievous sin and the work suspended, so that it had received a double check, but it is to be hoped that, in the more vigorous life of the present, the past memories and example are being forgotten.

Through two more villages in the plain and we were back in the uplands of Butanuka, though not without a slight adventure. In the second village we awoke in the morning to find that some mischievous elephants had been holding a debate just outside, and in a large patch of the plantain-garden there remained nothing but a wreckage of broken stumps. One could not help wondering what would have happened if they had come a few yards farther on, and brushed up against my tent! At Butanuka there awaited us the same warm welcome as before, and hearty congratulations on the safe journey, and a return was made over the ground already traversed to Kabarole.

Figures are sometimes interesting, and I see, from the little record kept, that during the month we were enabled to visit twenty-three teachers, to gather congregations in forty villages, and to address about 2,000 people.

Just before my return the lady missionaries, Miss Allen and Miss Pike, started in a different direction on a tour to visit the women teachers at their work, but their return route took them over some of the same ground, so they will doubtless have been able to deepen some of the impressions and made additional ones.

In going the round I feel that very much necessary work has been done in baptizing, administering the Holy Communion, and exercising a general oversight of the life and growth of the young Church, and it is to be hoped that a stimulus also has been given to the little congregations and their teachers, and some life-giving seed sown in some heathen hearts; whilst experience has been gained for oneself that will be valuable here in Kabarole when questions of the work at a distance are under consideration.

If you have been able, in this very fragmentary little view of the work in Toro, to catch some glimpse of the difficulties and needs of the Church—the need of more teachers with win-



ning grace and love, and especially some for the more responsible supervision of the centres of influence; the need of steadfast self-denial among young Christians in seeking their neighbours, and of a bright spirituality for testimony as "living epistles,"—will you help by prayer for an abundant supplying of the need? We feel much cause for thankfulness, too, for the way in which God's Holy Spirit is changing the hearts of so many of these people.

A missionary meeting had been

arranged for the day after our arrival back, when Mr. Kitching, who had also been itinerating at a distance from his out-station at Butiti and had come over on a visit, gave an account of his work; and thus an opportunity was afforded to those who had been so often remembering us in prayer of hearing of God's enablings and of following up the work, and of hearing anew in their hearts the call, "Whom shall I send, and who will go for Us?" and in some cases, it may be, of answering, "Here am I, send me."

## FAMINE-RELIEF WORK IN KWANG-SI.

LETTER FROM MR. NORMAN MACKENZIE.

*Lim-chau, Sept. 11th, 1903.*

**D**URING the last three months I have been away from my station, engaged, for a good part of that time, in famine-relief work in the neighbouring province of Kwang-Si. As this famine has been one of the most serious in recent times in the southern provinces, and help has been given on a rather large scale, some account of what was done may be of interest.

At the end of last year the scarcity of rice, due to the failure of the autumn harvest, was evidenced by its rise in price, and by the consequent complaints of the poorer classes, who, of course, were the first to feel the straitness. Gradually it became clear that the distress was becoming acute, and that in some parts of Kwang-Si it had actually developed into severe famine. In Kwang-Tung, although the high price of rice caused much distress, yet nowhere, so far as can be ascertained, were there multitudes actually starving; relief operations, therefore, were only carried on in Kwang-Si.

The first indications that actual famine prevailed became known through an appeal from the Rev. J. E. Fee, of the Christian and Missionary Alliance Mission, to the Hong Kong papers. At Kwai-p'ing, some 450 miles up the West River, where Mr. Fee was stationed, people began to come in small numbers for help, and gruel was given to them, as it was evident they were in real need. The numbers of those who came, however, rapidly increased, until it grew beyond the means of the missionaries to supply their need, and hence an appeal

was made to the liberality of the people of Hong Kong and elsewhere to send assistance. A member of the Government Civil Service was sent into the famine area to examine into the condition of the people, and his report fully confirmed the statements made by the missionaries. A relief fund was opened by the Governor, and contributions flowed in freely from both Chinese and foreigners. Rice was bought and sent to the various centres, where it was distributed under the superintendence of the several missionaries who had gone to assist in this work. In my case it was necessary to go from Pakhoi to Hong Kong, and thence up the West River to Kwai-p'ing, where I had my first experience of famine relief. This involved a journey of over one thousand miles.

Including Mr. Fee, there were four of us at this centre, and the distress was certainly more acute here than any place visited subsequently. It was here where human flesh, usually that of executed criminals, was sold in open market; women and girls were sold by the hundred and taken to Canton and elsewhere, until it was estimated that some 10,000 or more had been thus sold. In going about the streets or upon the city wall it was no uncommon sight to see those who had died from starvation, besides many others whose pitiful appearance showed that although relief had come, it had come too late for them. Frequently, also, on going round to open the door of the temple where rice was given, men and women were seen dying right

at the doorway. Almost immediately after their last breath a rude coffin would be brought, the body roughly thrown in, and the whole carried away to be given a hasty burial outside the city.

The Temple of the Emperor was lent by the officials for the purpose of bringing together those who came for assistance, and this proved very suitable. A temporary roof of palm-leaves was erected over the open space within, and this was also divided by means of bamboo poles into pen-like enclosures, which enabled us to control the thousands who assembled in a way we could not otherwise have done. Distribution was made by us on every third day to women and girls, the Chinese giving to the men and boys on one of the intervening days, care being taken to avoid market days, as then many more would be liable to come who were not in absolute need. The Chinese admitted practically every one who applied for admission, and gave one ticket to each person; we examined every individual, and gave one or more tickets according to the condition of the sufferer. Our usual method was to go at 9 a.m. and stand at the two outer doors of the temple court, and refuse admission to any who did not show signs of starvation or who appeared fairly strong. This continued until 1 p.m., by which time some 14,000 or more people had entered and distributed themselves inside the bamboo enclosures. The outer doors were then closed against in-comers, and pen by pen the people began to file out. At one door they received tickets—two for adults, one for children. In cases, however, where they were in a very emaciated condition, three and four tickets were given. Further on they received their rice—a pound for each ticket presented—after which they passed out through the main doors beyond.

The concentration needed to examine and decide as to the need of so many people, and the difficulty of keeping them in order, made us feel fairly tired out when the day was over. As an illustration of the unruly class of people (rendered more so by hunger) that we had to deal with, an incident which occurred at a later date, and ended in

a serious catastrophe, may be mentioned. The original workers had left, and only those new to the work were there. On that day, which was also the last on which public distribution was made, the place was crowded, it is said, with some 40,000 women and children. In trying to get some of them out, a panic ensued, and, in the stampede which followed, twenty-three persons were killed. The blame of this rested largely on the magistrate, who neglected to send any soldiers to assist in keeping order.

After working here for a time, rice arrived for places further up the river, and another helper and myself went up in charge of it. It was towed by steamlaunch to the next district city, where it was transferred to native river-boats; rapids, some of them difficult, preventing the launches taking it right up. The magistrate who was then at this city had the reputation of being severe with the robbers who infested his district, and had beheaded some 4,000 people. The day we arrived he had just dispatched forty—all with little or no trial. Now, owing to an error of judgment on his part in beheading a robber-chief, sent by the Viceroy to bring in his followers in order to make them soldiers, he has been removed from office, and, if he is fortunate enough not to be beheaded himself, will probably be banished.\*

Having weighed the rice into the river-boats, and endured patiently the inevitable delays, we started for Nanning the second week in June. The rice-boats being heavy, progress was slow, none of them having more than ten men on the tow-path, with two at the oars. We negotiated the "Great Rapids" successfully, but not far above them one of the boats struck a rock. Fortunately the fore-part only was damaged, and, after the rice had been taken out as quickly as possible, the boat was hauled partly on to the bank, and the damage repaired that night. Just at this spot was the half-sunken wreck of another boat, which should have made the captain more careful.

After twelve days we arrived at Wing-shun, it having taken us that time to accomplish some 120 miles. Here we

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\* I have since heard that he has been pardoned, and is now at the head of a company of soldiers engaged in putting down the robbers.

were met by one of the Christian and Missionary Alliance missionaries from Nam-ning, and he and I remained to distribute rice, while my river companion and a Chinese colporteur went on to Nam-ning with the remainder, part of which they left at various places *en route*. At these places the distress was not nearly so keen at the time of our arrival as it was at those farther down the river, but the fact is we arrived rather late, owing to the time the rice took to reach us, and the many delays we were subjected to subsequently. Still, while it was poor relief, rather than famine relief, we were able to give welcome help to many, for, besides bad harvests, the people had suffered much from bands of robbers, and still more from the soldiers sent to take the robbers, so that they were truly in hard case. There were instances of whole villages and market towns having been destroyed by these so-called soldiers.

When we finished at Wing-shun we proceeded to Nam-ning and joined forces again, remaining until all the rice had been distributed. The journey down the river was accomplished in three days as against fifteen going up.

Besides the contributions received from Hong Kong, assistance was also rendered by various Canton charitable guilds, the rice sent by them being partly for free distribution and partly for cheap sale; this was managed entirely by the Chinese themselves. The U.S. Consul-General of Canton also obtained help from the States, the rice thus provided being distributed chiefly by American missionaries. Some \$50,000 were obtained by the Hong Kong committee, represented by 1,300,000 lbs. of rice distributed, besides money grants for the purchase of seed grain and \$200 given towards supporting the boys left in charge of the Alliance Mission. Six principal centres were opened, and some twenty missionaries (including those who attended to the rice subscribed for in America) assisted for a longer or shorter time.

I returned to Lim-chau on August 31st, having been away three and a half months. During that time I was not longer than a fortnight in any one place, and travelled altogether some 2,500 miles, almost entirely by either sea

or river, on steamer, launch, or various kinds of native boats.

And what is to be the outcome of it all? Apart from the fact that thousands of lives have been saved, I believe that here, as in other places where famine relief has been given, the efforts put forth will make for the furtherance of the Gospel. While it was impossible to do much public preaching during actual famine operations, yet afterwards when workers go amongst the people again they can tell them the meaning of it all. They can explain the motive that induced people to contribute so largely, and that made others willing to endure such toil and fatigue. Then they can tell of the love of Christ which was the constraining power, and point those recently suffering from bodily hunger to Him Who is the Living Bread, and Who would have all men come unto Him and live. Abundant rains have brought an abundant harvest; the new Viceroy is making strong efforts to reduce the province to order: these and other signs cause us to hope that a happier future is before the people and that they will not suffer again as they have done recently.

It was my intention after visiting Hong Kong to return again up the West River as far as Kwai-p'ing, and thence to strike overland to Lim-chau, there being a number of important places *en route* which I have wished to visit for some time. Besides this, I hoped to "spy out the land" somewhat, for there is a large untouched district stretching north from Lim-chau to Wang-chau on the West River, and from thence one can travel west for hundreds of miles without coming to a mission station, except a small one at the large prefectural city of Nam-ning. Wang-chau or Nam-ning ought to be occupied, if possible, in the near future, and the area between there and Lim-chau systematically covered by itineration. It is a field which, up to the present, has hardly been touched, and for which new workers are urgently needed. Owing to a slight sickness my proposed itinerary over that part had to be postponed. Evangelist Wong, of Pakhoi, has been there about a month, but as he has not yet returned I have not heard what kind of reception he has met with.

## ONE HUNDRED AND TWO.

LETTER FROM THE VEN. ARCHDEACON A. E. MOULE.

*Ningpo, April 24th, 1903.*

I WAS much interested at hearing a month ago, on the occasion of a visit to our mission stations on the Eastern Lakes, of an old woman reported to be 102, or as some asserted, 106 years old, living still (and with her senses about her) amongst the mountains beyond the lake.

The average length of life in China is a little lower, but only a little, than that in England; but centenarians are not common. I made the acquaintance many years ago, near Ningpo (in Saen-poh), of an old couple, the husband ninety-six, the wife eighty-eight, when I first met them. The husband died at the age of ninety-nine, the old woman outlived him I believe. The old man was deeply, almost intensely, interested in the Story of the Cross and Redemption.

I have been told within the past few days of three old men in this neighbourhood, each of them over a hundred years; and the head-man at Deo-wong-saen, a great lake-side town of 18,000 people, the home of the firstfruits of our Lake Mission (Peter, James, and Andrew Hying), is said to be ninety-seven years old, but in his dotage.

However, to return to, or rather to reach, my first-named old friend. I much feared that, living as she does far remote from the world, amongst bamboo forests, and by a rushing cataract, her home 1,000 feet and more above the plain, she would shrink from an "interview" with strangers from the far West, never before seen by her—especially interviews carried on after the modern approved methods:—"I need not tell you, venerable madam, that the eyes of the civilized world are lifted up to you—with the weight or, as I should rather say, the grandeur of a hundred years sitting so lightly upon you. It would be a great satisfaction to the multitude of your admirers if you could favour them with a brief sketch of the past century, as it presents itself to your memory's eye. . . . And your own plans, madam: may I presume to ask what they are? And the future?—the future of your great land? What, with the accumulated wisdom of a hundred years, are your views as to the future of China?"

I feared much that, rather than face these inquisitive, doubtful foreigners, she would retire into the recesses of her cottage and feign illness; or that her five generations of children would shut the door in my face. So Mrs. Moule arranged to go with me, and help to win the old lady's confidence. We prayed specially for guidance, and help, and blessing; and one blessing came at once—a day of exceeding beauty and freshness, amidst a long succession of almost weeks of rain and cold.

I do not think it is possible to convey in writing an idea to eyes which have not seen, what the surpassing beauty is of Chinese hills in spring-time. Mountain slopes and peaks 1,000 or 2,000 feet high, swept in lovely lines, or carpeted more thickly by pink, and purple, and rose and yellow azaleas, and nearer knolls blazing here and there with great masses of colour; azalea bushes fully out. In some cases the blossoms are as large as those of hot-house plants in England; and it looks as though all the conservatories in Europe were turned out exulting into the fresh open air, and had run wild in beauty over many hundred miles of hills. Up these hills we climbed, along a well-laid path, but as it consisted of large and rather rough pebbles, my fourteen miles' walk was tiring. Mrs. Moule led the way in a mountain-chair, which was a very uncomfortable litter, dangling scarcely a foot from the ground, and slung on to a pole touching the passenger's head, and cramping every movement. The bearers, however, were strong and active, and walked faster than I could follow.

As we began to climb, we were joined and accompanied by a fine mountain cataract, leaping from ledge to ledge, roaring and surging down through thick masses of large bamboo, and taking its rise near the village of Yih-kon-saen, where we hoped to find our aged friend. The village contains 500 or 600 families, and boasts of five village schools, and the people looked well-to-do, though they complained of their poverty and want, as they have no cultivated fields and gardens to speak of so high up the hills, and depend entirely on the hills and their

apparently exhaustless supplies of timber, bamboo canes, and bamboo tender shoots, one of the favourite vegetables of these regions.

"How is the old lady?" I asked a villager by the roadside, as we drew near. "Not very well this last day or two," he replied. "She allows her daughters-in-law of four or five generations to attend on her to-day; she is generally busy herself winding cotton." I feared, therefore, that we should not catch sight of the old woman; she would have a good excuse for rejecting the interviewer.

We pressed on, however, and went first to the house of one of her six sons (the eldest died a short time ago at the age of eighty-two, but they have not broken the sorrow to the old mother; she heard the wailing and the crackers at the funeral, but they would not tell her the cause). After five minutes' delay we were asked to cross to the other side of the lane and see the old lady, as she had sprained her foot and could not come to meet us. We went, and the sight was pathetic indeed. She was sitting upright in a bamboo chair, looking exceedingly old, but not decrepit at all. She took little notice of us, and instead of ancient history or modern speculation, all I heard from her was this: "Is the kettle boiling? Get tea ready." However, we felt it was not the occasion to waste time in curious questions and inquiries. We offered our little gifts, some scented soap and some English cloth; but the old woman with some energy returned them, partly from suspicion, partly perhaps from perplexity. We pressed them on her, however, and left them with her houseful of children.

I spoke first, Mrs. Moule joining, to one of the young women attending her, and asked her to repeat what I said; but the catechist who was with us encouraged me to speak to the old

woman direct and in a loud voice—"She could hear if she liked." I think she *did* like. Her restless turns of the head ceased; she kept still and looked at me while, for about a quarter of an hour, I reasoned with her as reverently and affectionately as I could of sin, of God's justice, of His mercy and redeeming love in His dear Son, Who died for *her* and rose again, and lives for ever to give to her and all who believe, not 100 or 1,000 or 10,000 years, but life eternal in a new home, for which the Divine Spirit makes us ready. "Now come to this Saviour *to-day*; just where you are. No incense or candles or offerings are required; *He* is the Mediator and Saviour." She listened. Mrs. Moule added a few words. We gave her a short prayer in Chinese, St. John's Gospel, and two simple tracts, and asked some one to read them carefully to her. We then left, not wishing to intrude longer, though the family were preparing dinner for us. But we are continually praying for our old friend that we may not have seen her too late, and that by the miracle of conversion the Holy Spirit will in His mercy enlighten her heart even now, standing as she is on the very border of the eternal world. We hope that the catechist and perhaps a Bible-woman will go again to her soon.

This remote and scarcely ever before visited village is only one amongst countless unevangelized places even in this long-blessed province, which we might reach had we more workers, and especially more *Chinese evangelists and catechists*. But they need frequent encouragement and company from English missionaries. The two for many years yet must happily work together side by side.

The readers of this short narrative will, I am sure, pray for our aged friend, and for the whole band of workers in this diocese.

## INCIDENTS AT A FRONTIER MEDICAL STATION.

JOURNAL LETTER FROM DR. S. PAGE BARTON.

*Dera Ghazi Khan, Oct. 30th, 1903.*

WHAT a time it is since my last journal went off! Language-study demanded a substantial part of each day, and when two or three hours of medical work—hospital,

dispensary, and civil—were added, a good slice of the twenty-four hours was accounted for.

Over half the time at Fort Munro Dr. Adams was there, which, of course, freed me a good deal. I got ever

so fond of the long-haired Beluchis who lived amongst the hills, and was very interested in their ways of life and customs. To get more "at home" with them, I went one afternoon to a village some three miles away, where hospitality had been promised me. We—Dr. Khair-ud-din and self and two Beluchi youths, who acted as our guides—had a fairly rough descent for the last mile or so, but at length arrived in a ravine and reached the camp, which was situated at the foot of the hill. I found there a former patient of mine, a lady whose five sword-strokes I had attended to a few months previously, also a youth who had been in hospital for his eyes. My "tent" (I use the word in a loose manner) was a piece of bass-matting sort of stuff, with an ornamented rug over it—no walls of any kind, nor roof. This "tent" acted as dispensary, dining-room, sleeping-room, and dressing-room, and really did admirably. I had resolved to live on Beluchi fare, so when at about 8 p.m. "mine host" told me it was ready, I felt pretty ready too. The repast consisted of a dissected fowl boiled in *ghi* (i.e. liquid boiled butter), which was an extra special manner of cooking a member of the hen tribe; we also had a big *chapati* baked on a stone.

"Mine host" (who, by-the-way, slew his sister with a sword a few years ago) was most attentive; diving his fingers into the pot (which utensil is used for all sorts and conditions of culinary things, being the only one of the household), fished out a leg that appeared to his eye specially choice, and presented me with it. A big log-fire was lit close to me, and by its light—for there was not a lamp or candle of any kind in the village—I read to them the story of the Raising of Lazarus, the Lost Sheep, and Lost Piece of Silver. In all probability most of the hearers had never heard a word before from the Good Book, and though it lost somewhat by having to be interpreted from Urdu into Beluchi by our host, yet one hoped and prayed that some thoughts, at least, might be brought home. Although it was the first time I had ever slept on the ground, yet I managed to get some five hours' sleep, and next morning, getting up about dawn, saw my first patient at 6 a.m.

I was delighted with my visit, and look back upon it as a red-letter day of

my life. It was so interesting getting a peep of their real home-life and receiving such kindness.

Well, the Beluchis, for the present at any rate, are for the most part "lost to view, to memory dear," owing to the fact that I have returned to Dera Ghazi Khan, where it is probable I shall remain for another six months and then proceed in the spring to Bannu. This matter will not be settled till the Conference (middle of November), but, from what I know, things are likely to be settled in this way.

I wish you could have had a glance at the numerous insect visitors which, when the lamp was lit in the verandah at eventide, used to come in shoals. These, along with the warmth, were not very conducive to book-work, while during the day the ordinary flies really sometimes gave more cutaneous and mental irritation than a United Kingdom dweller can imagine. The same fly will return, and re-return, time after time, to the pinnacle of one's nose, notwithstanding acrobatic performances and efforts made to deprive it of life. By the way, the *British Encyclopædia* remarks with reference to these insects that when in their larval condition they always live on decaying matter near a house, and therefore "the slight inconvenience caused to mankind when in their mature condition is not to be compared with their larval utility!" I venture to remark that the writer of that article never set foot, no, not even a toe, on this "dusty land of Ind."

Every year for some time past Dera Ghazi Khan has been going to be washed away, but the time of the Indus flood is over for this year, so that the life of this place has been lengthened by another twelve months at any rate. Things seem pretty secure at present, and so a plan for a native church has been made, and, as the site was secured a long time ago and the building money is in hand, it will be commenced quite soon. A site has also been purchased for a Zenana hospital, and, as it is in a splendid position for the citizens, it ought to prove exceedingly valuable. The money for this site will, I think, be paid practically *in toto* by fees received by the Mission doctors from patients—European and native—whom we attended this year. The amount will be over Rs. 700.

A few weeks ago I went with Dr. Adams into the city to assist him at an operation he was going to perform on the son of the big Beluchi chief of this district. The operation went off all right, the operating "room" being the roof of the house, and the table a *charpoy* (native bedstead), while another acted as an instrument table. As we were leaving a request came that a visit might be paid to the "spiritual guide" of the Hindus. Agreeing to go, we wended our way through narrow streets and round smelly corners, and at length arrived at a humble dwelling, from which people streamed to allow us to enter. Up a dark, narrow stair we mounted—not quite so rickety as, but in other respects similar to, my old friends in Dublin slums—and entered a small room, where one insignificant window near the top of the wall was the only light and fresh air given, save what struggled in by the door. The patient, thin and worn, lay upon a bed: he had such an attractive, gentle face, one of the nicest I have seen amongst Natives. Poor fellow, it did not take long to discover that he was far on in consumption, and so orders were given to have him removed to a place where he would be able to have more air; but the best place in the house was close to the odoury street—anything but model for a phthisical man. We returned to hospital very grateful that in one morning entrance had been given into the house of an important representative of the Mohammedans on the one hand, and into the house of one of the highest Hindus on the other.

I have an awful old gentleman in hospital at present: he had a bad foot

which no "palliative" treatment was able to improve, and so we decided that it ought to come off to save the patient's life. At first he would not consent, and left hospital, but he returned in a willing frame of mind. However, he got so weak it became questionable if he would stand the operation, still it was deemed right to give him the chance, and so a few days ago we amputated. After the operation he refused milk, eggs, soup, but wanted liver, which, of course, could not be. He was forced to take a little milk, but got so obstreperous one was afraid of his strength giving way, so he had to be left to his own sweet will. Next day Mrs. Adams persuaded him to take a little sago, but the following morning he refused even that, yes, *even liver* when I said he might have some. "Was there anything he wished for?" we asked him. Yes, he would like a piece of stick (special kind) to clean his teeth! "Anything to eat?" After pondering he thought of a pomegranate, which fruit contains nothing but acid seeds—not an ideal diet for him. "Anything more?" Ah! yes, he would like his hair cut and beard trimmed. I made a compromise with him to the effect that he might have the pomegranate and the tooth-stick if he promised to take some rice or sago after it, and then if that was satisfactorily accomplished he should have the barber. The treaty was fairly satisfactory, and now, with his locks shorn off, and an appetite which it is hard to satisfy, he is making good progress. This perhaps will give an insight into a corner of difficulties not often thought of, maybe, in the "home country."

### ON "JOINT MEETINGS."

**M**ANY inquiries having been made concerning the practice of the Church Missionary Society in regard to what are called by some "Joint Meetings," i.e. meetings at which the C.M.S. is not the only Society whose work is described and advocated, the Committee have just issued the statement given below. We add to it some further remarks, most of which have been read to the Committee and met with general approval.

#### "MEMORANDUM ON 'JOINT MEETINGS.'"

"The Committee have heard with extreme sorrow that there has been much apprehension amongst many of their friends in the country as to their allegiance to the Protestant and Evangelical principles which it has ever been the joy of the Church Missionary Society to maintain, owing to

alleged 'joint meetings.' The Committee therefore wish first of all to reiterate the statement made in their Report read in Exeter Hall in 1902: 'The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand.\*' And secondly the Committee wish to state briefly their attitude towards missionary meetings of various kinds other than purely C.M.S. meetings.

"The Committee are of opinion that 'Joint Meetings' of any two Societies, arranged jointly by the friends or representatives of such Societies, are not desirable. Even if the Societies are substantially in accord as regard the views of their supporters respectively and their methods of action, it is not easy or convenient to set forth at such a meeting the special claims of either. It is difficult to avoid invidiousness on the one hand or indefiniteness on the other. This difficulty is much enhanced if the two Societies differ in regard to their basis, their principles, or their methods. And further, if the two Societies are Church of England Societies, and are supposed to represent the whole missionary work of the Church of England, there is a danger of the claims of other Church Societies being ignored or overlooked.

"The Committee therefore, while they have never presumed to dictate to their friends what meetings they should arrange or support, have made it their practice not to send official 'deputations' to 'Joint Meetings' of two or more Societies.

"But there are meetings of other kinds, which are sometimes, but incorrectly, termed 'Joint Meetings,' to which the objections just indicated do not apply. A Church is greater than a Society, and a common Christianity is greater than a particular Church. A Church has a right to hold meetings designed to represent and set forth the work as a whole which is done by members of the Church in their different Societies; and Christian men of different Churches and Communion have a right to hold meetings to represent and set forth the work done by members of those Churches and Communion.

"Of the former kind are meetings of a diocesan or ruridecanal or even parochial character, designed to plead the claims, not of any one or more Missionary Societies as such, but of the missionary work of the Church of England as a whole. Of the latter kind are meetings on the broad basis of Protestant Christendom, such as the Ecumenical Conference at New York, the Decennial Conferences in India, and the missionary meetings at Conventions for the Promotion of the Spiritual Life, as at Mildmay, Keswick, &c. The former tend to remove from the Church of England the reproach of caring little, as a Church, for Missions. The latter exhibit the unity of Christian men ordinarily separated by denominational divisions.

"The Committee have been accustomed to recognize the usefulness of both these classes of meetings, and the importance of Church Societies holding distinctive Evangelical principles being fully represented at both. A Diocesan Missionary Meeting that excluded the C.M.S., or an inter-denominational meeting that excluded the Church of England, would give rise to just complaint. The Committee have therefore from time to time arranged for their officers and missionaries taking part in meetings of either kind, not doubting that a C.M.S. representative would be able to maintain in a Christian spirit the distinctive principles of the Society.

"It is hoped that this brief statement will sufficiently explain the Church

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\* See Annual Report for 1901-02, p. 12.



Missionary Society's position. The Committee are grateful to members of the Society who frankly lay before them any difficulties which may be felt touching its action at different times and in varying circumstances; and they are always glad to be supported in their firm adherence to the well-known evangelical and spiritual principles of the Society. To those principles they cleave, and by the grace of God intend ever to cleave, with their whole hearts; nevertheless, in the face of the Heathen and Mohammedan World, they rejoice to say with St. Paul, 'Grace be with all them that love our Lord Jesus Christ in sincerity.'

"The Committee are burdened with many and great anxieties. Most earnestly would they appeal to their friends to join them in asking for the fulness of God's Holy Spirit; the Spirit of Faith, of Wisdom, Love, and Courage, to guide them into all truth, to enable the Society to rise to its high calling with a single desire to go forward according to the will of God, and do the work allotted to it in this generation."

The term "Joint Meeting" is often a misnomer, and is used without a due understanding of the nature of the meeting referred to.

I. It properly means a meeting organized by two or more Societies, or by their local representatives or friends, for the purpose of pleading the cause and helping the funds of the Societies in question. To such meetings there are two obvious objections.

(1) The Committee say, "Even if the Societies are substantially in accord as regards the views of their supporters respectively and their methods of action, it is not easy or convenient to set forth at such a meeting the special claims of either. It is difficult to avoid invidiousness on the one hand or indefiniteness on the other. This difficulty is much enhanced if the two Societies differ in regard to their basis, their principles, or their methods." To illustrate this:—The speaker at a meeting of the S.P.G. ought to be able to advocate its principles, describe its work, and urge its claims, without fear of disparaging the C.M.S. or of offending its friends; and *vice versa*. The same remark applies, in greater or less degree, to any two Societies.

(2) To a joint meeting of the S.P.G. and C.M.S. in particular—especially if they are announced as "the two great Societies of the Church"—there is an additional objection. It ignores, and virtually slights, a large part of the Church's missionary work. They are not "the two Societies." They are only two of several Societies. A meeting of either by itself does not ignore the rest, because such a meeting makes no claim to cover the ground. But a joint meeting of the S.P.G. and C.M.S., whatever its claim may be, is undoubtedly understood as practically covering the ground. This is unfair to the others. It is unfair to at least two Societies which work only in one mission-field respectively, viz., the South American Society and the Universities' Mission. It is unfair to at least two Societies which work among particular classes, viz., the Church of England Zenana Society and the London Society for Promoting Christianity among the Jews. It is particularly unfair to the Colonial and Continental Church Society, whose work is exactly parallel to a large section of the work of the S.P.G. There is another combination favoured by some which is still more unfair. This is a three-cornered movement in favour of three Societies, viz., the S.P.G., the C.M.S., and the Universities'

Mission. It is more unfair than one for the S.P.G. and C.M.S. only, because it more definitely professes to cover the ground, and thus more invidiously excludes the others.

It has long been the practice of the Church Missionary Society not to send deputations to "Joint Meetings." Of course, as the Committee remark, the Society has no right to dictate to any of the clergy or laity what meetings they shall arrange or attend, or what Societies they shall support; and no reflection is cast upon any friends who may not agree with this rule. There may be exceptional cases where it would be churlish and unneighbourly to refuse an invitation to co-operate in the way here deprecated. But the practice of separate meetings of particular Societies is, in the interest of all of them, to be commended. Certainly a C.M.S. meeting should be a C.M.S. meeting pure and simple; not to be held in any exclusive spirit; not to be marked by criticisms of other Societies; but for the sake of definiteness and distinctiveness, and that the Society's own principles and methods and work at home and abroad may be freely described. In the case of a meeting of a local C.M.S. Association, especially, which is primarily a meeting of members of the Association, it is obvious that no other Society, however highly approved, can be conveniently included.

II. But, as the Committee point out, there are meetings other than those of a particular Society which are equally legitimate and may be equally useful. "A Church is greater than a Society, and a common Christianity is greater than a particular Church. A Church has a right to hold missionary meetings designed to represent all the work done by members of the Church in their different Societies; and Christian men of different Churches and Communion have a right to hold missionary meetings to represent the work done by members of those Churches and Communion."

(1) It has been the reproach of the Church of England that it has, as a Church, paid so little attention to Missions. In a great comprehensive Church which, as a matter of fact, and whether we like it or not, comprises Christian men differing on important theological and ecclesiastical questions, it is far better for Missions to be worked by associations of members of the Church who have common views and sympathies, than by official Church bodies which must necessarily act on neutral lines that excite no enthusiasm. But this should not prevent the Church as a body taking official cognizance of the work of such associations, not to hinder but to help them. The Convocations of the Church of England might with advantage imitate the Baptist Union, which devotes the first day of its annual assembly to hearing reports of the work done by the Baptist Missionary Society. It is to provide for this desideratum that the Boards of Missions have been established, and in time they will no doubt do more than they have been able to do yet. They are not to interfere with the Societies. They are not to raise funds (unless it be a small sum for working expenses). They are only to record progress, to stir up interest, to consider problems. Friends of the C.M.S. should be glad to know that the Society is well represented upon them.

It is in the same spirit, and with the same object, that many Bishops

have recently formed Diocesan Missionary Unions, and arranged Diocesan Missionary Services and Meetings; and that in particular towns, or rural deaneries, or even parishes, the clergy have arranged services and meetings in connexion with "the Foreign Missions of the Church." This movement is, in fact, a part of the general movement in favour of Diocesan action. The Church of England could not exist if the old inertness continued; and it is natural and right that the increased activity of organized "Church life" should take cognizance of Missions—indeed, it would be discreditable to the Church if this were not so.\*

Now meetings of the kind just indicated are in no proper sense "joint meetings of Societies." They are meetings of members of the Church of England as such. They tend, as the Committee observe, "to remove from the Church the reproach of caring little, as a Church, for Missions." There is no thought of interference with the Societies. The object is to help the Societies, not to hinder them. Individual correspondents of Church newspapers, indeed, sometimes urge that the Church should supersede the Societies; but the only real risk of this would arise if the Societies selfishly stood aloof and declined the recognition such meetings give them.

No meetings attract the clergy so much as these, and it is essential, from a C.M.S. point of view, that C.M.S. Missions should be properly represented. If a Bishop summoned a Diocesan Missionary Meeting, and left out what is in fact the largest Missionary Society of the Church, there would be just complaints. In point of fact the Bishops, and other promoters of such meetings, are keenly anxious to be fair and cordial in this matter.

It may be said that some of the speakers may be extreme men. Now and then it may be so. But in such a case it is all the more important to secure a representation of Missions conducted on what the C.M.S. regards as sound lines. No Churchman "compromises" his personal opinions by attending a meeting intended for all Churchmen as such,—unless indeed he "compromises" them by belonging to the Church of England at all. Membership in the Church of England does not commit a member to the opinions of other members; nor does attendance at a general meeting of Churchmen commit him to agreement with all others present.

A speaker at such meetings who is invited to represent (though unofficially) the Evangelical Societies should not speak as a mere representative of the C.M.S. To do so would be to do his best to transform the meeting into a "joint meeting of Societies." It should be

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\* In the Diocese of London there is a Committee of the Diocesan Conference, which reports annually to the Conference, not only what money the Diocese has contributed to Foreign Missions through the different Societies, but also what new missionaries, clergymen, laymen, and women, have gone out from the Diocese in the year, and what plans have been set on foot for spreading information and promoting prayer. It was this Committee (of which Prebendary Ridgeway is Chairman and the Rev. E. A. Stuart Secretary) that has arranged the remarkable United Service of Intercession in St. Paul's Cathedral, which in two successive years has been attended by vast crowds. That service is not "for S.P.G. and C.M.S.," but for "the Missions of the Church of England."

his special care to emphasize the fact that the work of all Church Societies is included in the design of the meeting. He will often find that there is no representative of (for instance) the Colonial and Continental Church Society, or the South American Society, or the Bible Society. Not that the promoters necessarily wish to exclude them, but simply because time is limited. It will often be that there are only two appointed speakers, one from what we may call the C.M.S. side, and one from that of the S.P.G. All the more reason for emphasizing the broad basis of the gathering, reminding the audience of the other Societies, and dwelling on the responsibility and work of the whole Church of England.

(2) But, as the Committee say, if a Church is greater than a Society, a common Christianity is greater than a particular Church. It follows that a missionary meeting may be still more important which includes various Christian Communions. Practically, this means in England a gathering comprising Churchmen and members of the various Protestant denominations. Now meetings so composed would not be desirable if they were "joint meetings of Societies." A joint meeting of (say) C.M.S. and the Wesleyan Missionary Society would not be profitable; and in point of fact there are no such meetings. But there are meetings of Societies which are themselves on a broad basis, like the Bible Society, the Y.M.C.A., the Student Volunteer Missionary Union. There are missionary meetings in connexion with Conferences and Conventions for the Promotion of the Spiritual Life, as at Mildmay, Keswick, &c. And there are larger gatherings like the Ecumenical Conference at New York, and the Decennial Conferences in India.

At meetings of these various kinds, it is important that the Church of England should be represented. And just as a speaker on the C.M.S. side at a Diocesan meeting should speak, not for C.M.S. only, but for Church Missions as a whole, so at an inter-denominational meeting, or one where denominational differences are not seen at all (as at Keswick), he should speak on the broad basis of Christendom. If there are occasions for reporting on the work of particular Societies and communions, as sometimes has been the case, he should be careful to refer to Church of England Missions generally, and not to those of C.M.S. only.

So entirely have the Committee, for years past, recognized the importance of the Society taking its proper place at both the classes of meetings indicated, that in 1894 they actually arranged to appoint special deputations for this among other purposes. Mr. Newton was brought from his Brighton parish to conduct Missionary Missions and the like; and other clergymen were also temporarily employed. Mr. Sheppard, now of Ipswich, was partly engaged in the same way; and the appointment of Mr. Mercer and Mr. Manley, who are now at work in different directions, was in pursuance of the same general design and under the same original Minute. That Minute (November 23rd, 1894) specified among other duties to be allotted to these "extra" Deputations, the seeking to promote the missionary spirit amongst the clergy "upon the occasion of Synods, Quiet Days, Ruri-decanal Meetings, &c.," and attendance at "Missionary Festivals, Missionary Conferences, and Conventions, &c." As a matter of fact it has not been these "extra"

Deputations who have mostly attended meetings of the kind. They have to a large extent become absorbed in the Society's ordinary home work, which is continually expanding. But the intention of the Committee in 1894 is not less clear on that account.

It is a familiar fact that C.M.S. friends are not at one upon all these matters. Some will attend Diocesan and other Church meetings, but not those that are inter-denominational. Others will attend the latter but not the former. Both classes are Evangelical Churchmen; that is to say, they are Evangelicals, and they are Churchmen. The one class fear to compromise their Church principles; the other class fear to compromise their Evangelical principles. But an Evangelical Churchman ought to be able to go to both kinds of meetings, and to speak at them if invited. Of course he will comport himself as a gentleman and a Christian. He will not needlessly flaunt his differences before those from whom he differs. But if he speaks in a true Christian tone, he can maintain his distinctive principles; and he will be recognized and respected, in the one case as a Churchman by the Nonconformists, in the other case as an Evangelical by the High Churchmen.

The Committee's Memorandum quotes some words from the General Review read at Exeter Hall in 1902. On the same occasion the Society expressed its joy to see the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise; and it recalled the words of the great Bishop Whipple of Minnesota at the C.M.S. Centenary Meeting:—"I have tried," he said, "to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousand-fold."

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### INDIAN NOTES.

**T**HE extension of the Viceroy's term of office is a fact on which we think both India and the Home Government are to be congratulated. In making the public announcement in the Legislative Council, Lord Curzon—not, it seems to us, so much in the way of boasting as sensible of the heavy responsibilities incurred by the policy he has deliberately chosen—said: "Five years are all too short for a Government that has embarked upon wide and comprehensive schemes of reform, and that aspires to redress many evils, and to communicate fresh impetus to our Indian Administration on Education, Police, Railways, Irrigation, Industrial and Commercial advancement." These schemes are still incomplete, and a change of Viceroys just now would be as dangerous as the proverbial "swoppin' hosses mid-stream." We are not always able to see things with Lord Curzon's eyes, but England and India alike owe him a warm tribute of admiration as a capable and sagacious ruler whose boldness, great as it is, is not greater than his ability, and whose vigour of mind exhibits itself often under physical infirmity which would prostrate the energies of many men. We trust that Lord Curzon's health may be preserved sufficiently to enable him to bring to something like completeness the several measures he has in hand, and we pray that wisdom as well as health may be granted by Him "Who giveth liberally to all men, and upbraideth not."

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Among the various considerations which are urged in discussing the

Government policy of restricted coinage and thus making the current rupee circulate at far more than its intrinsic value, the danger of illicit coining has hardly received its due share of public notice, though we doubt not that the authorities have been fully aware of it, and have been taking measures accordingly. The number of counterfeit rupees discovered to be in circulation certainly shows an increase, and this on the face of it is disquieting in so far that in 1902 there were 12,000 more illicit coins detected in circulation than in the preceding year, and in five years the increase has been from under twenty to over sixty thousand. Two points, however, may be noted :— first, that the total number thus known to be in circulation is in reality trivially small compared with the gross total of rupees in circulation; and, secondly, that the increase of detected cases means probably an increase in vigilance, and consequently greater success in dealing with offenders, rather than any rapid expansion in counterfeit coining operations. A change of rules has been made so as to include cases where “false” coins are presented at Railway Booking-offices, and this means about one-third of the whole. Among the Railways the largest number came from the North-Western. But though there seems hardly reason to fear that any noticeable percentage of counterfeit coin is in circulation in India at present, it is obvious that the only safety to the public lies in the unwearying vigilance on the part of Government, and the certainty of severe punishment on conviction. The “false” coiner, even when he gives full weight of standard silver, can yet make a profit of nearly a hundred per cent. Nothing less than the assured prestige of our Government resting on facts justifying such prestige could carry on matters without disaster to the coin currency of India. But in this, as in other affairs of Oriental administration, audacity goes happily in hand with success. Yet the 1903 issue of rupees, by its clumsiness and want of finish, makes the task of counterfeiting less difficult than it should be.

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For a clear and comprehensive presentation of the salient points of a large and difficult question we recommend perusal of Sir Denzil Ibbetson's speech in the Viceregal Council, introducing the Bill for the Establishment of Agricultural Banks on the basis of mutual and co-operative credit. The object of the measure was defined as “the encouragement of individual thrift and of mutual co-operation among the members, with a view to the utilization of their combined credit by the aid of their intimate knowledge of one another's need and capacities, and of the pressure of local public opinion.” After giving a lucid sketch of the history of the question, the provisions of the Bill were outlined, and intimation given of the amount of help which Government feels itself justified in giving in the way of exemption from fees and stamps, &c. Sir Denzil then remarked that the matter was undertaken as an experiment which would be tried in a few places in each province to be selected by the local Governments. A special officer, to be called the Registrar, is to be appointed to watch over the working of the Act in each province, and he will give his whole time to the subject. The practical results of this legislation will be watched with deep interest by all who have any knowledge of that intricate and important problem—the relation of the Indian peasant to his moneylender.

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In the course of an intelligent but somewhat acrid article on the Stock Exchange walking race, a Lahore (Indian) paper remarks :—

“The Punjabis are justly regarded as the people who come nearest to the English as regards physique and stamina. Can a walking trip from Lahore to Ferozepore (just fifty miles) be arranged on the lines of the famous one under

reference? The *sahukars* (moneylenders) are the class here corresponding to the English competitors. We doubt if there is a single *sahukar* here who can undergo the strain and survive. Fancy our prosperous business men, with their love of ease, their preference for a recumbent posture, their superfluous layers of adipose tissue, and their instinctive dislike of anything that might come under the category of sport, undertaking a long and strenuous walk simply for the pleasure of the thing."

It is no doubt a mistake to compare English stockbrokers with Punjabi moneylenders, but the very fact that no better parallel can be found arises from the broader fact that in England there is no such wide gulf between class and class, as regards physique and physical habit, as is found in India. In this matter, as in so many others, the moral institution lies at the back of physical life.

The issue of a revised edition—which practically means the re-writing—of *Hunter's Imperial Gazetteer of India*, just sanctioned by the Secretary of State, is an instance of the great undertakings which are quietly begun and carried out by the Indian Government as an ordinary part of the burden of administering an Empire. After considerable discussion it has been settled that the *Gazetteer* shall consist in form of two great parts, viz., Imperial and Provincial. The *Imperial Gazetteer*, as in Sir W. Hunter's work, will consist of volumes arranged in alphabetical order dealing with the usual topics of geographical interest, and giving an account of every town with a population exceeding 5,000. The *Provincial Gazetteer*, on the other hand, will have four volumes, devoted to a general description of India under the four heads, Descriptive, Historical, Economic, and Administrative. These four volumes will be obtainable apart from the rest of the work, under the title of *The Indian Empire*. There will in addition be eighteen provincial volumes, each province getting one or two according to its importance. Such volumes will begin with a general article on the province, and then, preserving for the most part a geographical rather than an alphabetical order, will describe mountains, lakes, islands, rivers and canals, old historic areas, modern divisions and districts, towns, native states, &c. The general editor of all the volumes of the *Gazetteer* is to be Mr. W. S. Meyer, C.I.E. There are innumerable points on which a work of reference like this, written under full sense of official responsibility, will be of use to Indian missionaries, and we welcome it as an important contribution to the cause of truth. Anything that will help to diminish our ignorance of the facts of life in India must in the long run advance the cause of Missions.

The departure of Bishop Macarthur from Bombay, to take up work at home as the Suffragan Bishop of Southampton, is notable in more aspects than one. In the first place, the Bishop's personality, as exhibited during his episcopal work in Western India, has been such as not only to fill but to adorn his sacred office. "With Bishop Macarthur," says a native paper, "Christian piety meant not merely intensity of faith, but a broad-minded toleration for intellectual differences and a deep sympathy with human wants and sufferings: to him, faith in Christianity meant a faith in the unity of the human race, the essential oneness of the East and the West, and in a common destiny for both!" We can hardly wish for a higher ideal than this to be set forth among non-Christians by even the leaders of the Christian Church, or, it may be added, for a more intelligent and open-minded appreciation.

Complaints are so often heard against University education in India that

it makes men unpractical and unfitted for anything but Government or literary employment, that it is specially pleasant to record a serious and well-considered attempt now being made by a Bombay graduate to start a commercial industry on new lines. Mr. N. B. Wagle, B.A., belongs, says the *Times of India*, to a well-known Bombay family, and was the first graduate of the Bombay University to go up for industrial studies. When he gained the first Sir Mangaldas Nathoobhoy travelling Scholarship he determined to make a thorough and practical study of glass-making in England. This, during the last four years, he has done, and he now returns to India to build up, as he hopes, a native industry of scientific manufacture of glass, commencing with the rougher kinds of glassware. To enable him to choose the locality of his work, the late Sir John Woodburn had sent to him about 150 samples of sand found in different parts of Bengal, but the existence of coal in Chota Nagpore induced Mr. Wagle to make a start in that district. His hope is that, with the help of cheap labour, obtainable locally, he will be able to compete with the Belgian and Austrian factories that at present furnish the great mass of cheap glass articles for India. He will begin on a comparatively small scale, employing, at first, ninety or a hundred people, gradually expanding the industry as his men become more skilled. Mr. Wagle has our sympathy in his courageous enterprise—one which, if successful, will probably stimulate many others to open out new lines of business, and may prove to be the pioneer of an era of industrial undertakings managed by educated Indians.

The funds for missionary work are, as is well known, made up, in the great majority of instances, of small contributions. Could the facts be known to us as they are to God, we should probably find that many of such small sums represent real self-denial and self-sacrifice, while some at least of what passes as generous and loyal devotion may represent only the superfluity of wealth—the gift of which leaves no sense of loss. And yet there are noble instances to the contrary, and in the absence of any being conspicuous (just at present) in our own Church, we can rejoice with our Welsh Methodist friends, who have been working patiently and usefully in the Khasi hills, and whose influence among their people has been civilizing hardly less than Christianizing. We learn from the *Deccan Herald* that Mr. Robert Davies, a wealthy shipowner of Carnarvon, has been moved to make a gift of £135,000 to the authorities of the Mission as a capital sum, the interest of which shall be applied to the Khasi work; over £5,000 yearly as long as missionary operations are needed, i.e. until the coming again of the Master. How many wealthy Churchmen might do something like this?

The greater part of these "Notes" have been written during a calm and comfortable voyage to India, and we are now (using for the nonce the domestic "dual" instead of the editorial plural) once again enjoying the glorious sunset and dawn of the East. The ear is full of the din and noise of the harbour of Karachi, but in among the pauses of the tumult comes the clear, sweet singing of some unseen bird. The mind at such times may be led by trifles, and there seems no superstition in hailing this soft, peaceful sound, so simple and yet so active, as a good omen for this visit being paid to India after seven years. May it foreshadow a quiet, humble piece of service, useful in the degree allowed of the Master in the furtherance of His own work.

R. M.



## THE MISSION-FIELD.

### Sierra Leone.

**W**E deeply regret to announce the death, at Grand Canary, on December 1st, of Mrs. H. Castle. Miss Edwardina Wilmot Botwood was married to the Rev. H. Castle on November 12th, 1902, and sailed the same month with her husband for Sierra Leone. She had devoted herself heartily to the work among the Temnes at Port Lokkoh, especially in connexion with the new dispensary, and her death is a heavy loss to the Mission.

### Western Equatorial Africa.

Mr. T. E. Alvarez has come home on furlough, and the Rev. T. J. Dennis has taken over the duties of the Secretaryship of the Southern Nigeria and Upper Niger districts. Before leaving the coast Mr. Alvarez held a "special mission" in Lagos from October 10th to 19th. The Rev. F. Melville Jones, of Oyo, who was in Lagos on business in connexion with the Society's work, wrote thence on October 23rd:—

I arrived in Lagos just in time for the closing service of the mission here. There seems to have been a time of real blessing. Mr. Alvarez's messages seem just to have touched the people. They seemed to expect stern condemnation for their divisions and sins and shortcomings, while he, with not a reference to present troubles, just preached the love of God and the forgiveness of sins. It seems to have gone home to many hearts. A great deal is due to prayerful preparation. Bishop Johnson took most of the after-meetings.

Having returned to his old sphere on the Niger, the Rev. T. J. Dennis writes noting various changes and improvements which have taken place. The "foundation-brick" of the Waterside Church, Onitsha, was successfully laid on September 8th. The service was held in the open air and by moon-light, and this added to the impressiveness of the scene. Upwards of £5 was contributed in the collection. On September 19th Mr. Dennis spent the week-end at Iyi-enu, the guest of the Revs. S. R. Smith and G. Basden. The mission-house has been built since his last visit, and the number of evangelists under training doubled. On the 23rd Mr. Dennis went with his hosts to Okuzu, a town some twelve miles from Iyi-enu and about eighteen from Onitsha. Five years ago he had visited this, which was then a very dangerous place, but now the Mission agents can move amongst the people freely. The proposed site of the girls' school at Umu-di-Oka is on the direct road from Onitsha, and Okuzu is about half-way to Oka, where Mr. Smith proposes to stay and work. Mr. Smith uses the early mornings, from seven up to ten or eleven o'clock, in teaching his student evangelists.

On the other, the western, side of the river a good work has lately been begun at Isele-azaba by a Native of Onitsha-olona. Several young men and boys have learned to read the New Testament, and a large inquirers' class has been formed. The town is twelve and a half miles from Asaba. At Idumuje-Ugboko a great change is taking place amongst the townspeople in their attitude towards the messengers of the Gospel. A hundred persons were present at the night-school one evening when Mr. Dennis was at this place, a large proportion of whom were able to read. God's Spirit is evidently working at Idumuje-Ugboko. Six candidates have lately been baptized, and others would, it was hoped, be ready by the end of the year. One of these six is the chief woman of the town, a most earnest and zealous Christian. A hundred and fifty persons were present in church. "What a change," says Mr. Dennis, "from a year ago, when the missionaries were practically boycotted and the attitude of a large section of the Natives was so hostile that it was doubtful if the work could be continued." During the month of September takes place the annual religious ceremony called

"going into Nzu." This Nzu is a kind of chalk with which the people rub themselves over. Following this is a festival in honour of the Devil, which is a necessary preliminary to the digging up of the yam crop. "It was encouraging," says Mr. Dennis, "to see that while the crowd were dancing and shouting outside the church there were inside about sixty of those who used once to take part, quietly studying and learning at the night-school, apparently quite indifferent to the proceedings of their heathen fellow-countrymen."

#### East Africa.

Mr. A. W. McGregor wrote from Kahoti, near Fort Hall, in the Kenia district, on October 22nd:—

You will remember that I told you of the invitation that had come to me from the biggest chief in the Kenia district, asking me to come and work in his district, and as a guarantee of his earnestness had left his two sons with me till such time as we could visit his country. I have now been in the district about three months, and have seen a great deal of the same, and can only say that every day makes one feel what a magnificent field this is, both in extent and population, compared to anything else that I have seen in East Africa.

We shall have, possibly, a district of 200,000 people in sight of our mission station. At present I am the only Protestant missionary in the district.

To effectually occupy just the small district between Fort Hall and the Kinangop Mountain, twenty-eight miles to the west, we ought to have at least six stations with two men at least at each station. At present, although I am here, I am not allowed to build a permanent house, and am now living in my tent, with a grass roof on the same as a protection against the heat and the rains, which are now upon us.

Since I have been here I have, on the whole, been remarkably well received. I began medical work and have had an average of about 300 patients a week. I cannot help feeling that if there is any risk in my being here, that it is worth running the same in order that the Natives may learn to distinguish be-

tween Europeans, even if we had not a higher motive for being here. It must influence the people for good, and make it easier in the near future to effectually get hold of the mass of the people. Karori, the chief, is a very great help; I have five of his boys with me being taught, and, through his influence, the sons of two other chiefs. I feel, when we get settled, that it will be necessary to have a good central school. I can see that I shall have no difficulty in getting the chiefs to send their sons and to support them there. In this way we shall be able to influence the whole country, despite the scarcity of men and means. I am not actually at Karori's village. When I was there I found that the Romanists had taken possession. They heard at Nairobi that the chief had invited me, and they immediately went there without any invitation. He is very pressing that we go to him, and so we have applied for a site, and directly I have another helper I shall (D.V.) pay him a visit.

I do feel that God has been leading us and calling upon us to take up the responsibility of this magnificent field, and that it is our bounden duty to do so. When I think of the way in which the Missions flock together near the coast, I cannot help feeling that we want a larger view of the mission-field in the regions beyond, so that such a field as this should not be occupied by only one missionary.

#### Uganda.

Bishop Tucker wrote from Koki, *en route* to Nkole and the Albert Edward Lake, on October 12th:—

Everything seems to point, so far as I can see, to the urgent need of a larger party of reinforcements next year than we have received for several years. Openings are presenting themselves in every direction—not merely countries into which we may enter if we will, but countries where our presence is earnestly sought by the people. Mr. Lloyd

has just returned from a visit to the Shuli tribe (or, as it is more correctly, Acholi), on the east bank of the Nile. This opportunity (if we are able to avail ourselves of it) will be a distinct step onwards, and will open to us endless possibilities. It will enable us almost immediately to evangelize as far north as Wadelai.

In an "Editorial Note" last month (p. 940) we mentioned the collapse of the temporary dispensary at Koki, and the providential escape of Bishop Tucker and Dr. J. H. Cook (the note erroneously said, Dr. A. R. Cook) and Miss A. H. Robinson. The Bishop says:—

Dr. J. H. Cook, Miss Robinson, and I have just had a very merciful escape from serious injury. On Saturday morning last [October 10th], the doctor, with Miss Robinson's assistance, was dispensing medicine to a number of sick folk in a house not far from the church here. I had been in the church with the confirmation candidates (175) and needed to make an inquiry of Miss Robinson, whom I found in the temporary dispensary with the doctor. I had only been there a minute or two when I realized that the house was going over. It was raining heavily outside, and the crowd of sick were pressing against the walls to get the shelter of the overhanging roof. This pressure was more than the house could stand, many of the timbers of which were rotten. A momentum was imparted by the pressure, and over it went. I saw it coming down upon us, and shouted, "The house is falling!" I then flung myself on the floor, Miss Robinson followed my example (there was no time to escape),

and in a moment we were in utter darkness. The alarm was given, and in a minute or two a hundred men were on the spot (confirmation candidates from the church) and at once commenced the work of rescue. In two or three minutes I was hauled out, my arms being nearly dragged out of their sockets in the operation; but I could see nothing of either Miss Robinson or the doctor. However, the men worked on, and in a few minutes both were released, and apparently without injury. The doctor seems to have had a very narrow escape, a heavy piece of timber striking him upon the back of the neck. Miss Robinson was wonderfully calm and quite uninjured. One poor man, I regret to find, had his skull fractured, but the doctor, I think, has hopes of his recovery.

It was a wonderful escape for all of us. In the afternoon we had a service of thanksgiving in the church, at which the king and many of his people were present.

Describing a morning in Mengo Dispensary, a writer in *Uganda Notes* says:—

Our daily dispensary service commences at 9 a.m., when the entrance door is closed to all late-comers, and at 9.30, or as soon after as the hospital ward work permits, the dispensing begins, and is soon in full swing.

The two doctors sit, one at either end of the small room into which the waiting-room (in reality a covered-in and partitioned yard outside) leads, and batches of ten—men and women alternately—are admitted to each, and then pass on into the dispensary proper with their prescriptions. And this, to put it mildly, is certainly the liveliest scene of our medical work.

Sometimes they come pouring in so quickly that the dispensers cannot keep pace with the patients (especially when short-handed as we are at present) and the crowd in front of the counter grows rapidly, while the accompanying clamour, which perhaps ceases for an instant at a shout of "*Musirike banange*" ("Be quiet, my friends"), and the closeness of the atmosphere, increase in proportion.

Picture one patient groaning piteously for you to "increase" his medicine, as he lives "*walo nyo*" ("a long way

off"), or has brought "many shells," requiring an explanation that you cannot give him more than the doctor has written, or that the medicine is "very strong."

Then, when you have poured out medicine for the next comer, and ask for his bottle or plantain-leaf to carry it away in, you meet with the answer of "*Sirina*" ("I have none"), either in tones of the most piteous entreaty calculated to soften the hardest heart, or else in a voice of injured innocence, surprised indeed to find that such a thing should be expected of him.

Besides all this there are half a dozen prescriptions stretched out to you across the barricade (which happily separates the people from the counter), and half a dozen voices eagerly pour out their woes, commands, and desires, all to be attended to at once.

In one corner of the dispensary, eyes and ears are syringed by one of our junior boys, and in the opposite corner minor dressings are done; so that, all told, we have a staff of four, often five, Europeans, and seven Natives, day by day, hard at work from 9.30 until often 12.30 or later, at this, our branch of

out-patient work. Here, too, all the ward bottles are refilled and fresh prescriptions made up, besides many a dose for one's fellow-missionaries, and one's fellow-missionaries' servitors far and near. And that reminds me of one very funny, and yet I am sure very ordinary, incident which took place some time ago. A missionary's boy came for zinc ointment for his eyes, to be "smeared on," which he duly received with his instructions. That afternoon, on going out to tea, we were served by this boy, his whole face plastered over with a white paste, which turned out to be the same zinc ointment received that morning. I sup-

pose he thought his eyes alone were much too small a portion to receive the benefit, and he seemed vastly pleased with himself as to the result. I often think it is a good thing for our peace of mind that we do not always know to what degree our instructions are really carried out, and whether the medicine to be "swallowed" is "smeared on" or *vice versa*.

And now may I ask all who read these words to pray for us and all in this work, so happy, and yet often so very trying, that even in our busiest "rushes" we may be daily "kept for the Master's use" and made a real blessing in His service?

In an article in *Uganda Notes* for September, the Rev. J. J. Willis shows the importance of Entebbe, the headquarters of the Government and the port of Uganda, as a field for missionary work. He writes:—

There was nothing very remarkable a few years ago about the quiet wooded headland running out into the Lake on which stood the native village of Entebbe; and he would have been a bold prophet who could in those days have foretold the rapid changes so soon to be effected by the touch of the strong hand of civilization. As a new town, and in every respect a European town, it moves ahead of, and gives the lead to, all inland districts. It is the headquarters of the Indian and Goanese traders, attracting a large and motley crowd from many quarters.

The population, so essentially cosmopolitan, is difficult to estimate, for it is so constantly fluctuating. The steady stream both from and to Mengo never ceases from sunrise to sunset, while Entebbe itself is a beehive of constant activity, a contrast to other places in Uganda where the old order still holds.

Entebbe is clearly a strategic point, and is unquestionably exercising an ever-widening influence on the life of Uganda. It is the point of contact between African Uganda, in its primitive simplicity, and European civilization. . . . At the outset we are met by the difficulty of having no Protestant native church in the town. This is being met, and a large church is now building, of stone, the Bishop having generously promised to give the iron roof. By the kindness of the Commissioner a small additional

plot adjoining the church has been granted, on which it is hoped eventually to build schools.

The plan of work will, of course, have to be adapted to the conditions of the place. For the most part every one is busy until 4 p.m., so that teaching will probably have to take place in the evening or at night. How far Natives will take to the idea of a night-school remains to be seen. But there seems a very evident desire on the part of very many to learn all that is to be learnt, for people are awaking to a realization of the power which education puts in their hands. So that I believe a school, held in the evening, would be welcomed.

Until the church and school are built, not much in the way of regular work can be attempted. There is a neat little book-stall, with a red iron roof, standing in a conspicuous corner of the market-place, where Scriptures, C.M.S. literature and stationery are sold: but, as compared with Mengo, the sales are small.

There is now a regular service for Europeans every Sunday. . . . The numbers present vary from about fifteen to twenty-five. The question of building a new English church at Entebbe is now under consideration: a fine set of plans has been sent to us from England, and it is hoped to call a meeting as soon as the Bishop can come over to discuss the whole matter and decide on the best course.

Many of our readers will remember that the Christian king of Bunyoro (a son of the notorious Kabarega) is an earnest, devoted Christian, "always ready," as Mr. A. B. Lloyd has told us, "to walk eight or ten miles on a Sunday to take a

service in a little village." The following letter to a friend in England has been translated by Mr. Lloyd:—

*Hoima, Bunyoro, Sept. 13th.*

MY DEAR FRIEND,—I greet you most heartily in the love of our God, Who is all love. I am far away, and a great sea separates us, but our Lord Jesus Christ, Who loves us all, is very near to us both, and He hears our prayers. This is a great wonder to us. But in time to come we shall hear His voice calling us near to Himself, and we shall see Him face to face. We shall also then be able to see each other and talk together. Above all, on that day we shall be strong and unchangeable to constantly strive to do the work of our Lord; for even here we know our work

is not in vain in our Lord Jesus. Pray for me without ceasing, that He may increase in me the power to rule in righteousness on the throne He has given me. My wife, Miriya, greets you heartily, and I thank you for my letter that came, and your gift you sent me. I was much pleased. Greet your niece for me, and say I do heartily ask her to pray for me that I may receive grace from God. Now, sir, I send you a little gift.

God give you His grace.

I am, your great friend,

ANDERAYA,

King of the Banyoro.

#### **Egypt.**

At an ordination by Bishop Morley (for Bishop Blyth) in St. Mark's, Alexandria, on November 22nd, the Rev. A. J. Toop, of Cairo, was admitted to Priests' Orders.

We were grieved to hear by telegram on December 8th of the death, presumably at Cairo, of the wife of Dr. E. M. Pain. Miss Ethel Blanche Clarke, a certificated nurse of Prince Alfred Hospital, Sydney, was married to Dr. Pain in February, 1901. They were accepted as missionaries by the New South Wales C.M. Association in June of the same year, and left Sydney for Egypt in March, 1902.

On the 1st of this month the Sudan Government commences a monthly service of passenger steamers between Khartoum and Gondokoro, the northern Nile post of the Uganda Protectorate, distant a thousand and eighty-one miles from Khartoum. The voyage to Gondokoro and back is scheduled to occupy twenty-eight days. Fashoda is reached on the sixth day from Khartoum—469 miles. The late French post, established by Major Marchand, was built on the site of the old Egyptian fort. The headquarters of the Shilluk tribe is near Fashoda. Tewfikia, fifty-six miles south of Fashoda, is the headquarters of the troops on the Upper Nile. Five miles farther the steamer reaches the junction of the Sobat River with the White Nile. The Shilluk district extends about thirty miles up, after which the Dinka country extends for forty-five miles, then follows the country of the Nynaks and Nuers. An American mission station was recently founded at Doleib Hill, about five miles up the Sobat. At Lake No, 611 miles from Khartoum, the Bahr el Gebel joins the Bahr el Ghazal to form the White Nile. Here the marshy regions of "the sudd" are entered. The Congo Free State Administration reaches to the river, a few miles north of Kiro (1,056 miles). After passing Lado, the principal Belgian station on the Nile, the steamer comes to anchor at Gondokoro, 1,081 miles from Khartoum, and 350 miles from Mengo, the capital of Uganda.

#### **Turkish Arabia.**

In a letter written while in camp on the banks of the Tigris on October 8th, Dr. P. W. Brigstocke thus describes the work in connexion with the Medical Mission at Baghdad:—

We closed the work before leaving Baghdad for a holiday, with a meeting for praise, as we do feel God has dealt very bountifully with us. The interest and attention of many of the

in-patients to the Word of Life which they heard in the hospital was most marked, and greatly cheered and encouraged us, and we do pray that they may have not only the attentive

mind, but the understanding and believing heart. God has blessed the medical work, and such is the reputation of our dispensary on account of the good work done in it by Drs. Sutton and Sturrock that patients come to us from far and wide, and if for any reason they fail to get admission will rather go unrelieved than give themselves up to the treatment of the other practitioners in the town, whether native or Turkish.

One of our patients was from Hayil, the capital of Arabia, and though he would not submit to the operation necessary to completely cure him, what I was enabled to do for him so relieved him that they tell us he is quite well now, and he has shown his appreciation and confidence by sending quite a number of patients from that district. It was quite touching to see them arrive after their long journey, all more or less blind, most of them, I am sorry to say, hopelessly so, but evidently because the man who sent them had seen a case of cataract cured.

I am now camping on the banks of the Tigris, some distance south of Baghdad, but even here hardly a day passes without some one applying for treatment, and I have had several importunate deputations from Baghdad, begging me to see a case in consultation or perform some operation, which I must refuse, as to give in would mean an end of all rest. All this has greatly impressed me with the responsibility which lies upon us, and of the magnificent openings before us for extending the good influence of the Medical Mission. It seems to me that there are unmistakable signs of the yielding of the hitherto fast-barred gates of "the cradle of Islam," if they are not even now ready to open if admission were sought for. Dr. Zwemer, of Bahrein, says, "I have not the least doubt that a properly-qualified medical missionary with a thorough knowledge of the language would find not only an open door but a warm welcome in the capital of Nejd, or even at Riad."

#### Bengal.

The *Bombay Guardian* of November 14th contained an account of a missionary meeting on board the P. & O. s.s. *Egypt* in the Gulf of Aden on Sunday evening, October 25th. The Lieut.-Governor of Bengal, Sir Andrew Fraser, K.C.S.I., took the chair, and in the course of his address said:—

I do not attach much weight—not to use stronger language—to the unfavourable reports of mission work brought to us by those who have no sympathy with it, who never have known a missionary, who have never visited a mission college or mission church, who have made no effort to understand those who have come under missionary influence. We Englishmen are not accustomed to listen with respect to judgments based on such want of knowledge and want of sympathy. For myself, I have had exceptional opportunities of seeing missionary work and of testing its value, and I honour the missionary body as a whole, not only for their purely religious work, but also for their medical and educational work

and their co-operation in social improvement. . . .

Without further remark, I shall conclude by saying that I sympathize with mission work because of the need that exists—people whom one learns to love lack the consolations of Christ; because we should pass on to them the blessings which missionaries brought centuries ago to our own island in the northern seas; and because this is in accordance with Christ's will so far as we can know it. I may add that in this promise of power from on high, I seem to hear an encouraging echo of that other saying of His, "Fear not, little flock"—despite weakness and mistakes—"for it is the Father's good pleasure to give you the kingdom."

According to the last Census, fifty-nine languages and dialects are spoken in Calcutta. The Rev. A. C. Kestin has charge of the Hindi Mission in that city. There are 350,000 Hindustani-speaking people, and besides Hindi and Urdu his native workers can amongst them speak and preach in Bengali, Uriya, Tamil, Telugu, Ho, Mundari, Uraun, Santali, and English, making eleven languages and dialects in all, something towards the fifty-nine spoken. In connexion with the Mission several baptisms have been recently reported. On St. Bartholomew's Day ten persons were baptized. Then, on the 12th Sunday after Trinity a Brahman was admitted into the Church. Mr. Kestin says: "The presence in the church of six

Hindus to witness his baptism was a welcome sight, and they expressed themselves pleased and impressed by what they witnessed." On All Saints' Day ten more persons were baptized, one an infant child of Christian parentage, and nine converts, consisting of two villagers and a family of seven (parents and five children). The latter had worked in Fiji and had thus become more open to Christian influence. Some five heathen people were witnesses, having attended church for the purpose. The prayers of our readers are asked for these new converts.

Mr. P. H. Shaul, of the Nadiya district, now at home on furlough, in a paper which lack of space compels us to abridge, gives a striking testimony to the work of missionaries from the writings of a leading Hindu. Mr. Shaul then shows the obstacles which confront the missionary in the triple barrier of custom, caste, and creed, and shows how these barriers are being broken down by means of the threefold cord of medicine-chest, magic-lantern, and bicycle. He says:—

A leading Hindu, writing of the work of missionaries in India, has said:—"They have done the Hindu community a great deal of positive good. They have spread education broadcast, they have elevated and are elevating the lower classes; they have succoured the needy and helped the poor. But more than these positive good things, the indirect benefits we have derived are greater still. They have shown us the best use of money and of power. They have shown what patient work, indefatigable industry, indomitable courage, and unremitting toil can achieve for the good of humanity. They have shown us what success friendly rivalry can bring, what barriers united action can cross." . . .

In Bengal custom, not reason, is the great guide of conduct, and everywhere one is met with the cry, "We must walk according to usage and custom." Social obstacles abound and are very formidable. We long to get near the people, but are met everywhere by the cactus-hedge and barbed-wire entanglements of custom, caste, and creed. The two former are embodied in the latter, for Hinduism has laid hold with wonderful subtlety and tenacity on all within its reach, so that even the minutest details of domestic life are provided for as religious acts. The missionary here is the foreigner, and is thrown among a people distrustful and suspicious, his every action is watched; he must not sit here, must not stand there, must not touch this, must not see that, and caste remains stronger than blood, kin, or humanity.

Take two snapshots in illustration of this. Returning hot and weary to camp, we see a boat near our tent on

the opposite side of the stream that divides us from shade, rest, and home. We ask the man to put us across; he replies, "Impossible," as his cooking-vessel is in the boat. We reply, "We are not thieves, and do not need a cooking-pot." This leads to an explanation about caste rules. A dog or jackal might have gone on his boat and his halfpenny cooking-pot remained uninjured, but our presence would have so defiled it that its destruction would have been the only remedy.

Again, a man lies by the river-side in Calcutta, dying of thirst within the sight of water, but without the strength to reach it. An Englishman passing by, seeing the man's distress, enters a shop, and having bought a vessel, bade the native shopkeeper fill it with water and take it to the sufferer. The dying man looks up and asks the bearer what caste he is, and on learning that the shopkeeper's caste was lower than his, refuses the water, preferring death to loss of caste.

This barrier of caste is indeed a formidable one, and no one can realize its strength but those who have seen it. Often this barrier alone has stood between the inquirer and baptism.

Truth is one, error is manifold, and manifold must be our method of attack. In my itinerating evangelistic work in the Nadiya district the stout threefold cord of medicine-chest, magic-lantern, and bicycle have much aided me in getting behind the outworks of this fastness of error.

When the medicine-chest appears, the trenches of reserve and suspicion are soon crossed, the entanglements of coldness and contempt are rapidly cut and swept aside by its powerful contact. You are quickly brought near to the

people, and the people to each other. There is no room for the triple barrier in the crowded dispensary, where the proud Brahman rubs shoulders with the despised rustic in his endeavour to obtain medicine prepared by unclean hands and mixed with impure water.

The magic-lantern proves a valuable search-light in our efforts to dispel heathen darkness. The mists of seclusion and domestic custom vanish before its bright beams. The women will not be denied, the little girls coax and wheedle, and the wife and mother asserts herself—hear they must and see they will, so custom and creed are set aside, and the men approach us with the request that arrangements may be made for their women to be present, for say they, "There will be no peace

for us, till they have seen the lantern."

The bicycle is a great aid to efficient scouting. Not only does it carry me round quickly and readily on errands of love and mercy such as visiting patients, distributing literature, looking up seekers, calling on inquirers, and journeying from village to village; but it has a special place in my work among the children. They, too, will not be denied and are to be found always round the machine in a heathen village. Such a help the bicycle has been in winning the hearts of the little "brownies," they so look forward to a ride, seated before the Sahib on his machine; fear, distrust, suspicion vanish, and the chasm of distance is quickly bridged over.

The Rev. D. M. Brown, of Taljhari, in Santalia, writes:—"We have had the Bishop's visit and the confirmation—a very helpful time, I trust, to all. There were ninety-six confirmed at Taljhari, eighty-five at Barharwa, and four at Barhait; total, 185 . . . gathered from the whole Native Church Council area. . . . We had also an interesting day for the N.C.C. members and delegates. The Bishop astonished everybody with his knowledge and use of Santali."

At Bhagalpur, the headquarters of the Society's Mission in Behar, on the fourth Sunday after Trinity, two women converts were baptized. At the out-station of Jamalpur, on July 20th, the Bishop of Calcutta confirmed nine candidates, and on the following day dedicated the church there. The Bishop also visited Bhagalpur on October 24th and held a confirmation in Hindi, when thirty-one candidates were confirmed. At the Leper Asylum, on August 1st, four adult lepers were baptized in the chapel. There are now in the Leper Asylum 102 adult lepers, five leper children, and five untainted children of leper parents, making a total of 112. The Christian lepers, the Rev. J. A. Cullen says, have recently improved the appearance of their chapel by providing at their own expense communion-rails. An Upper Primary School has been opened in the Mission compound, Champanagar, in which there is now a larger number of Hindu and Mohammedan boys than there was in the old High School formerly carried on there. The High School, now at Bhagalpur, has, the Principal (the Rev. H. M. Moore) says, increased in popularity by the removal. In three months the roll number has increased to 116—sixty-seven Beharis and forty-nine Bengalis. The Christians number only eighteen, Hindus seventy-four, Mohammedans twenty-three, and one Brahmo. A hostel has been opened in the compound for Christian boys reading in the school. It is hoped later on to open hostels for Hindus and Mohammedans. There are seventeen boarders, some from places in Behar and some from Santalia. At present there is accommodation for twenty-eight, which will shortly be increased to forty. The hostel arrangements are in charge of a house-father, a former C.M.S. preacher at Agra. His duties also comprise teaching in the lower classes of the school and assisting in the Sunday services. The Principal is encouraged by the fact that the Government have sanctioned a monthly capitation grant for the hostel.

A Bengali lady, a student of the Christ Church High School, Calcutta, was baptized at Trinity Church on September 14th.



According to statistics recently published in a native paper, the *Prabasi* of Allahabad, there are nearly five and a half million widows in the Bengal Presidency alone. The *Pioneer* newspaper of Allahabad also publishes the following table of widows in Bengal:—

Age.	No. of Widows.	Age.	No. of Widows.
0—1 . . . . .	433	4—5 . . . . .	3,861
1—2 . . . . .	576	5—10 . . . . .	34,701
2—3 . . . . .	651	10—15 . . . . .	75,590
3—4 . . . . .	1,756	15—20 . . . . .	142,871

Commenting on this table the *Bombay Guardian* says:—

The fact that babies in their first year are already widows implies that a far larger number of marriages have taken place, and it might be possible to estimate the number of wives under 1, 2, 3, 4, 5 years and upwards by multiplying the number of widows by 30 or

40. This applies only to Bengal, and would need to be further multiplied, according to local conditions, to find the total for all India, of child widows and child wives—any of whom may become life-widows long before they know what marriage means.

#### United Provinces.

For the first time in the history of the station, so far as can be ascertained, the Rev. J. A. F. Warren says, a "special mission" was held in St. Paul's, Sigra, Benares, from October 6th to 9th, which had for its object the deepening of the spiritual life of the workers. For some weeks before the "mission" special meetings for prayer were held. About sixty workers from Azimgarh, Jaunpur, Chunar, and elsewhere were present. Notwithstanding inclement weather, the attendances were very good, those at the general meetings varying from 200 to 250.

We regret to hear that the Rev. J. M. Challis, of Benares, after a severe attack of fever, has been ordered by the doctors to spend three months out of India.

The Rev. H. J. Molony, of Mandla, has been appointed Secretary of the C.M.S. Missions in the diocese of Nagpur. Jabalpur and Bhartpur, and also the Missions to the Gonds and Bhils, are in the new diocese.

#### Punjab and Sindh.

Summer classes for C.M.S. village readers were conducted by the Rev. Wadhawa Mull at Bahrwal, assisted by Malik Roshan Khan, from August 15th to September 12th. Sixteen readers coming from Batala, Narowal, Ajnala, Bahrwal, and Tarn Taran formed the classes. The teaching included the Bible and Prayer-book as well as guidance in preaching and other practical work; there were informal gatherings for discussion, and physical exercise was not forgotten.

In a tour last autumn in the North-West Frontier Province, the Rev. Dr. Weitbrecht, acting-Secretary of the Punjab Mission, was struck by the want of missionaries to properly work the Society's stations. He wrote from Karachi on October 29th:—

This tour is a most interesting one. Among the impressions that strike one forcibly are the excellence of the "plant" acquired by the Society in these various places, and the lack of men to work it thoroughly. Peshawar has no clerical superintendent or itinerating missionary; Bannu and Dera Ghazi Khan have both no clergyman at all,

either English or Indian; Dera Ismail Khan has no European evangelist apart from the school missionary; and the great port of Karachi has only one man to look after church, school, congregation, and everything else. We could put in one and a half dozen missionaries along the frontier at once with great benefit.

#### Western India.

A recent number of the Bombay localized edition of the *C.M. Gleaner* contained the following:—

A lady missionary in the Nizam's Dominions recently came across a

temple gorgeously decorated. The worshippers of the idol were making much

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of their god, and their liberality was out of all proportion to their means. The fact was *rain* was very badly needed, and the god remained obdurate, so at last a noble attempt was being made to move him to action. When another visit was paid to this temple at a later date the missionary discovered a very different state of affairs. The decorations had been ruthlessly torn down, whilst the temple and even the god itself were bespattered with mud. "What is the meaning of this?" she demanded of the priest and people

standing near. "Meaning?" they reiterated indignantly. "Meaning enough! We have prayed again and again for rain for our crops. We have robbed our resources to provide presents to move our god to send rain, but he refuses to do so. We have therefore flung mud all over him and over his temple. If he won't send rain to water our crops, perhaps he *will* do so to *wash his own dirty face!*" But the Hindu is very long-suffering. To-day the god's face is clean again, and his faults are forgiven and forgotten!

### South India.

At an ordination at Palamcotta on October 25th, Bishop Morley admitted to Deacons' Orders Mr. Arulappan Savarimuttu, stationed at Ambasamudram, and Mr. Murugan Vedamanikam, stationed at Achampatti; and to Priests' Orders the Rev. Samuel Gnanayutham Maduranayagam, of Virudhupatti, in the Sâchiapuram Circle, and the Rev. John Devanayagam Gnanayutham, of Arumuganêri, in the Nalumâvady Circle.

An "Indian Missionary Society of Tinnevely" has been organized by the Native Christians with the object of sending the Gospel to unevangelized territories beyond the Tinnevely district. The District Council have expressed their warm sympathy with this movement, and their prayer is that God will bless and develop it to His glory.

### Travancore and Cochin.

The Bishop of Travancore and Cochin, writing on October 26th, said:—

The Rev. T. K. Joseph has sent me a brief report of his work as diocesan missionary. There cannot be the slightest doubt of the great spiritual good of his labours. He is a man of tried worth and spiritual power, and apart from his own efforts he has been instrumental in calling forth corresponding efforts in others who have a manifest gift of exhortation, especially in the Revs. T. Koshi and K. P. Warkki, who helped him in his recent missions at

Trichur, Kunnankulam, and Cochin, with marked effect.

It was a real joy to me to be present at Cochin and to see the ability with which it was all organized by themselves, and to give a closing address at the Holy Communion there. Consolidation is what we need, and a raising by the Holy Spirit's power of the tone of the Christian community, so that the Heathen shall be won by the witness of the lives of the Christians.

The Rev. E. A. L. Moore, of the South India Mission, who had been acting-Principal of Cottayam College during the Rev. F. N. Askwith's furlough, has had a very serious illness, from which he is happily now recovering. Bishop Hodges, in the letter from which the last extract was quoted, says:—

There was a remarkable union of prayer on his behalf, joined in by the Hindu students, and, I have been told, by their mothers at home, and his recovery is by all alike regarded as an *answer to prayer*. May it lead us all to

a more vivid realization of the power of faithful prayer to the God Who heareth! It is quite a common thing for the Heathen to ask the Christians to pray for them in times of sickness.

Mr. and Mrs. Askwith reached Cottayam on their return from furlough on November 7th, and were accorded a very hearty welcome.

Of the work of the Rev. T. K. Ninan, native pastor of Cochin, Bishop Hodges wrote on October 19th:—

Mr. Ninan is on deputation work now in the south, stirring up greater interest

in the southern pastorates for the mission work which he has been vigorously

prosecuting since the early part of this year. Thank God, there are tokens of the Spirit moving among our people,

but, as at home so here, the many are indifferent, or look only on their own things.

The distribution of prizes to the children attending the various Sunday-schools conducted by the C.M.S. College Association of Cottayam took place on October 31st. The Association has connected with it a Prayer Union, which holds its meetings once a week. It also holds open-air meetings on Sunday afternoons during term, and conducts Sunday classes for heathen children in several schools in and around Cottayam.

#### Ceylon.

Cotta, which is the headquarters of the Cotta District, is six and a half miles south-east from Colombo. The district covers 500 square miles with a population of about 200,000, chiefly Singhalese. Since the commencement of the Mission eighty years ago, there have been 5,047 baptisms. The staff of workers is ninety-five, viz., the European superintending missionary (the Rev. J. W. Balding) and Mrs. Balding, Mrs. Dowbiggin and Miss Hutchinson in the Girls' Boarding-school, one Singhalese clergyman, sixteen catechists and readers, four Bible-women, thirty schoolmasters, thirty-eight school-mistresses, and two school inspectors. The work is pastoral, evangelistic, and educational. The number of adult Christians is 652 and their children 388, making a total of 1,040, of whom 266 are communicants. Last year fourteen adults and thirty-four children were baptized, and there are thirty-one adult candidates for baptism and seventy candidates being prepared for confirmation. There are four pastorates working under the District Council, which meets quarterly, and in each pastorate there is a Church Committee, which meets monthly. In the district there are forty-one vernacular schools, of which fifteen are for boys and twenty-six for girls, the number of scholars on the list being 1,541 and 1,318 respectively. In an account of the work during the past year, from which the above particulars are taken, Mr. Balding relates the following:—

One of the adult converts I baptized was eighty-five years of age, and he told me that every missionary who had been at Cotta from the commencement of the Mission eighty years ago had spoken to him about Christ. About a year ago "the fruit was found after many days," and I have not the slightest doubt that he was truly converted. I baptized him on what proved to be his death-bed, and in the presence of many of his relatives he boldly confessed Jesus to be his Saviour. As I was repeating the Creed he called out after each sentence, "I believe." He so rapidly grew in grace that from his conversation one would have

thought that he was a Christian of many years' standing.

One day I was sent for to give the Holy Communion to a Singhalese lady aged 101 years. Twenty of her relatives were present and partook with her. I was told that she has sixty descendants living who are all Christians. On another occasion I gave the Sacrament to a Singhalese lady on her eightieth birthday, and I believe all her descendants are Christians.

One evening I was asked to conduct a thanksgiving service in a Christian's house on the occasion of their boy having attained his twelfth year. About fifty friends and relatives were present.

In the Tamil work in Kandy and the districts round, the adult baptisms last year were thirteen. Of one of these converts, a well-to-do *kangani* (overseer), the Rev. H. C. Townsend wrote in August:—

I examined him first in January, and though he had then been learning for months I could get few correct answers from him except in what he had learned by heart. One could see, however, that he was really a seeker. He was most anxious to receive baptism

and had fasted the entire day before, fasted in the sense of abstaining from all food; but I felt that his faith was not really focussed on Christ, and that, though sincere, he could not be called a Christian, and so most reluctantly refused him baptism. It was a very

great disappointment, not only to him but to all his coolies, some of whom took it as an affront. However, he again set himself to learn (it had been an effort before to acquire the Creed,

Lord's Prayer, and Ten Commandments), and when I examined him again I felt that he knew something definitely of the Creed he desired to profess, and so he received baptism.

#### South China.

"The Chinese are clamouring for Western knowledge," writes the Rev. E. J. Barnett, Principal of the Anglo-Chinese College, Hong Kong; "almost every town in this vast empire would welcome the Christian schoolroom." He adds, "The Christian Church is missing a great opportunity." Of some of the students in the college Mr. Barnett wrote to friends in Australia on June 1st:—

From Canton we have representatives of the official class; one is the grandson of a provincial judge. There are also two literary gentlemen of the first degree, which is marked down as corresponding to our B.A., though, I need scarcely add, the course of study is very different. One of these, a most diligent student, is to sit for his second degree (or M.A.) in Canton in September. The "sitting" in their case is something worthy of the name. Each student is shut into a low room, about six feet square, for three days consecutively. He is then released for twelve hours, when he returns for a second sitting of three days. Another twelve hours' respite, and a final incarceration of three days completes the examination. Over 10,000 students will thus be imprisoned for nine days, out of whom only eighty-eight will be allowed to "pass." The subjects of the examinations used to be only the Chinese classics, with essays in the best literary style. Now, however, there is less elegant prose, and less extempore

versifying; for the last two or three years some general knowledge and history of the outside world has been required.

Our boys come, with perhaps one exception, from non-Christian homes. The first lesson each day is from the Bible; our reading-books make frequent references to God; in explaining the reason of things there are golden opportunities for referring to the Creator, and at night we have family prayer. On Sunday they attend St. Stephen's Chinese Church with us. Their attention to Scripture teaching, and their interest in the new facts revealed therein, are certainly encouraging. Here is where you can help together with your prayers. Will you try? I think you will find it worth your while.

Many are begging to be taught English. They are willing to pay well for it, and at the same time to be instructed in the truths of Christianity. Thus the Church might reach the whole of the upper class, if she would.

The home-call of Miss A. M. Finney was briefly recorded in the *Intelligencer* for November (p. 871). In a letter confirming the telegram Archdeacon Banister wrote from Hong Kong on October 10th:—

She went down to Pakhoi early in the year, and seemed to be happy in her work, with plenty of strength and vitality. We had good reports of her until the summer came on, when she became sick and was attended by Dr. Hill. She suffered from gastritis and dysentery, but under Dr. Hill's careful treatment she was convalescent and he sent her up here for her holiday. On the way up she unfortunately was in a typhoon, which evidently tried her very much, so that when she arrived here she was very weak, and after a

few days in bed at Fairlea she went up to the Peak Hospital, and then we hoped she would soon regain health; but it was not to be. She did not improve and the medical men there were unable to control the disease, which had evidently taken a strong hold upon her.

She was a loving, bright worker, and made many friends amongst the Chinese both here and at Pakhoi.

Her last words were in Chinese, and show how much her heart went out to them for Christ's sake.

#### Japan.

A neat little church was opened on October 24th for the Jonan congregation in Osaka. Archdeacon Price preached the sermon at the opening service, and he

writes, "You can understand my special thankfulness, as it has grown out of the little services which we started at Momoyama about thirteen years ago."

Of the work among the children, Miss D. S. W. Willson, of Tokushima, in the Osaka Diocese, writes:—

"Gather the Children" is a command most easy to obey in Japan. They come so gladly, and learn so well. Lately Nuki San, the pastor of the church, has started a monthly children's service, to which we invite all the regular comers to the various children's meetings. It is a pretty sight to see the church full of children sitting listening to the sermon, and eagerly answering questions, singing the hymns they have learned by heart, and reverently repeating the responses in the very simple form of prayer printed for their use.

Many of these children are missionaries in their own small way. The little daughter of a judge (who, as he goes to the law court each morning, prays that he may judge righteously, because all know that he is a Christian) plays at Sunday-school with her small friends, making them sit before her, and telling them what she has heard in her last lesson, while her wee brother sings the hymns. One of the Christian women told me of a conversation she overheard between a tiny six-year-old boy called T. San, and a small friend, somewhat after this fashion. The friend asked T. San what he learnt at the Sunday-school. "Why, about the Living God Who made me and everybody." "H'm," said the friend, "I always thought my mother made me. But if your God is alive, what does He eat?" "Well," said T. San, "He is so great that He does not need to eat. But if He did, all the things in all the

world belong to Him." This was cheering for the Sunday-school teachers, for little T. San always sits with perfectly expressionless face during the lesson, and we hardly thought he could be taking in anything at all.

The same Christian who told me about him has a little girl, called O Chiyo San, who is very zealous in bringing friends to the Sunday-school. One day last autumn her mother heard a little friend asking her why she did not come to play at the great idol festival going on that day. "Because I believe in the Living God," said O Chiyo San. "That *Ebisu san* (the idol, whose festival it was) was just an old man who *died*, but the true God is *living*. He can see us now, and He loves us and sent His Son to help us": and then she related the story of the Fall. "So now," she concluded, "I pray to Him because He loved me and saved me, and He can hear what I say." This child has a great desire to be a "*dendosha*," or worker for God, when she grows up, and we should much like her to go to the Bishop Poole Girls' School in Osaka, where she could be taught the Bible regularly, and have the best training suitable for a future worker; but her mother has not money enough to send her there. Children's meetings are one of the most hopeful features of work out here, and many a time do we prove the saying, "A little child shall lead them," for out of the mouth of babes and sucklings He hath perfected praise.

The Rev. A. B. Hutchinson, of Fukuoka, in the diocese of Kiu-shiu, writes:—

At Hiramatsu on July 23rd I baptized Yone Fuji, aged forty-six, and a young woman, twenty-one years of age. Other candidates are now ready and I hope to be able to examine and admit them soon after the Diocesan Synod which is to be held next week. On June 2nd Mrs. Tsune Nomura and one of her sons, ten years of age, were baptized. Her joy is great in being now openly numbered with Christ's believing people. Several inquirers have called on me

at different times and spent long hours in interesting discussions concerning the faith. At Nagasaki, where I took charge of the chaplaincy during August, I assisted at the funeral of the oldest Protestant Christian in Kiu-shiu, a convert of the first missionary, the Rev. J. Williams, afterwards Bishop Williams of Tokyo. He had long been a member of the Church Council at Nagasaki and was widely known for his kindness to the poor and destitute.

Miss M. L. Pasley (of the New Zealand C.M. Assoc.) wrote on June 8th:—

We have been in the country and are now having special meetings in Gifu.

We had a workers' meeting there this afternoon, and are to have preaching

to-night, and Holy Communion at 9 a.m. to-morrow. On May 20th we started special meetings for three days at Takatomi, about five miles away. Mr. Lea hired a *basha* (four-wheeled conveyance) in which the men drove, the two women workers and Miss Tennent went by *kuruma*, and I bicycled. We were able to hire a house. After prayer together we started out two and two, dividing up the place between us, so as to go to every house and invite them to the evening meeting. We gave them a leaflet and a larger tract which we said we would change the next day, and looked out for opportunities of talking to them in their homes. One young man in the post-office there, who is studying the Bible and who, I believe, is a Christian at heart, joined us, so there were nine of us, counting two young men of our Gifu congregation. We had a splendid meeting, about seventy adults and forty children. The next day I left Banda San to take the women's meeting here in Gifu, and I went over the same ground alone in Takatomi, and had an even fuller meeting than the night before. Tanaka San (the Ogaki catechist) stayed behind there, and was able to see any who wanted to make further inquiries.

Bishop Fyson held a confirmation for the two Hakodate churches on July 19th, when thirty-four candidates were confirmed.

As in the previous two years, devotional meetings were held in August at Hakodate for the workers of all denominations in Hakodate. The Rev. D. M. Lang says:—

This year fewer were able to avail themselves of the privilege, a good many no doubt for financial reasons. Besides the foreign missionaries, about fifty were present, of whom about thirty-three were C.M.S. workers. Judging by the expressions of those present, the meetings this year were not only much appreciated, but were very helpful and inspiring. The chief speakers were the Revs. H. Kozaki and W. P. Buncombe, both from Tokyo. The meetings were held, as usual, in the various churches, the early prayer-meeting in the Congregational, the forenoon in the Methodist and Presbyterian, and the evening in the Episcopal. Perhaps the most helpful of all was the early prayer-meeting at 6 a.m. daily. The appointed speaker did not come, but Mr. Buncombe kindly undertook to conduct them in addition to his other addresses; and "sweet hours of prayer" they were indeed felt to be! In the fresh of the morning such fellowship

Mr. Lea, Kogoe San, and I bicycled home, reaching there at 11.30 p.m. The next day we did not go again to the same houses, but to some of the villages near, distributing tracts and having road-side preaching. I fancy a good many of the same people came every night, so they must have some little idea of what Christianity is. Some of the young men of the congregation have been helping a good deal at the meetings lately. They got up one in the Prisoners' Home and I played the organ for them. There were about fifteen adults at the meeting, and a number of children. Monday turned out fine, and we were glad, as we had arranged to go to Imao for two days. We hired a boat, went down the river from here to Iaiki, and walked from there to Imao, arriving about 1.30 p.m. We worked in the same way as at Takotomi, but had more street-preaching and very attentive crowds. The next evening we did not have a women's meeting in our house, as the preaching-place was so near, but we invited the women there instead. We also had meetings on Friday night and Saturday night, and the children on Sunday. We are hoping to get hold of some new ones.

was blessed, as we realized the fulfilment of the promise, "Draw nigh to God, and He will draw nigh to you."

The forenoon sessions of two hours consisted of a lecture by Mr. Kozaki and an address by Mr. Buncombe each day. The former dwelt mainly on such subjects as "Evolution of Modern Thought," "Higher Criticism," "Foundations of Faith"; while the latter dwelt on "Prayer," "Hope," "Outpouring of the Holy Spirit." But, although these were treated differently, both speakers ended in a similar plea for the need of the Holy Spirit's infilling and outflowing. The afternoons were free for social or other engagements, it being rather too hot for meetings then. But the evenings were cooler and the meetings were well attended, not only by the workers, but also by the Christians of the five churches in the town. The first night an address was given by Bishop Fyson, while the others were taken up with answering questions and

talks on certain subjects. Among these was a very pointed and profitable talk by the Rev. S. Honda, of Tokyo.

On the Saturday there was the usual *conversazione* in the Public Gardens—an item of programme always well appreciated. On the Sunday, the only item arranged for was a united service in the forenoon in the Methodist

church, at which Mr. Kozaki preached; but in addition there was also an administration of the Holy Communion in the Episcopal Church, at which the Revs. D. M. Lang and M. Ito officiated. All felt it had indeed been a most helpful time, and went away feeling they had got rest and refreshment for body, soul, and spirit.

The twelfth Local Synod of the Seikokwai (Episcopal Church) was held in Hakodate on August 28th to 31st. Bishop Fyson was in the chair and there were besides twenty-five present. At this the delegates for the General Synod were elected—six clerical and six lay.

A meeting of the Foreign Protestant Missionary Conference was also held in Hakodate on August 26th, when reports were given and a paper read by the Rev. G. Pierson (Presbyterian) on, "How to reach the Farming Population."

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### NOTICES OF BOOKS.

THE CRISES OF THE CHRIST. *By G. CAMPBELL MORGAN, D.D. London: Hodder and Stoughton. (Price 7s. 6d.)*

**T**HERE are many Lives of our Lord. Some of them emphasize the facts of His humanity, others the truth of His divinity. The present book differs from nearly all of them by concentrating attention on the Divine Mission of the Lord Jesus rather than on His sacred Person. Pre-eminently important as is the study of the latter, it is not less so that the life of the Son of Man, the Son of God, should also be seen as that of the Christ, the Anointed Servant of God. Indeed, as the Author justly states, "the beauty of the life itself is only fully appreciated when it is seen as related in its every part to a mighty movement of God towards the redemption of man." The Crises which are contemplated for this purpose are seven in number—first, the Birth, then the Baptism, the Temptation, the Transfiguration, the Crucifixion, the Resurrection, and the Ascension. To each of these seven Crises a Book of from three to five chapters is devoted; and preceding and following them are a preliminary section on the ruin of the race which created the necessity for Christ's Advent, and a concluding section showing the nature of the redemption which results from Christ's work. The Author is exceedingly happy in the divisions of his subject. The chapters present invariably a logical sequence, they are full of reverent and deep thought expressed in terse and forceful language, and they are never long. Only one or two examples can be quoted. Dr. Morgan epitomizes the contents of the New Testament thus:—

"The authoritative literature concerning the history of the Lord Jesus Christ is contained within the New Testament. He is the Supreme Subject of the whole library. Every several book gathers its value from its testimony to His person, His teaching, or His work. The perfection of the whole is created by its unification in Him. The first four of its books chronicle His deeds, and His Words, during the brief span of a lifetime, lasting for a generation. The rest of the book is occupied with the subject of His deeds and His words through all subsequent generations. The Book of Acts is the first chapter in that history of the Church, which is the history of the deeds of Christ by the Holy Spirit through His people. The Epistles contain the teaching of Christ by the Spirit, through chosen men, for the guidance of His Church until His Second Advent. The last book contains a prophetic vision of the final movements, which shall firmly establish His reign over the whole earth."

In one of the preliminary chapters, that on "Man ignorant of God through

sin," the Author thus explains idolatry. Premising that when man is left to the necessity of creating his own deity, he can only do so by projecting the lines of human personality into infinitude; for the inference is immediate that if man is the image of God he is like God, and therefore God is like man. Hence:—

"The creation of a god upon the basis of a man's knowledge of himself lies at the back of the whole story of idolatry. From whence, then, has come all the ignorance and brutality and vindictiveness of false gods? Evidently from the fact that the lines projected were in themselves imperfect. Project the ruined man into immensity, and a ruined god is the result, only the ruin is worse than the ruined man. In the magnified man there is magnified evil and intensified failure. That is the history of all idolatry. Man, having fallen, demanded a god, and having lost the knowledge of the true God, has projected into immensity the lines of his own personality, and thus has created as objects of worship the awful monsters, the service of which, in process of time, has re-acted in the still deeper degradation of the worshipper. All false deities are distortions of the one true God, and the distorted idea is the result of the ruin of the image of God in man."

And then, pursuing the subject in a later chapter, he says:—

"Seeing that the shadow had become blurred, and the image defaced, in the projection of himself man has emphasized the defects and intensified the ruin. To correct that, God became incarnate, stooped to the level of man's power to comprehend him, gave him a perfect Man in order that the lines projected from the perfect Personality into immensity might be true lines, and so reveal correctly the facts concerning Himself."

Towards the end of a very striking chapter on the "Sufferings of Christ," Dr. Morgan says:—

"What have we seen? So little and yet so much. Unable to appreciate all the meaning of the words, yet great facts now shine in radiant revelation, and from the study we may make statements which constitute the evangel of hope and of power. These deductions may be expressed in old words, the theological words of our fathers. I pray God that we may restore them. I would not plead for the restoration of mistaken interpretation of the words, but that we may lay hold upon them in their true and infinite value."

"Gazing, then, in astonishment at the sufferings of Christ, I declare them to have been vicarious sufferings, expiatory sufferings, atoning sufferings."

We commend the book most heartily to all Christian teachers, whether in the mission-field or at home, both as a model of style and as a storehouse of sober and deeply spiritual reflections on the subject of Redemption.

*The Bible in China*, by G. H. Bondfield, is No. IX. of the admirable Centenary Pamphlets of the B. & F.B.S. Like all its predecessors, it is full of interest. The Author states that Sir William Jones and Mr. Charles Grant declared that the Chinese language was such as "not to admit of any translation being made into it." The first complete Bible in Chinese was published by the Baptist Mission Press at Serampore—the work of Marshman and Lassar—in 1822, the New Testament having appeared from the same press in 1816. Morrison's version was published soon afterwards, and cost the Bible Society £10,000. The story of the different versions—the "Delegates," the "*Wenti*," the "*Easy Wenti*," the "*Mandarin*" and other colloquial versions—is briefly but very clearly told, and the puzzling distinctions are made plain. The recent remarkable expansion of the several Bible Societies' operations in China is one of the most encouraging features of missionary work in that land. In 1902 the circulation from the B. & F.B.S. dépôts was the record one of 872,000 copies, but during the first nine months of 1903 the Shanghai dépôt received from the printers 1,430,000 copies of the Chinese Scriptures.

*Forty Years' Ministry in East London—Memoir of the Rev. Thomas Richardson*, by his Wife. (London: Hodder and Stoughton; price 3s. 6d.) The much-respected Vicar of St. Benet's, Mile End Road, whose sudden death on August 16th, 1901, brought to a close a ministry in London of nearly fifty years' duration, is, and



doubtless will be, remembered best as the founder of the world-wide Bible and Prayer Union, which he superintended from 1876 until his death. Among the 360,000 members enrolled in that Union it is claimed that all classes—from members of the Royal Family to inmates of workhouses—are included. Every adult on Pitcairn Island is said to be a member. But Mr. Richardson's activities were numerous and varied. In the cause of total abstinence he was an ardent champion, and it is stated (though we scarcely see how the statement could be verified) that he was one of the only three abstaining clergymen in London in the year 1854. He took part as a mission preacher in the early years of the Parochial Mission movement. And he was noted as an open-air preacher, especially for the services he conducted on Sunday afternoons during many years on the steps of the Royal Exchange. Many testimonies reached him of spiritual benefit derived from those services, and he declared that the physical benefit of open-air preaching to himself was as good as that derived from skating or cycling. He believed that it added to the years of his life. He was a familiar figure at the Church Pastoral Aid Committee meetings, and, though less so, at those of the C.M.S. Many, we are sure, will value this record of a consistent, earnest life spent among dense populations and devoted to winning souls.

*How David Hill followed Christ*, by Jane Elizabeth Hellier. (London: Charles H. Kelly; price 2s. 6d.) The *Intelligencer* noticed at some length the biography of David Hill by the Rev. W. T. A. Barber (*David Hill: Missionary and Saint*—see *C.M.I.* for March, 1899). It is a striking testimony to the fascination of the subject that another biography has appeared, and we welcome it heartily. David Hill, the well-known Wesleyan missionary for over thirty years in Central China, presents an example of zeal and humility, of courage and self-forgetfulness, of breadth of sympathy and saintliness which cannot be presented too often before the gaze of the home Church, and especially before its young men. We wish this good work of Miss Hellier ("Sister Elizabeth" of the Wesleyan West London Mission) the best reward, i.e. a wide and numerous circle of readers.

*Lomai of Lenakel*, by Frank W. L. Paton, B.D. (London: Hodder and Stoughton; price 6s.) The story of the first convert at Lenakel, a station on the west coast of Tanna, one of the New Hebrides Group, is here told by Mr. Paton, a son of the venerable Dr. John G. Paton. The work at the station began in the summer of 1896, and the first baptism (of ten converts) took place in August, 1898—a rapid ingathering indeed considering the depths of ignorance and degradation in which the people were found. Moreover (and experienced missionaries will shake their heads when they read it), Lomai was admitted to the presbyterate in the summer of 1900! Mr. Paton expresses a decided opinion as to the causes of dwindling of the population of these islands. He says, "I have studied the question for six years from the island point of view, and I am convinced beyond all shadow of doubt that the labour traffic is one of the main causes of the dying out of our people." He took a naval doctor on one occasion to see a man whom he suspected to be dying of phthisis, and the doctor declared that the wearing of clothes had brought on the disease. There was a little malice, perhaps, as well as pleasure in the retort, "That man is a Heathen, and has never worn clothes in his life." We suppose this traffic is responsible, too, for the barbarous English which the Natives are represented as speaking throughout this book, so that the reader is left to suppose that it formed the sole vehicle of intercourse between them and the missionary. We give our readers an example which, we think, will puzzle them; if they succeed in discovering the meaning it will reward their pains. After a narrow escape from being shot, a man named Tansi remarked, on being asked whether he were afraid, "No, me think suppose time belong me come, he good me die along musket. Suppose time belong me he no come, musket he no savey kill me."

*The Educational Conquest of the Far East*, by Robert E. Lewis, M.A. (London: Fleming H. Revell Company; price 3s. 6d. net.) The writer, who went to China in 1898 as secretary to the International Committee of the Y.M.C.A., gives a clear view of the schemes of education in Japan and China and some useful statistical tables. In Japan there is a Students' Christian Association managed by a central committee, and after investigating the religious status of the higher Government colleges in the country, this organization reported that one in seventy are Christian communicants. Only one in a thousand of the total population of Japan are Christians, so the progress among the educated classes is very marked.

Mr. Lewis urges the need of greater efforts on the part of Christian Missions to provide an educated ministry in China and Japan.

*The Cross of Christ in Bolo-Land*, by the Rev. John Marvin Dean. (London: Oliphant, Anderson, and Ferrier; price 3s. 6d.) Mr. Dean went to the Philippine Islands in the winter of 1899-1900 to act as a chaplain to the American troops in those islands, being sent out and supported by the Y.M.C.A., Congress having failed to provide chaplains. From the Introduction the reader is led to expect a striking instance of the triumph of Protestant Christianity in a land where the influence of Roman Catholicism had been supreme. The period since the transfer of the islands from Spain to the United States has, however, been too brief for this on a large scale. An Appendix gives the number of ordained missionaries in the islands (of four societies) as nineteen, and of communicants as 1,075. The American military government does not seem to have welcomed the missionaries very cordially, fearing to add to their existing difficulties. They found, however, that their own acts of courtesy to the Spanish ecclesiastics incurred the suspicion and dislike of the Natives. The higher offices of the ministry were monopolized by Spaniards, but both these and the native priests were alike sunk, the writer says, in ignorance, avarice, and immorality.

*Answered Prayers and Open Doors*. (London: London Missionary Society; price 6d. net.) This very impressive and charming pamphlet gives sketches of the work of the L.M.S., with special reference to the years subsequent to the "Forward Movement" of 1891. The first chapter, on "Forward at Home," reads very like the experience the C.M.S. has been having in the remarkable growth of the missionary staff (that of the L.M.S. increased from 196 in 1891 to 261 in 1895) and in the advance of contributions.

*Faith's Perplexities*, by Robert J. Drummond, D.D. (London: Hodder and Stoughton; price 5s.) The writer deals with such subjects as, "Is Religion reasonable?" "Can we trust the Gospels?" "Can we account for Jesus?" "Why keep Sabbath?" "Did miracles happen?" "Why is sin permitted?" "Is prayer answered?" "Is there a hereafter?" His object is rather to reassure the minds of believers than to refute the objections of unbelief. The style is popular, the matter forcible, the spirit always devout, and the test insisted upon is that of experience. The book is a useful and timely contribution to the auxiliary forces which are serving to defend young Christians under the insidious assaults of unbelief.

*Is there Anything in It?* by Gilbert McIntosh (London: Morgan and Scott; price 3d.), brings together testimonies regarding missionaries in China and their work with reference to the crisis of 1900. Diplomats, military officers, Chinese officials are quoted, as also are some of the last letters of the martyred missionaries, &c. The last chapter answers some common objections to Missions in China.

*Memorials of the Hon. Ion Keith Falconer*, by Robert Sinkler, D.D., Librarian of Trinity College, Cambridge. (London: George Bell and Sons; price 5s.) This new edition, the seventh since 1888, has a chapter giving the history of the United Free Church's work at Shaikh Othman since Ion Keith Falconer's death. Such memorials are invaluable for the life and fruitfulness of the Church of Christ.

*The Higher Hinduism in Relation to Christianity*, by T. E. Slater, of the London Missionary Society. (London: Elliot Stock; price 6s.) This also is a new and revised edition of a valuable work, which was noticed at considerable length by the Rev. J. E. Padfield in the *Intelligencer* of January, 1903.

*A Missionary Roll*. (London: Elliot Stock; price 1s. 6d. net.) Seventy-two portraits of pioneer missionaries of the last century are given in twelve sets, representing that number of mission-fields. On the opposite pages are some missionary facts relating to those countries and to the men whose portraits are given.

*Last Showers*. Sermons by Alexander Maclaren, D.D., Litt.D. (London: Hodder and Stoughton; price 5s.) These were some of the sermons which Dr. Maclaren preached during the last of the forty-five years of his Manchester pastorate. They are short and practical—not doctrinal, though the references to doctrine are sound and Evangelical.

*On the Winning Side*, by Sydney C. Grier (London: John F. Shaw and Co.; price 2s. 6d.), is a striking and well-told story of the conversion of a tribe of Bechuanas soon after the Boer trek across the Vaal. Those who have read the

life of John Mackenzie, missionary of the L.M.S., recently published, will recognize how true to the main facts of the political conditions of the time this story is.

*Yeshudda*, by Annie H. Small. (Edinburgh: Macniven and Wallace.) This short monograph was written by Miss Small at the instance of her father, the late Rev. John Small, a missionary at Poona from 1863 to 1899, "who held the people of India in honour, and who gladly gave his life in their service." It is a strikingly written story, not apparently founded on fact. Principal Rainy contributes a Prefatory Note.

The Christmas Letter Mission sends us a sample packet of their varied and attractive publications for Christmas. They are suited for all classes, all conditions, and all ages; for the sick, the aged, children, for officials, policemen, railway-men, postmen, seafaring men, soldiers, tramcar-men, servants, for mothers, for lads and lasses, for Welsh, Spanish, and Chinese. We can only repeat our unqualified commendation of these straight, loving messages, and pray that they may be more and more used of God.

### NOTES ON OTHER MISSIONS.

IN the December number of the S.P.G. *Mission Field* appears a letter from the Bishop of Rangoon. It is called "very sad reading" about that country as it tells of churches and schools being shut up, of professing Christians reverting to Buddhism, and of a sad lack of workers. The letter itself is introduced with the remark that no more urgent call for additional workers has ever appeared in the pages of the *Mission Field*. The opening words, it is true, speak of encouragement in Rangoon, Kemendine (a part of Rangoon), Maulmein, Toungoo, Mandalay, and Shwebo. But the Bishop says that the one message which he has to send home to all who love the Lord Jesus is the need of more men and women as evangelists. Except in the Karen district, and in Tamil work, the army of Christ has lost ground, not gained it, in recent years. At Pyinmana, Thayetmyo, Madaya, Myittha, Prome, are churches and schools once full of activity now closed. Rangoon, Akyab, Mandalay and the surrounding country can show many a renegade fallen back to Buddhism. The Bishop states that in 1901 there are fewer schools, fewer scholars, fewer adherents than in 1891. The following figures prove these facts:—1891, 22 schools, 1901, 17; 1891, 2,560 scholars, 1901, 1,858. In 1891 the European clergy for Burmese and Tamil Missions numbered 9; in 1901, 9 also; in 1903, 8; and to-day there are only 3 who can speak Burmese at all well. The next point is the revival of Buddhism. Already there are two societies for its maintenance and increase, and one of these has "representatives" in England. Various tribes of Shans, Chins, and Kuchins are at present non-Buddhist, but Buddhism is rampant amongst them. In fact the census of 1901 seems to support the view that Buddhism is spreading in Burma faster than Christianity.

The *Jewish Missionary Intelligencer* has an interesting account of the further movement in England of Jewish reform. Hitherto this has been confined to the West End of London. Now it has at length invaded the home of orthodoxy in the East End. The first service of its kind has been held in the Beaumont Hall, Mile End Road. The points emphasized by the directors of this new mission of English Jews to foreign ones are the decline in morals, it being stated that among London Jews the gaming-house and the betting-ring have weaned men from the national observances which have been important factors in the welding together of the Jewish people. The proposed new services are distinctly English and shorn of all their Hebrew ritual. The prayer-book is in English, and contains only twenty-six of the forty prayers from Jewish liturgical sources. The Psalms are metrical, and from Christian translations. The hymnal includes many Church hymns, and only seven are in Hebrew. It is also contemplated to allow males and females to occupy the same pews, and the separation of father and daughter, and mother and sons, is not to be enforced as is done in the regular synagogue worship.

In Central China a remarkable movement towards Christianity is detailed in the pages of the *London Missionary Chronicle*. For some years a steady work has been going on in the county of Hwangpi, thirty miles from Hankow. During the

last two years the movement has greatly accelerated, until to-day in this one county there are eighteen L.M.S. churches, to say nothing of other places where groups of worshippers regularly gather. The article describing this new work is entitled "The Three Hwang Counties," as the movement has spread eastward from the county of Hwangpi into the county of Hwang-Kang, and northward into the county of Hwang-An. In Hwang-Kang there are five churches, and in Hwang-An two. Thus there are twenty-five churches in the "Three Hwangs." At the five Hwang-Kang stations are large and earnest congregations, amply supplied with Testaments and hymn-books, not a few of which were well worn. At Hwangpi city, (Hwangpi county), the old church was found entirely inadequate, and a new one has been opened. On a recent visit there were ninety-six baptisms, two being from Hwang-An, and some from each of the seventeen country stations of Hwangpi. At one of these, Ki Kia Fan, is a railway station, immediately adjacent to which is land owned by some of the converts. A piece of this has been given for the erection of a church. At present the station stands in the open country, but it seems likely that a little town may soon grow up about the spot.

For the increased blessing that God is giving to their work the ZENANA BIBLE AND MEDICAL MISSION have decided to set apart a day of special thanksgiving (January 26th, 1904). During the last seven years since the outbreak of famine and plague in India the need of funds has greatly pressed; and much expenditure, not anticipated, has had to be undertaken. It is thankfully recorded, nevertheless, that the Mission is in a much improved position financially, and in other ways. The years of trial have been marked by very distinct advance in work. At Bombay another mission-house has been taken, and no less than six ladies are now required for the zenana work. Two are still in the Beni-Israel Mission. Four will be needed in the Training Colleges and schools. The whole staff in Bombay now numbers about fifty. At Panchgani the school opened at the close of 1898 for Eurasian and European girls has been most successful. It is now entirely self-supporting. At Nasik there has been a distinct advance. The new work includes a Lepers' Home and a Babies' Home. Forty miles further on, at Munmar, the Paton Memorial Mission is now a centre of great usefulness. There are four resident missionaries, and twenty-one native teachers and Bible-women. About 130 girls are in the Orphanage. At Allahabad there is a valuable Institution for training Native Christian women. In the Lucknow district mission stations have been established at Nigohan and Sissindi, with two resident missionaries at each place. In Behar, long the most neglected and needy of any district in India, a new Mission has been opened at Durbhanga. It is hoped to provide before long a permanent building for a dispensary which has been established at Jaunpur; and at Ajodhya, where, last year, there were 287 in-patients, and 11,422 visits were paid by 3,537 dispensary patients, it is now necessary to provide buildings to be placed in charge of an English doctor and nurse, with accommodation for a still larger number of cases.

An article in the December number of the *Assembly Herald* of the U.S.A. PRESBYTERIAN CHURCH deals with the present condition of Syria. There is marked progress in all the educational institutions, increase in the publication work, and steady growth in the churches. This advance has been made notwithstanding an epidemic of Asiatic cholera, and the reign of terror and lawlessness which recently occurred in Beirut. For education there has been paid in fees by the Syrians more than ever before, and the schools have received a much greater number of scholars. The boarding-schools for girls in Beirut, Sidon, and Tripoli are most important institutions. The medical department of the College, and the industrial department of the General Institute in Sidon also supply a want that must be felt sooner or later in every mission-field. Since 1871 there have graduated from the College 205 students in medicine and 102 in pharmacy. In Beirut the work of the press is growing so rapidly that further enlargement will be a necessity. Orders are already in hand for the printing of 97,000 volumes, chiefly Arabic Scriptures. The Christian Temperance Reading-room also deserves mention. It affords a very useful counter-attraction to the young men of the city, and during its first year it was visited by more than 25,000 persons.

J. A. P.

## EDITORIAL NOTES.

**I**T is impossible for the mind to cast itself forward as from the threshold of the year of grace 1904, and from the standpoint of the C.M.S., without a sense of the grave, nay, the momentous, issues for Evangelical Churchmen at home and for the unevangelized races abroad that will be resolved during its course. The vitality of our Evangelical convictions is being tested, not by any means severely, but that will make the failure all the more deplorable if there be failure. Sons and daughters from Evangelical homes have responded to the Divine call, in numbers very far short, it is true, of the claims presented by the open doors, yet also in numbers far in excess of all previous experience; and the question to be determined is whether or not the home congregations that have sent them forth are willing to make such efforts and sacrifices as their support involves. Can it be doubted that the answer to this question will have a fundamental import for the future life and usefulness of these congregations? An emphatic and cheerful affirmative response will bring blessing—the blessing of life more abundant, of an ever-increasing army of volunteers, an ever-expanding sphere of service, and an ever-growing plea for consecrated gifts for the Master's use. Upon the alternative we have no mind to dwell. Let it suffice to repeat the Lord's words expounding the law of the Kingdom for both profitable and unprofitable servants: "Unto every one which hath shall be given; and from Him that hath not, even that he hath shall be taken away from him."

CERTAINLY the words just quoted have had a wonderful fulfilment in the past history of the Society. It was on the second day of January, 1804, that the C.M.S. Committee interviewed the Society's first two missionaries, Renner and Hartwig. They had some months before been accepted as "lay catechists," but now they had just returned from the Continent, whither they had been sent to obtain Lutheran orders, in deference to some of the Society's friends who strongly deprecated the sending out of laymen. They sailed a few weeks later, under the protection of an armed convoy, in a vessel belonging to a firm of woollen drapers. Application had been previously made for a passage in a slave-ship regularly fitted up for the trade, but it was refused. It is well that we should at this juncture recall the discouragements and difficulties against which the Society's founders bravely and faithfully wrestled. Episcopal sanction withheld, English candidates not to be had, missionary spheres mostly closed, means of reaching the few that could be entered rare and costly and indeed scarcely to be obtained for money. To their faithfulness a hundred years ago in a very little, is it not in large measure due that we enjoy now, by comparison, "authority over ten cities"? Contrast with the above conditions the ease and speed with which our well-nigh two hundred missionaries have been conveyed these past few weeks to every quarter of the globe; and contrast the fervent episcopal appeals in connexion with the observation of the Day of Intercession.

As an example of the latter we cannot resist the temptation to quote the pastoral letter from their Bishop which the clergy of the Rochester Diocese were instructed to read in church on one of the two Sundays preceding St. Andrew's Day. Nothing could be more simple or more forcible. The Bishop wrote:—

"Every one who himself knows Christ must wish others to know Him. But if that is to be, we must act. There is no doubt about God's good will. He will

have all men to be saved: and it is His will that at the Name of Jesus every knee should bow: His mercy is over all: He gives the word: but it is for us who belong to Him to carry it. And every one of us who is an honest Christian, is to have a part in this; not clergy only, but people too; not only those who can go out as missionaries, but also those who can give help from home; not only those who can give much, but those who can give very little; not only through giving, but through praying. For it is the business of the whole Church, of God's whole people, and every one must do a little. He cares for it, and we must care, or else we have not our part with Him. It is our privilege that He gives us a share in it. I say this to every one of you, learned or simple, who really values Christ. You know what He is worth to you; you must desire that your fellow-men to the ends of the world should share Him too. That is the simple meaning of the whole business of our missionary duty as a Church. Think what Christ is to us. He is our Peace, for through Him we have heard the forgiving word: He is our Strength, for under Him we can fight our battle and do our work: He is our Truth, making a dark world bright, with a true knowledge of God and of goodness, and a sure hope: and He is our Liberty, making us free indeed.

"These are the treasures that we owe to Him, what are we to do with them? Freely ye have received it all, freely give and share it."

It was on St. Andrew's Day that Bishop Knox made his first public speech as Bishop of Manchester, and it was from a missionary platform. The Manchester Free Trade Hall was crowded to welcome the Bishop and also to celebrate the local anniversary of the Society for the Propagation of the Gospel. The Bishop's speech from the chair was on the principles that underlie missionary work, and it was from beginning to end most powerful. He dwelt on the strange phenomenon that there should exist Christians who regard missionary work as a fad. The only explanation of their attitude must be that they regard Christianity as one among many speculative creeds, possibly the best for us, but after all only one out of many religious theories. No wonder such should be impatient at the effort to press Christianity upon the whole wide world. What a lack of modesty on that basis it indicates! And what a want of power to imagine the illimitable regions of truth to set about the work of altering the religious opinions of the world! But on the other hand, those who know that there is no other Saviour than the Lord Jesus, and no other Gospel than the message of pardon and life through Him, have no right to belittle missionary work by being ashamed of it, by apologizing for it and hanging down their heads when they ask a brother Christian for a missionary subscription. "Let us go about it," the Bishop said, "more boldly, more clearly, and with a brave heart, knowing that it is the highest privilege that could be given us to be permitted to take any part in it."

WE trust the Committee's minute on "Joint Meetings" (see pages 31-37) will do something to allay the misapprehensions on the subject which appear to be somewhat widely prevalent. The article on the subject is in the main identical with a statement which the Secretaries proposed to issue in their own names, and they reported their proposal to the Committee on December 8th. It lays down no new policy, but merely expounds what has repeatedly been expressed in minutes of the Committee as the Society's method of action with regard to meetings in which the C.M.S. is not exclusively concerned. The Secretaries thought that such a memorandum might suffice to meet the present need. The Committee, however, were practically unanimous in feeling that the fullest measure of authority should be imparted to the statement, and they instructed the Secretaries to summon a special meeting of the General Committee at noon on the following Tuesday, when the Correspondence Committee would be in session, and meantime to circulate

their paper among the members of Committee. This was done, and also a shorter statement prepared by the Secretaries as in their view more suitable to be adopted as a minute of Committee. The latter was selected as the basis of the Committee's deliberations and with a few additions and alterations was adopted without a division.

THERE is, we are bound to say, an unaccountable proneness on the part of some of the Society's critics to harbour suspicion and to communicate it to others by means of letters to the press. The *Christian* of Dec. 17th affords an example which touches this magazine. An anonymous friend, "Senex," who reads the *Intelligencer* every month, asserts that he discovers in our pages a number of things which, while small individually, are cumulatively "like straws showing which way the wind blows." The Editor hopes he will be forgiven if he entertains some sense of satisfaction that this diligent reader shows that he has not even discovered the recent change in the Editorship! But he instances three of the "small things" to which he refers, and which we must suppose have caused him pain, as he describes them as "pin-pricks." The two first are said to be contained in "a recent number," but we had to search back to that of September, 1902, before we found them. Our readers had better look them up on pages 714 and 716. The first is contained in a short letter from Bishop Hoare, inserted at his special request, in which he stated that he needed an Assistant Chaplain (of course not a missionary) for the Cathedral at Hong Kong. He wanted "a good, earnest man, with a message," and he "must be musical enough to be able to intone the service." Our friend regards our insertion of this as a "pin-prick"! The second instance is not less curious. One of our Association Secretaries in contributing to our pages an account of a meeting mentioned that the Rector of the parish where it was held, having lately visited Southern Europe and the East, dwelt in his speech on the Missions of the Church of Rome, and "could not withhold admiration on account of the care bestowed in training the young." Surely if a pin-prick is found in a recognition that even from our enemies it is possible sometimes to learn, then our friend should have applied the salve provided in the very next sentence, which says that the Rector expressed a "high tribute of praise to the C.M.S. for her good and healthy Missions in the East, and especially in Palestine," for he must know that a High Churchman would not say that! The third point relates to an advertisement which we somewhat hastily permitted to be inserted in our last month's issue. If the character of the publication advertised be such as "Senex" states it to be we deserve the blame he expresses for having failed to exercise the usual precautions in such cases, and are sorry for our fault. But are these the things on which the *Intelligencer* and the C.M.S. itself are to be judged "as having declined and as declining from the Society's old Evangelical principles of action"? Happily, we know that we may rely on a more intelligent and kindly judgment.

WE mentioned two months ago the generous efforts made by the parish of St. Peter's, Mowbray, Cape Colony, towards paying off the Society's deficit and increasing its own permanent support. Our readers will recollect how the Rector, the Rev. A. Daintree, arrived at the conclusion that about one thousand C.M.S. parishes might reasonably be considered capable to divide the £35,000 deficit among them, and how he appealed to his people accordingly for £35 and got it; and how he then appealed with a like success to the subscribers and box-holders to add one-tenth to their gifts to promote the forward policy of the Society. Mr. Daintree now writes

that his people's generosity has exceeded considerably the limits which he suggested, £100 having been contributed towards the deficit, and a like sum to support new work, and he asks that an additional Own Missionary may be appropriated to his parish. The contribution last year amounted to £710. Mr. Daintree's letter concludes with the words, "I do not think that any expression of my confidence in the C.M.S. would help, but we hope to show it practically as God may enable us. It is full time the Evangelical Churchmen showed their faith by their works." May God bless our brother for these timely words and deeds!

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OUR readers have been informed of Bishop Ridley's movements and are aware that he is on his way from Victoria, British Columbia, to Sydney, New South Wales, *via* China and Japan. His visit to Australasia is at the request of the Committee, who have long desired, in response to repeated appeals, to send a deputation to visit the Commonwealth and New Zealand. It will be remembered that the Committee endeavoured last spring to find two men suitable for this mission, but it was eventually decided to aim at sending a deputation to arrive early enough in 1904 to take full advantage of the best season of the year for visiting our colonial friends. Bishop Ridley has planned his journey so as to arrive in March; and the Committee have invited Mr. A. E. W. Gwyn to join him and share his labours. Mr. Gwyn's experience as a business man before he went to Calcutta as a missionary, and his special work at home in aiming to excite missionary interest among men of business, will render him a valuable coadjutor with the veteran Bishop, while the office and long experience of the latter cannot fail to give unique force to his testimony among the clergy, and his vivid missionary stories will win the hearts of old and young alike. We commend them both, and the colonial Church people to whom they go, to our readers' prayers.

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SOME work in Australia is also being entrusted to Mr. Gwyn by the Children's Special Service Mission, of whose Committee he is a member. This, unless we are misled by what we observe at home, will enhance and not detract from the value of his services to the C.M.S. Most of our readers have had occasion to notice that C.M.S. missionaries and missionary candidates in training frequently take part in the summer seaside work of the C.S.S.M. A glance over the interesting "Occasional Papers" of that Society more than sustains the impression that this co-operation is a mutual benefit. A zealous missionary could scarcely hope for better opportunities of recruiting than he finds by being introduced among the ardent young undergraduates and others whom he joins in this work, besides the privilege he secures of interesting the juvenile and adult audiences which he addresses on the sands. We ask, therefore, that the C.S.S.M. workers in Australia whom Mr. Gwyn may meet with may be remembered also in prayer.

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IN 1895 the Victoria Church Missionary Association gave to the Persia Mission one of the most respected of the senior clergy among its friends in the person of the incumbent of the parish of St. Matthew's, Prahran, Melbourne. After labouring several years at Kirman, Mrs. Blackett's state of health obliged them some time ago to come to England, and now to relinquish the hope of spending their lives in the mission-field. Mr. Blackett has accepted an appointment as Association Secretary for the Society in the county of Derby, and some C.M.S. friends in the county have undertaken to provide his stipend in that capacity for at least the next three years.



Mr. Blackett's services on the deputation staff have been much blessed and much appreciated, and we are sanguine that this new appointment will lead to the best results.

Our readers were told by Mr. T. F. Victor Buxton in his "African Notes," in our November number, how the prevalence of the "sleeping sickness" along the northern coast of the Victoria Lake had delayed plans for the formation of a company of missionary-hearted laymen to take over the Society's industrial work in Uganda, in order that it might not flag for want of the capital which the Society would not feel justified in advancing if it had it to advance. We are happy to be able to state that since Mr. Buxton wrote that note the "Uganda Company, Ltd.," has been registered, with a capital of £15,000 in £1 shares. The object is "to acquire the business of builders, brickmakers, carpenters, printers, and bookbinders, now carried on by the Church Missionary Society in the Uganda Protectorate, as the Uganda Industrial Mission, to seek for and secure openings for the employment of capital in Uganda and elsewhere, and to carry on the above-mentioned business and that of cotton, flax, hemp, and jute growers, textile manufacturers, and merchants, &c. Minimum cash subscription, £6,000." The first directors (to number not less than three nor more than seven) are A. F. Buxton, T. F. V. Buxton, J.P. (chairman), R. Barbour, J.P., S. H. Gladstone, and H. E. Millar. The registered office of the company, to which application should be made by any who desire information, is 15, Old Jewry, E.C.

In other parts of Africa also Industrial Missions are being promoted in C.M.S. spheres. In West Africa, Bishop Tugwell's Diocesan Mission Fund has supported an Industrial Mission at Onitsha on the Niger, but a Committee of Liverpool merchants and others has now been formed, under the chairmanship of Mr. James Irvine, which will relieve the Bishop and his Diocesan Fund of this care. In East Africa, Bishop Peel has invited the Industrial Missions Aid Society to develop industrial work at Frere Town, and a hopeful commencement has been made. The article by the Rev. E. T. Pegg in our October number referred in hopeful terms to the I.M.A.S. and the help he hoped it would render in promoting the development of native industries among Christian Indians. A depôt of that Society has been opened at 84, Great Portland Street, London, W., where the products of Native Christian industry may be seen and purchased.

A veteran missionary, the Rev. F. A. Klein, who was trained in the Basle Seminary and at Islington, and went out to the Palestine Mission in 1851, has passed away. He laboured in Palestine till 1877, and in 1868 he discovered, while on a tour on the east side of the Jordan the famous Moabite Stone. He has sometimes been unjustly blamed as in some degree responsible for the breaking of the stone, but that was the act of the Bedouins. Exasperated because the governor of Nablous showed a desire to secure the stone for himself, "kindling a large fire under the stone and pouring water over it, they broke it in pieces." Fortunately squeezes of the inscription had previously been obtained, and the broken pieces were subsequently secured and are now in the Louvre. Mr. Klein laboured in the Egypt Mission from 1882 (when the Mission was recommenced, on the urgent invitation of Miss M. L. Whately, after the bombardment of Alexandria) to 1893, when he retired but still continued to do translation work.

Our friends will also learn with regret from our "Mission-Field" pages that the names of two young missionary wives must be added to our list of losses. Mrs. Castle, wife of the Rev. H. Castle, and sister of

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the Rev. E. K. Botwood, a member of the Committee, died on December 1st, only twelve months since she went out to Sierra Leone as a bride; and Mrs. Pain, wife of Dr. E. M. Pain, who joined the Egypt Mission in 1902 from New South Wales. Our sincere sympathy is tendered to both the widowers and to all those bereaved by these home-calls. We also sympathize sincerely with Bishop Hodges of Travancore on the death of his brother, the Rev. H. C. Hodges, chaplain since 1886 of the Cathedral at Shanghai, who was ever a most cordial friend and helper of the Society's Mid China missionaries.

SINCE our last notice the Committee have accepted offers of service from Mr. William James Fleming, a student of Islington College; Miss Catherine Mary Ironside, M.B. Lond.; and Miss Anne Woolnough Gross, of Cambridge, who has been trained at "The Olives." Mr. Fleming has been located to West China, Miss Ironside to Persia, and Miss Gross to India. The Committee have also accepted a re-offer of service from Dr. J. Cropper, to take charge, as an honorary worker, of the Medical Mission at Nablous during the illness of Dr. Gaskoin Wright. Dr. Cropper was connected with the Palestine Mission from 1895 to 1900.

WE have much pleasure in drawing attention to the notice on the next page regarding an important effort to raise a fund with the object of assisting eligible candidates who have received a public school education to prepare for missionary work in connexion with the C.M.S. by graduating at Cambridge.

WE trust that our country readers who contemplate coming up for the Islington Clerical Meeting made a note, as we requested them to do last month, of the proposed C.M.S. gatherings for prayer in view of the Society's financial position to be held on January 13th, the day after the Conference. Particulars of these meetings will be found at the foot of this page. We hope the friends who cannot be with us will in spirit join us in prayer that the Lord's work entrusted to our Society may not be stayed. The gatherings of our Association Secretaries for conference on the two following days, January 14th and 15th, should be remembered also at the Throne of Grace.

Then we learn that the Zenana Bible and Medical Mission has appointed Tuesday, January 26th, as a day of Special Thanksgiving for the Divine blessing vouchsafed to the Society, and for an improved financial position. The next day also, Wednesday the 27th, it is proposed by friends of the American Mission in Egypt and others to observe as a Day of Intercession for Egypt and the Soudan. Some at least of our own friends will, we feel sure, be glad to unite both in thanksgiving with our sister Society, and in praying for a special blessing on the Moslem work in Egypt and throughout the East in the new year.

**Three Meetings for Prayer and Consecration, to lay the Society's needs before the Lord and to devote anew self and substance to His service, will (D.V.) be held at the Lower Exeter Hall on Wednesday, January 18th, at the following hours:—**

**At 11 a.m. to 1 p.m., presided over by the Right Rev. the Lord Bishop of Durham.**

**At 2 to 4 p.m., presided over by the Rev. Prebendary Webb-Peploe.**

**At 7 to 8.30 p.m., presided over by the Very Rev. the Dean of Peterborough.**

## THE CAMBRIDGE EXHIBITION FUND.

**T**HE following letter from the Bishop of Durham appeared in the *Times* on December 1st :—

"In view of the call for well-educated candidates for the mission-field, may I be allowed, through you, to commend the 'Cambridge Exhibition Fund for the Church Missionary Society,' which has just been formed? Its purpose is to bring the missionary vocation (clerical, medical, and educational) within practical range of the class from which our best candidates should be drawn—namely, our Public School boys—and to enable them to prepare for the work by granting Missionary Exhibitions of £50 a year for three years, tenable at Cambridge, awarded upon all-round fitness."

Below is a copy of the Schedule of the Fund :—

### Cambridge Exhibition Fund for the Church Missionary Society.

*President.*—The Lord Bishop of Durham.

*Vice-Presidents.*

The Right Hon. Sir John H. Kennaway,  
Bart., C.B., M.P.  
Sir W. Mackworth Young, K.C.S.I., late  
Lieut.-Governor of the Punjab.

The Rev. Prebendary Webb-Peploe, M.A.,  
Vicar of St. Paul's, Onslow Sq., S.W.  
The Rev. Canon Nolloth, D.D., Vicar of  
Beverley Minster.

*Council.*

The Rev. H. L. C. V. de Candole, M.A.,  
Vicar of Holy Trinity, Cambridge.  
The Rev. T. W. Drury, B.D., Principal of  
Ridley Hall, Cambridge.  
C. F. Harford, Esq., M.A., M.D., Prin-  
cipal of Livingstone College, Leyton,  
E.  
The Rev. E. Grose Hodge, M.A., Vicar of  
Holy Trinity, Marylebone, N.W.  
The Rev. Evan H. Hopkins, M.A., Vicar

of St. Luke's, South Kensington,  
S.W.  
The Rev. R. C. Joynt, M.A., Vicar of  
Christ Church, Gipsy Hill, S.E.  
Herbert Lankester, Esq., M.D., Home  
Secretary, C.M.S.  
The Rev. C. J. Procter, M.A., Vicar of  
Islington, N.  
The Rev. E. A. Stuart, M.A., Vicar of  
St. Matthew's, Bayswater, W.

*Hon. Treasurer.*—R. L. Barclay, Esq., M.A., 54, Lombard Street, E.C.

*London Correspondent.*—The Rev. Evan J. Hopkins, M.A., 19, Redcliffe Street, South Kensington, S.W.

*Hon. Secretary.*—The Rev. R. G. Pyne, M.A., Beverley, Yorkshire.

*Bankers.*—Messrs. Barclay & Co., Ltd.

**OBJECT.**—To enable Public Schoolboys to prepare for the work of the Church Missionary Society—Clerical, Medical, or Educational.

**METHOD.**—By granting Missionary Exhibitions of £50 a year for three years, tenable at Cambridge. Founded upon all-round fitness.

**QUALIFICATIONS.**—(a) The free wish of the boy.

(b) The consent of his parents.

(c) The recommendation of his headmaster.

(d) The acceptance of him by two members of the Council, one clerical and one medical.

**CONDITIONS.**—The holding of an Exhibition implies that the candidate wishes to become a missionary.

It does not involve a pledge.

If the candidate should be prevented from carrying out his wish, the Committee would welcome the refunding of the Exhibition, or a portion of it.

The proposed Fund has been warmly welcomed by Public School headmasters, as a practical solution of a very real difficulty. We quote two letters from the *Times* of December 8th :—

"Mr. C. Morris, headmaster of the South-Eastern College, Ramsgate, writes :—  
"May I be allowed to say a word in support of the proposed "Cambridge Exhibition Fund for the Church Missionary Society," whose claims the Bishop of Durham advocated in a letter to the *Times* of last Tuesday? I shall confine myself to the statement of a few facts bearing on the question which come within

my own direct knowledge, and I think it may be safely inferred that what is true of a small public school of about 185 boys is, in a greater or less degree, true of many others. At the end of last term three boys left us to prepare for the Mission-field. Two went to Cambridge; the third was debarred from doing so, to his own and my regret, through lack of means, and entered a London hospital. There are also at least three boys in the school now whose hearts are set on missionary work abroad, and of these two may be prevented from going to the University unless they win scholarships or obtain help from other sources.

"The Rev. H. A. Dalton, headmaster of Felsted School, writes on the same subject:—'Will you allow me space to say how gladly schoolmasters should welcome the Bishop of Durham's letter in your columns of December 1st, stating that the Cambridge Exhibition Fund for the C.M.S. has taken practical shape? There is no doubt but that the need exists. The difficulty of obtaining a University education is a real stumbling-block to sons of parents of small means, boys in whom the missionary vocation would otherwise be developed. The regulations under which the Exhibitions will be granted are wisely drawn, and the scheme thoroughly deserves the support of wealthy Churchmen.' The hon. treasurer is Mr. R. L. Barclay, 54, Lombard Street, E.C."

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## LETTER TO THE EDITOR.

### AN APPEAL FOR BULANDSHAHR.

DEAR SIR,—As a working Gleaner in this corner of the C.M.S. field, may I put before fellow-Gleaners its great need? Lying between the Janna and the Ganges, this great stretch of land is called an "out-station" of the C.M.S. It contains a population of *one and a half millions*. So far back as 1870-71 the C.M.S. felt its claim to a resident missionary, and then appointed the Rev. Samuel Carter. In the Divine wisdom, which we cannot fathom, Samuel Carter and his young bride were called home when on a little tour taken to Simla before coming to settle down here (see *C.M.S. History*). Thirty-two years have passed since then, population has increased, education has increased, surely the needs of these people have increased also. Yet no man has come to take the long-vacant place. The working staff supported by the C.M.S. throughout this great district consists of one catechist, one colporteur, and three Christian schoolmasters. We are visited once a month by the missionary from Aligarh. Gratefully as we value these visits, what use can they be except to minister to the European and Indian Christians? they cannot touch the Heathen and Mohammedans. For them, all that can be given from the vast district of Aligarh, over which the Rev. J. Pemberton has charge, are a few weeks' itinerating in the cold weather.

It has been my privilege since 1871 to bear this people in remembrance before God, and to ask definitely that a missionary be sent. I believe God will give me to see the answer to my prayer. Would that these lines might reach the man that He has chosen for this work! Does he need encouragement? Here it is. Twelve years ago I was permitted to come among this people and open up zenana and girls' school work in connexion with the Z.B.M.M. Within this time I have had the joy of seeing zenana and school work established in the four Tehsil towns and in another centre of Mohammedan population. Had we suitable workers, we might well double our present staff of fifteen Christian women. If the men are so ready to receive us into their houses, who shall say that the time has not come when they are ready for one to lead them into the way of Life?

Shall I encourage further? In all these past years this district has been untouched by either plague or famine. I have not the *C.M.S. History* by me, but, if I remember rightly, it relates what I know, namely, that one of the noblest and most fearless witnesses for Christ in these provinces was a convert from Bulandshahr (*buland* = "lifted up," the city being largely built on a hill). May it yet be as a city that cannot be hid, sending forth the True Light?

*Bulandshahr, Sept. 28th, 1903.*

GLANER 17,645.

## THE HOME-FIELD.

THE AVAILABLE INCOME FOR 1902-03 WAS £317,977. THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,000, AND THERE WAS A DEFICIT OF £55,000 IN MARCH LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1904, WILL BE £406,000.

WILL ALL FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

WE hope that in future these pages, under the heading of the "Home-Field," may not only contain a record of meetings held throughout the country, but may be a means of communication between those in the Home Organization Department at headquarters and the workers in the country. Will all officials of local Associations make a point of giving early attention to this part of the *Intelligencer*, as messages can often be sent to them through these pages instead of sending special circular letters, and questions may be asked to which many friends in the country may be able to give an answer?

We have chosen the above title, in lieu of "Home Notes," because we wish to lay stress upon the importance of the work in the "Home-Field." In another part of the magazine there is a record of work done in the "Mission-Field" by those who have consecrated themselves to the work abroad, but we need also men and women who will recognize God's call to throw all the energies they can give to the work at home, without which the work abroad cannot go on. Are there not some men and women who have been judged unfit for foreign service, but who have rather lost sight of the work on behalf of Missions which has to be done in the Homeland? And are there not thousands of us who would do more if we only realized more clearly what Christ has given to us and what Heathenism is?

When we speak of Home work we do not refer only to the arranging of meetings and to the collection of funds. We believe most firmly in real business-like work, but if that work is to be truly effective it must be interwoven with and governed by prayer. How many meetings have had no real result because there was so little real prayer about them? We propose to issue during the first week of every month a brief paper setting forth the five or six prominent needs of the moment in connexion with the work entrusted to the Society, giving such details as may be necessary for intelligent prayer. We are confident that if there are in this country and abroad thousands of people who are not merely mentioning a subject before God but really importuning Him to supply the need, there will be such a response that present anxieties will pass away, and workers both at home and abroad will be conscious of a power working with them such as they never knew before.

It should be noted that (1) this intercession paper will be issued on or about the first of each month (the date may vary slightly, influenced by the occurrence of events calling for special prayer); (2) it will be issued on written application to Dr. Lankester, C.M. House, Salisbury Square, E.C., enclosing (in the case of those residing in this country) two  $\frac{1}{2}$ d. stamps for each remaining month of the calendar year; (3) the first number will be ready by January 1st, and those wishing to have the paper during 1904 should therefore send a shilling's worth of stamps; (4) it will not be distributed in any other way; (5) no acknowledgment of the application will be made other than the

forwarding of the paper applied for. We do not propose to form any new union, and therefore no membership or other card will be issued. The paper is intended primarily for private prayer, but it may, of course, be used at missionary prayer-meetings, and at smaller gatherings of three or four meeting together to intercede for the work. Our object is to tell praying friends what our needs are, and while we shall take steps to make the plan known, we do not wish people to be *pressed* to apply for the paper at meetings or otherwise. We hope, however, that all workers in connexion with the Society, both at home and abroad, who realize what the power of prayer is, will at once send in their applications, so that we may in the course of a few weeks have a large number uniting in offering up the same definite requests to God in the Name of Jesus Christ and in the power of the Holy Spirit.

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The letter to the officials of local C.M.S. Associations about the Million-Shilling Fund was posted on November 26th and 27th, and the plan was also made known through the November magazines of the Society, published about the same date. Up to the morning of the day this number goes to press, December 17th, 1,268 A sheets, 7,389 B sheets, and 220 C sheets have been issued, representing the sum of £18,129. In addition, £1,025 has been received, and £1,400 has been promised. We think this response is quite satisfactory, as the larger towns and Associations have hardly started work on the scheme. Immediately Canon Head, of Clifton, heard of the proposal, he called a meeting of the local clergy and some of the lay and lady officials of the Clifton Association. Dr. Lankester went down and explained the plan. A resolution was passed pledging those present "to raise as great a sum as possible by shilling gifts *to be given year by year*, in the way best adapted to their parishes." The Rev. G. H. Parsons, formerly C.M.S. missionary in Bengal, was asked to act as hon. secretary for the Bristol diocese, and he has issued a special letter to all the clergy who are connected with the Bristol C.M. Association, asking them to strive to raise one-third more than their usual contribution. The Committee of the Paddington Association also on December 7th resolved to make a special effort to raise 12,000 shillings. We hope that the leaders of C.M.S. work in other centres will follow these examples and do their best to carry out a really systematic effort to raise their share of the £50,000.

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We have already received over 1,200 letters in connexion with the scheme, and not more than two or three have in any way disapproved of it. It is recognized that its main purpose is to relieve a temporary need, it is treating a symptom rather than the disease; but just as the removal of pain or the healing of a wound may largely contribute to thoroughly restored health, so we believe that this effort to relieve the immediate financial strain will also add in many places to the Society's permanent annual income. The ordinary income last year was £318,000, so, if we omit legacies, a million shillings may be taken to be one-sixth of this sum; we fear, however, that we must take it for granted that some parishes will do nothing, so other parishes and direct contributors should aim at sending this fund one-fourth of their usual contributions to the General Fund of the Society.

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The Society has issued a leaflet on the Million-Shilling Fund, giving very briefly the salient facts regarding the present position. Special Offering Envelopes have also been prepared suitable for being placed on the pewledges in churches where it is desired to give special help at the present

time but it is judged inexpedient, to give an offertory over and above the annual collection. Copies of both the leaflet and the envelope may be had on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Will clergy and churchwardens also note that the Society has had some special "boxes" made, suitable for placing in a church porch? They are in oak, measure  $6 \times 8 \times 6$  ins., with extension at the back so that they can be easily hung up. We will gladly send these on loan, together with an appropriate card, to any clergy who will ask for gifts for the Million-Shilling Fund.

Will any clergy or others who have been able to carry out special plans for interesting people of the upper classes in missionary work kindly send us particulars? We know that in some cases short Sunday afternoon meetings have been successful; in others after-dinner meetings, with perhaps some sacred music. But we should be glad to hear of other plans.

May we remind our friends that at this season of the year the Society's account at the bank is always largely overdrawn? Will all local treasurers make a point of sending at once to the Lay Secretary any funds that they may have in hand, so that as far as possible the payment of interest to the bank may be avoided? And will those subscribers who have got into the habit of not sending their gifts until well on in March try and send them earlier? We believe that this habit—and we know that in many cases it is only a habit and not a necessity or even a convenience—has been acquired because it has been known that the treasurer does not send up the money till the end of March, and so a friend not unnaturally argues, "Why should it lie at the C.M.S. local account rather than at my own?" If local treasurers mended their ways we think subscribers would do the same.

At a meeting of the London Clergy Union held at the C.M. House on November 16th, four new members were elected. An address was given by the Rev. A. C. Clarke, of Calcutta, laying special stress upon the disastrous result that any policy of real retrenchment would have on the work abroad. Mr. Coldstream also spoke on work among Indian students in England. Other meetings were held on November 13th, one at Bradford, when the Rev. H. J. Lockett spoke on the work in Toro; another at Liverpool, to hear an address from the Rev. D. Davies on "The C.M.S. and Canada"; and a third at Stoke-on-Trent, when the Rev. J. K. Powell introduced the subject of "Our Relation with other Unions," and the Rev. T. M. Fowler spoke on "Difficulties of Missionary Work in Country Parishes."

The C.M.S. Clergy Union has arranged a Conference of Clergy on Monday, January 11th (the eve of the Islington Clerical Meeting), from 5 to 6 p.m. The Conference will be held in the Committee Room, C.M. House, Salisbury Square. A member of the Manchester Branch will speak on the proposal that a register should be kept of men willing to consider special openings in the foreign field. The Rev. C. Dowse (of Dublin) will then speak on more general methods of securing missionary candidates; after which there will be time for discussion. The Rev. E. J. Palmer (President of the London Y.C.U.) will preside. There will be tea in the old committee-room, when some of the lay and clerical members of the C.M.S. Committee will be present. All clergy will be welcome.

Four Conferences of C.M.S. Women Workers for the dioceses of Ripon and Wakefield were held during the past month at Harrogate, Wakefield,

Leeds, and Huddersfield, when the Women's Department workers from headquarters met local friends for prayer, practical discussion, and imparting of information. The Conferences have, in each case, had the sympathy of the Bishops of the dioceses, and Mrs. Pulleine and Mrs. Eden were able to be present at Harrogate and Wakefield. A letter was also read at Harrogate and Leeds expressing Mrs. Boyd Carpenter's inability to be present. The general arrangements for the different Conferences were very similar; in each case a worker from headquarters acted as chairwoman, and the Conference began with a short devotional address. Papers were then read on "Missionary Work in Country Places," "Possibilities of Town Work," "Medical Missionary Work," "How to increase Missionary Interest Parochially," "Methods and Motives in raising Funds." Then followed much valuable discussion, suggestions for advance and for the deepening of existing work were helpfully given, and workers went back to the *old* work with new purpose and earnestness. Miss C. J. Lambert, C.M.S. missionary, Girls' School, Fuh-chow, gave addresses at each Conference, showing indeed what God's light and truth have done for China, but also pleading for more recruits and more prayer. The meetings for intercessory prayer, public missionary meetings for women, and for day and Sunday school teachers were well attended, giving evidence of much prayerful preparation on the part of local friends. The Million-Shilling Scheme was prominently brought forward at each Conference, and many receipt-sheets for £5 and £1 were taken. A service of Holy Communion was a fitting conclusion to the Conferences, when the workers thankfully presented themselves, their souls and bodies as "living sacrifices" for the furtherance of their Master's work at home and abroad.

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The Dean of Norwich, Dr. Lefroy, arranged special Intercessory Services for Missions in Norwich Cathedral in connexion with Advent Sunday and St. Andrew's Day. A statement prefaced the printed request for prayer, referring to "the most solemn crisis in the history of the Church Missionary Society." The occasions arranged for intercession were: on Saturday, at 3 p.m., an address by the Dean on "Prayer to the Lord of the Harvest"; on Advent Sunday, 8 a.m., there was Holy Communion, at the 11 a.m. service the Rev. Canon de Chair, M.A., preached on "Prayer and Missionary Work," at 3.30 p.m. the Minor Canon Kōblich on "Man's Call upon God," and at 7.30 the Dean on "Imperial Expansion—God's Call to the Church"; on St. Andrew's Day the Dean gave an address at 5 p.m. on missionary work. We understand that two sums of £50 and other gifts were promised towards the Million Shillings.

There was also a special Intercessory Service at St. Patrick's Cathedral, Dublin, at which the Archbishop of Dublin preached.

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We are not sure that our friends in the provinces realize how much is done in London in the way of Half-yearly Simultaneous Addresses for the Young. These addresses are arranged for the most part in connexion with the Lay Workers' Union. We notice that in the South London Deaneries no less than 229 addresses were arranged for November 29th, and eighty in the Western Deaneries on the same day; in the North-Western and Northern Deaneries 138 were given on the previous Sunday, and we have received a list of sixty-six in Central London. In addition to these the Islington C.M.S. Association arranged 131 for November 22nd, making 644 in all. We know that in some of the larger towns similar addresses are given, but it is a plan which surely might be greatly extended.



The Rev. Edward Lombe writes :—

"Our Torquay anniversary and sale are past; and God has graciously blessed and helped us. In the midst of storm all around He heard our anxious prayer and gave us three days' fine weather for the former, and two days of brilliant sunshine, characteristic of Torquay, for the latter. The sermons and meetings realized fully the average amount, and the sale subsequently some £278. We looked anxiously for more, because of the crisis; but we had to recollect that already we had sent up to headquarters over £360 for the Deficiency Fund, and were proportionately thankful. The Dean of Peterborough kindly was to the front with wise and weighty words of counsel and urgency, and did real good amongst us. It reminded me of the solidity of other days, when men sought to *impress* rather than to *excite*. This is what I venture to think we need. Once let the solemn responsibility to our Redeemer soak into us, activity of the right kind will soon follow. But, oh! for the awakening power of the Divine Spirit to arouse the multitudes who do nothing and care nothing and give nothing, because they know nothing; and to quicken the Lord's own people into something of genuine realization of the splendid opportunity of the day, and our tremendous responsibility to Him Who has heard our prayers and given us the opened doors we asked for."

We have received a copy of the last annual report of the work carried on in connexion with Christ Church, Clifton. We notice that £950 is given for different branches of C.M.S. work. There is one legacy of £400, but the balance is made up of sums varying in amount between ten pounds and one shilling. We would call attention to the fact that there is a general secretary and treasurer, a Medical Mission secretary, a G.U. secretary, a Box secretary, a Junior Association secretary, a Sowers' Band secretary, and another secretary for the parochial "O.O.M." We are glad to see that the old plan of having lady collectors also obtains; half a dozen ladies collecting from their friends are almost certain to gather in more than if the secretary is responsible for all the subscriptions.

News comes to Salisbury Square through a variety of channels. In the *Punjab Mission News* dated October 15th, there is a long letter from Mr. C. R. Walsh about C.M.S. work in New South Wales. He says :—

"At the request of the Rector of the parish which sent the largest contribution of ordinary income to our Association last year—£102—I was asked to address the last meeting of his local branch of Gleaners. At the end of my speech, Canon Vaughan asked the audience if they were prepared to send in £204 this year, and they enthusiastically signified their willingness to make the effort. Since that meeting I have been at another in one of our poorer parishes, where, after hearing my statement of the position of affairs, a similar resolve was made."

There are undoubtedly many parishes which might, with more information, more organization, and more prayer, double and even quadruple their gifts, but we do hope that a very large number will make determined efforts to obtain some definite increase. A friend wrote the other day saying that it would be much better if we were to tell the country what we wanted at the beginning of each financial year; we propose always to do this at the head of this section of the magazine. Every one will then be in a position to estimate what increase is needed.

An attempt was made not long since at St. John's, Chichester, to gather in a number of small weekly contributions. It was felt that they were within the power of many who could not contribute single large sums. Accordingly reference was made to the matter in the parish magazine and from the pulpit, and it was stated that the members of the Gleaners' Union would be willing to call for any gifts which might be promised. The response was encouraging. Sixty-four promises of sums amounting in the

aggregate to nearly £15 per annum were received, none of the new subscribers having previously done anything regularly for missionary work.

We receive month by month, through a press agency, newspaper accounts of a very large number of meetings, and a very few friends send us special accounts of meetings with which they have been connected. We should be glad to have more such reports sent us, especially if they record distinct *items of general interest*—such as will encourage and help on the work of others.

The following reports among others have come to hand :—

The annual meeting of the Chester Branch of the C.M.S. was held in the Town Hall on Monday, November 23rd, and was better attended than ever. The Dean of Chester presided, and was supported by nearly all the clergy of Chester, a few sending apologies who were unable to be present. The Rev. F. T. Stonex, who has been secretary for more than ten years, read the Committee's report, which spoke of the wide support the Society received in Chester, and of the general increase of interest in Missions, which was characteristic of so many of the parishes in the city. The Bishop of Mackenzie River gave an interesting account of the Society's work in his great diocese, where he had been for thirty-four years a missionary. The Rev. J. S. Flynn followed with an earnest appeal to the members of the Society to realize the importance of greater assistance to the funds in the present hour of need. Those present responded heartily to this call, for the collection this year realized more than "half as much again."

The Exeter anniversary sermons and meetings were held on November 8th, 9th, and 10th, the Bishop of Exeter, the Bishop of Crediton, Rev. Chancellor Edmonds, Archdeacon Hamlyn, the Revs. G. Litchfield, J. W. Hall, F. B. Hadow, Ll. Gwynne, Grantley Martin, and others taking part. The Bishop of Crediton, who presided at the evening meeting, said he believed the warmth and glow of C.M.S. meetings was the outcome of the policy of trust in God. Mr. F. Sellwood, the treasurer, announced that the total amount contributed by the diocese was £5,945, which was an increase of £585 over the previous year.

A "crowded" meeting was held in November at Stoke. The Revs. F. Baylis and A. R. Blackett spoke, together with the Rev. H. V. Stuart, the Rector-Designate, who is a nephew of Bishop Stuart of Persia. We wonder to what extent the "crowded" meeting was due to a very sympathetic announcement of the meeting in a local newspaper, the *Staffordshire Sentinel*. We believe that a few particulars of the speakers at coming meetings, and the work they have been engaged in, would often be gladly inserted if sent to the local press and would attract many.

In connexion with the "November Effort" several meetings were held in York—one for men only, another for clergy, others for Sunday-school teachers, for communicants, and children. Special sermons and Bible-readings were given by the Rev. F. S. Webster.

The Bishop of Hereford presided at a meeting held in Hereford; an address was given by the Rev. F. C. Davies, of Reigate, and several other clergy.

Meetings were also held in November at Birmingham, addressed by the Revs. W. E. Burroughs and G. T. Manley; in Leamington, Worcester, and Stroud, when Mr. Burroughs again spoke; in Southport, at which the Rev. J. S. Flynn was the deputation; and in Preston, at which the Rev. S. A. Johnston, of St. Mary's, Peckham, gave the address.

Among the annual meetings we notice those of the Chelmsford and South-East Essex Auxiliary, the report showing a small increase for the year; Lynn, with a total of £240 for the year; Brighton, with an increase of £218, going up to £2,872; and one in connexion with the Preston Lay Workers' Union.

H. L.

(All communications with regard to the "Home-Field" should be sent to Dr. Herbert Lankester, C.M.S., Salisbury Square, E.C.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 17th, 1903.*— A re-offer of service from the Rev. C. W. Thorne, M.A., for work in Western India was accepted.

The Committee sanctioned the formation of a Corresponding Committee to take the oversight of the Society's Missions in the Diocese of Nagpur.

The resignation of Dr. W. B. Heywood, of the Punjab Mission, on grounds of health, was accepted with regret.

The Secretaries reported the receipt of a telegram dated Colombo, November 13th, recording the death of the Rev. J. Ireland Jones. The following Minute was adopted :—

"In the death of the Rev. John Ireland Jones, on the 12th inst. in Ceylon, the Committee mourn the loss of a veteran Missionary whose life proved an inspiration to not a few with whom he came into contact. Mr. Jones joined the Singhalese Mission in 1857, and on account of failing health retired from missionary work in 1891. During this period he was employed sometimes in educational work in Kandy or in Cotta, and sometimes in more direct evangelistic and itinerating work. He was a zealous and successful Missionary, a wise counsellor, and a man whose consecration to the Master was of no ordinary type. He took a leading part in the ecclesiastical settlement made with Bishop Copleston in 1880, and was Chairman of the Committee for the revision of the Singhalese Bible. After holding a living in England for some nine years, in 1900, health being sufficiently restored, he again offered his services to the Society, and has passed the last three years, as far as strength permitted, in striving to extend the Redeemer's Kingdom among the people of Ceylon, to whom his life was dedicated. Truly, 'he rests from his labours,' but 'his works do follow him.'"

A letter was read from the Right Rev. Bishop of Athabasca, stating that his resignation would take effect from December 31st, 1903. The following Minute was adopted :—

"It is with much regret that the Committee learn that, owing to failing health, the Right Reverend Bishop Young, D.D., is compelled to contemplate retirement at the close of this year from the episcopal charge of the Diocese of Athabasca. It was as an Association Secretary that Mr. Young became in the first instance connected with the Society in 1872, he proceeded to direct missionary work in North-West Canada in 1875, and was consecrated in St. John's Cathedral, Winnipeg, as Bishop of Athabasca on the sub-division of the then Diocese of Athabasca in 1884. The Committee gratefully recognize the devotion and self-sacrifice which has ever characterized his missionary labours, which have been for so many years cheerfully shared by Mrs. Young, and by no less than three other members of the Bishop's family in another part of the mission-field. The Committee are thankful to know that, though retiring from active toil abroad, they can rely upon Bishop Young's continued sympathy and counsel, and they pray that God may spare him for many years of happy service in England."

The Committee had an interview with the Right Rev. Bishop of Athabasca. Bishop Young briefly reviewed his tenure of the episcopal superintendence of his diocese during the last twenty years. The prospects upon entering into his work were somewhat anxious. There were but three Missionaries, and he was confronted on every side by the Church of Rome. Considering all the circumstances, the Bishop thought there was cause for thankfulness. During his Episcopate there had been an average of seven Missionaries at work. There were about 500 adherents of the Church of England among an estimated population of 5,000. The Bishop expressed his appreciation of the reasons which led the Committee to desire retrenchment, but he regretted that this should take effect when the Church of Rome was strengthening her hold upon the people. He gratefully acknowledged the financial help which he received from the Government in connexion with the education of the Indian children. He stated that the Mounted Police were most helpful in checking the disorders which too often result from the influx of the white man. The Bishop spoke hopefully of the help which Church work in the diocese would receive from the newly-formed Canadian Missionary Society.

On the recommendation of the Committees in charge of the Missions in East Africa, Egypt, Turkish Arabia, Persia, Bengal, United Provinces, Punjab and Sindh, Western and South India, Travancore and Cochin, Mauritius, South China, and Fuh-Kien, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, November 27th.*—The Secretary reported that the Rev. A. R. Blackett, formerly of the Persia Mission, had accepted the post of Organizing Secretary for the County of Derby, the financial arrangements of which are undertaken by local friends.

*Committee of Correspondence, December 1st.*—On the recommendation of the Ladies' Candidates Committee, Miss Catherine Mary Ironside, M.B., Lond., and Miss Anne Woolnough Gross were accepted as Missionaries of the Society.

Mr. W. J. Fleming was, on the recommendation of the Islington College Visitors, accepted as a Missionary of the Society. Having been introduced to the Committee, Mr. Fleming was commended in prayer to Almighty God by the Rev. A. F. Thornhill.

The Committee gratefully accepted the re-offer of Dr. J. Cropper to take charge, as an honorary worker, of the work at Nablous during the illness of Dr. Gaskoin Wright.

The Committee recorded the resignation of Dr. W. Crawford, an accepted Missionary of the Canadian C.M.S., located to British East Africa.

The Committee also accepted the resignation of the Rev. J. D. Simmons, of the Ceylon Mission, and adopted the following Minute:—

"It is with deep regret that the Committee accept the resignation of the Rev. J. D. Simmons, on the ground of failing health, from the active list of the Society's Missionaries. Going out to South India in 1860, he was transferred to Ceylon in 1874, since which time he has laboured with conspicuous success among the Tamils; universally respected among the planters, beloved by his colleagues, his consistent and devoted life has been an inspiration to not a few. The Committee pray that in his retirement he may ever increasingly enjoy the sustaining power and joy of a consciousness of the Master's presence."

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Revs. H. J. Hoare (Punjab), C. C. Petch (United Provinces), and A. R. Fuller (Japan).

Mr. Hoare, referring to his work during the last five years in Peshawar, spoke of the progress as in every way encouraging. The educational work had gone forward most satisfactorily, and there was everything to make the outlook hopeful.

Mr. Petch spoke of his work as an Evangelistic Missionary during the last seven years in the Gorakhpur city and district. He described the efforts made to reach the various classes of the community, and gave some interesting illustrations of the way in which the Gospel was making its influence felt.

Mr. Fuller, in reviewing his twenty-one years of service in the field, expressed the conviction that the Kiu-shiu Diocese was now sufficiently well manned, believing that the Japanese themselves will supply all that is required for evangelistic purposes. At the same time, he stated that financial reasons rendered it somewhat difficult to obtain suitable Japanese workers, the spirit of self-sacrifice not being predominant in the Native Christians. He believed that the "Taikyo Dendo" had resulted in a wider and more general preparation of the people for the proclamation of the Gospel, young men especially being more approachable: many who had come under his eye, though not baptized, were actually living Christian lives. He spoke hopefully of the future, stating that the work carried on by some of the younger Christian men, as the result of their public preaching, was bearing fruit, he having quite recently baptized fourteen at one time. He believed that the wave of materialism throughout Japan had more or less spent itself.

The Missionaries were commended in prayer to God by the Rev. Canon McCormick.

Resolutions were adopted with regard to the Church Council Regulations, forwarded by the Provisional Church Council for the Palestine Mission.

It was resolved to request the S.P.C.K. to print an edition of 2,000 copies of an Ibo Reading-book.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Western Equatorial Africa, East Africa, Egypt, Palestine, Ceylon, Fuh-Kien, Mid China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*General Committee, December 8th.*—The Committee took into further consideration the arrangements for the Deputation from the Parent Society to the Associations in the Australasian Colonies. It was resolved that, subject to certain arrangements, the Deputation consist of the Right Rev. Bishop Ridley and Mr. A. E. W. Gwyn, formerly of the Bengal Mission.

Verbal reports were given on four matters affecting the home position of the Society, viz., the proceedings of the special Sub-Committee on the financial position, the examination of the Contribution Lists, the special November Effort, and the progress of the Million-Shilling Fund.

The Sub-Committee appointed to consider the questions raised by the Syrian Church of Travancore presented a Report, which was received and adopted.

## FINANCIAL NOTES.

THE receipt of a large bequest at the end of November turned the scale and brought up the otherwise deficient receipts to a total somewhat in advance of that of the previous year at the same date. This is so far satisfactory, but there is need for a very much larger income than that of last year to prevent an Adverse Balance. It is earnestly hoped that the advance in receipts will be in a far larger proportion during the last three months of the financial year.

The following notes lead to the hope that many more friends will come forward in the same spirit.

### Encouragements, Suggestions, and Answers to Prayer.

"One heart and one way."—Jer. xxxii. 39.

An old subscriber sends £5 "in hope and faith that retrenchment may not be needed."

Gleaner 723 writes, with a thankoffering:—

"Reading yesterday in December *Intelligencer*, the very welcome news with regard to poor King Mwanga seems to me so suited to strengthen our faith, hope, and love. Many, no doubt, were led, as I was, to pray for him by the requests of Mr. Roscoe, &c., and were wondering *how* the answer would come. At this juncture one can see almost why it was delayed. May those who prayed with me feel the same as I do, and *pray on* for the present difficulty and feel that *this* 'mountain' too shall become a plain."

A Vicar writes:—"So far as our church collections are concerned we have sent 'half as much again' as we sent up to C.M. House in August, and about £3 3s. in excess of the collections of last year."

A local Treasurer and Secretary writes:—

"We have been thinking and praying much about the deficit. Do you think it would be possible to organize a movement for every Secretary to endeavour to get a voluntary offering over and above their usual subscription of, say, 6d. upwards? No one would miss 6d., though some might a larger sum. Would 6d. from every subscriber and Gleaner meet the case and wipe out the debt?"

Another Vicar writes:—

"My wife and I have been wondering how we can help the C.M.S. work in the present lack of funds, and after prayer we have felt led to offer the income that comes in from this living. God has given us more than enough, without this extra, and so we should like to dedicate the income to His service in far-off lands. As far as I can make out it comes to about £120, and so I am enclosing cheque for that amount. Perhaps that will be enough to support one of the unsupported recruits who have sailed this year. I wonder if there are not other Incumbents who have private means and who are unable to go abroad themselves, who would like to give up the income from their parish, or part of it, to pay for a representative. Of course, we hope this will be an annual subscription and not only a donation."

H. P. writes:—

"I hope you will receive this package safely with the £50 enclosed, which I have been led by God to send to you. You may put it to the deficit or General Fund as you think best. This is all my savings and I hope and pray it will be a blessing and a help towards the work of telling my brothers and sisters in other lands of the love of Jesus. Please do not address my letters 'Esq.,' as I am a working-man, earning but £1 a week."

The members of a G.F.S. Sewing Band send £1 and their correspondent writes :—

"Seeing the account in your *Gleaner* of what other working-women had done had the effect of making one of the elder members wish to do something, so we talked it over and thought that, though one alone could not do much, we might do something if we worked together. God has been very good to bless our effort abundantly, for, though we are few in number and only started in May, we have raised 26s. to pay for our room to meet in, 35s. for a sick member, and the enclosed, besides the money for our room for another quarter."

"One who desires the C.M.S. to go forward" sends £10, "feeling that a reversal of the 'Go forward' policy would be nothing short of a world-wide calamity, touching as it does the eternal salvation of millions of Heathen."

A C.M.S. missionary in Hausaland writes :—

"I am rejoiced beyond measure in the attitude the C.M.S. has taken re the debt and the future. It is glorious and worthy of our Society. God will answer for this faith. I pray for one more thing. It is that some of the methods of getting money, the little feeble sorts of ways of squeezing money out of people who are forced into doing it because bothered, may be given up and the Lord's people so have it laid on their hearts to give whole-heartedly that all these things will be unnecessary. My boy, the firstfruits to God in Hausaland, is now on Christ's side and witnessing. It is such a rejoicing to me that he is saved, that he and I wish together to send £5 as a thank-offering."

A *Gleaner* writes :—

"I am very thankful the 'Policy of Faith' is being continued, and I have great pleasure in contributing £1 towards Adverse Balance. At first it seemed as if I could give nothing extra, but some four months back I was praying much about it. Then it occurred to me that if my prayers had, as I hoped, resulted in the extension of Christ's Kingdom, then I was responsible in some measure for the deficit and must meet it as I should any other debt—go without if need be and pay what I owed. That afternoon I had a few hours off, and instead of going to see some old friends, the railway ticket was put aside, 1s. 6d. A month passed and when about to make a purchase the deficit was remembered and 4s. more put by. Once again a railway ticket, 4s. 6d. Lastly, I had set my heart on a friend being invited for Christmas, and towards whose expense I should certainly have contributed 10s. I heard on Saturday it could not be, and all day kept on regretting it. I told myself it was amongst the 'all things' that work together for good. But even that thought did not bring peace as usual. I was still vexed. In the evening I took up our *Gleaner's* Booklet for 1904, and as I read it flashed upon me, 'Why, God has need of that other 10s. that you would have spent on your friend.' Having first sought and obtained pardon, I drew near and placed it in the Master's hand, and deep joy took the place of regret. I am so glad my contribution has cost me something."

## NOTES OF THE MONTH.

### ORDINATIONS.

*Egypt*.—On Sunday, Nov. 22, 1903, at Alexandria, by the Right Rev. Bishop Morley (for the Right Rev. Bishop Blyth), the Rev. A. J. Toop to Priests' Orders.

*South India*.—On Sunday, Oct. 25, at Palamcotta, by the Right Rev. Bishop Morley, Messrs. Arulappan Savarimuttu and Murugan Vedamanikam to Deacons' Orders, and the Revs. S. G. Maduranayagam and J. D. Gnanayutham to Priests' Orders.

### DEPARTURES.

*Western Equatorial Africa*.—The Right Rev. Bishop Oluwole left Liverpool for Lagos on Nov. 21.

*Egypt*.—The Rev. L. H. Gwynne left London for Port Said on Nov. 27.

*Palestine*.—Dr. J. Cropper and Miss E. G. Reeve left London for Beyrout on Nov. 20.

*United Provinces*.—Mr. J. Fleming left London for Mandla on Nov. 20.—Mr. J. McIntosh left London for Lucknow on Nov. 22.

*South India*.—The Rev. and Mrs. A. H. Lash left London for Ootacamund on Dec. 12.

*Ceylon*.—Miss H. P. Phillips left London for Colombo on Nov. 26.

### ARRIVALS.

*Sierra Leone*.—Mr. A. E. Mitchell left Sierra Leone on Nov. 10, and arrived at Plymouth on Nov. 21.

*Western Equatorial Africa*.—Mr. T. E. Alvarez left Lagos on Oct. 28, and arrived at Liverpool on Nov. 16.

*Usagara*.—Mr. and Mrs. D. Deekes left Dar-es-Salam on Nov. 5, and arrived in London on Nov. 28.

*Uganda*.—The Rev. and Mrs. A. B. Fisher left Mombasa on Nov. 7, and arrived in London on Nov. 28.

*United Provinces*.—Mr. L. Ashby left Bombay on Nov. 14, and arrived in London on Dec. 5.

*Punjab and Sindh*.—The Rev. and Mrs. W. J. Abigail left Karachi on Oct. 29, and arrived at Dover on Nov. 16.—The Rev. and Mrs. C. H. A. Field left Bombay on Nov. 4, and arrived in London on Nov. 29.

*Mauritius*.—Miss M. B. Gwynn left Mauritius on Oct. 30, and arrived in London on Nov. 27.

*Mid China*.—The Rev. and Mrs. A. J. Walker left Shanghai on Nov. 7, and arrived in London on Dec. 12.

#### BIRTHS.

*Western Equatorial Africa*.—On Dec. 7, at South Milton, Kingsbridge, to Archdeacon and Mrs. N. T. Hamlyn, a son.

*United Provinces*.—On Nov. 9, at Naini Tal, to the Rev. and Mrs. A. Outram, a son.

*Punjab and Sindh*.—On Oct. 19, to the Rev. and Mrs. A. H. Storrs, a son (Harold Townsend).—On Nov. 15, at Dharmasala, to Dr. and Mrs. S. W. Sutton, a son, who only survived his birth a few hours.—On Nov. 16, at Tunbridge Wells, to Mr. and Mrs. H. B. Claxton, a son.

*Mid China*.—On Nov. 27, at Shanghai, to the Rev. and Mrs. W. G. Walshe, a daughter.

#### MARRIAGES.

*British East Africa*.—On Dec. 10, at Frere Town, Mr. R. A. Maynard to Miss A. M. Austin.

*Usagara*.—On Oct. 13, at Mombasa, the Rev. T. B. R. Westgate to Miss H. G. H. Malone.

*Bengal*.—On Nov. 11, at Calcutta, the Rev. A. G. Lockett to Miss Catherine Rickett Marks, of the C.E.Z.M.S.

#### DEATHS.

*Sierra Leone*.—On Dec. 1, at Grand Canary, Edwardina Wilmot, wife of the Rev. H. Castle.

*Egypt*.—On Dec. 8, at Cairo, Ethel Blanche, wife of Dr. E. M. Pain (N.S. Wales Association).

On Dec. 1, at Wallington, Surrey, the Rev. F. A. Klein, formerly of the *Egypt and Palestine Missions*.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for evidence of the work of the Holy Spirit in the hearts of many of the inhabitants of Toro; prayer for the native teachers, and that others may be raised up. (Pp. 19—25.)

Prayer for the workers, both European and Chinese, in the Mid China diocese. (Pp. 28, 29.)

Thanksgiving for recent baptisms in Toro (p. 22), in Southern Nigeria (p. 41), in Calcutta (p. 46), at Bhagalpur (p. 48), in the Cotta district (p. 51), in Kandy (p. 51), and at Fukuoka (p. 53); prayer that the new converts may grow in knowledge of the truth and be living epistles among their fellow-countrymen.

Prayer that the Society may be enabled to take full advantage of its opportunities in various parts of the world. (Pp. 19—25, 42, 46, 52, 61.)

Prayer for the special deputation to Australia and New Zealand. (P. 64.)

Prayer for the Cambridge Exhibition Fund. (Pp. 66—68.)

Prayer for the forthcoming Clergy Union meeting, the Islington Clerical meeting, the Whole-day Devotional meetings, and for the Conference of Association Secretaries:—that all the gatherings may be times of spiritual refreshment and of right judgment. (P. 66.)

Prayer (with thanksgiving) for blessing on all plans for developing the home work of the Society. (Pp. 69—74.)

Thanksgiving for the encouraging response to the appeal in connexion with the Million-Shilling scheme; continued prayer that the requisite means for the prosecution of the Society's work may be forthcoming. (P. 70.)

**PUBLICATION NOTICES.**

**Cycle of Prayer.** The newly-arranged monthly Cycle of Prayer, and the new Series of Collects for use in connexion with the Cycle, are ready. They are issued in the following forms:—

*Cycle of Prayer*, 8-page leaflet. *Free.*

*Shorter Cycle of Prayer*, 4-page leaflet. *Free.*

*Cycle of Prayer* on a small card [summary only], with a prayer for the C.M.S. on the back. *Free.*

*Cycle of Prayer* on a small card [summary only], with prayer on the back for use of members of the Gleaners' Union. *Free.*

*Interleaved Cycle*, with Topics for Prayer, a Collect for each day, and list of Missionaries and Home Officers, arranged as a Monthly Cycle. Paper covers, 2d. net; limp cloth, 4d. net.

**Missionary Collects for Family Prayer.** New series, compiled by the Rev. Prebendary Fox. In large type. Paper covers, 2d. net; limp cloth, 4d. net.

[N.B.—There will be no free issue of the new Collects.]

**Gleaner's Atlas and Key to the Cycle of Prayer.** The new (sixth) edition of this Atlas will be ready by the end of January. The price will be the same as hitherto, viz., 1s. net (1s. 2d. post free).

**Monthly Magazines.** It is customary to provide supplies of the January Magazines for friends who are willing to use them for the purpose of canvassing for new subscribers. Copies will be gladly sent to friends who are willing to help in promoting the circulation, or for making them known in Sunday-schools, &c. Please send a postcard to the Lay Secretary, C.M. House, Salisbury Square, London, E.C., stating number of copies required.

**Annual Report.** From the frequent complaints received, it is evident that many friends do not yet understand the latest arrangements with regard to the Annual Report. All clergymen who support the Society in any way, and the Officers of all local Associations (large or small), can have the large Report for the asking. Other Subscribers and Workers are supplied with the Short Report for their respective dioceses. There are still many copies of the Report for 1902-03 waiting to be asked for, and the Lay Secretary will welcome applications.

**The Position of the Society.** The article in the *C.M. Intelligencer* for December, by E. S., has been issued for free circulation. Copies can be obtained on application.

**Medical Mission Auxilliary Almanack for 1904.** This consists of the "Churchman's" Almanack, with a special cover. Copies can now be supplied. It is in book form. Price 1d., post free.

**Magazine Volumes for 1903.** These are now ready, namely:—

*C.M. Intelligencer*, cloth, 7s. 6d.; case for binding, 1s.

*C.M. Gleaner*, cloth, ordinary edition, 2s. 6d.; case for binding, 1s.

Ditto, Art Edition, cloth, gilt top, 3s. 6d. net; case for binding, 1s. 6d.

*Mercy and Truth*, cloth, 2s. 6d.; case for binding, 8d.

*Awake*, cloth, 1s. 6d.; case for binding, 8d.

*The Round World*, cloth, 1s. net; case for binding, 8d.

N.B.—The Art Edition of *C.M. Gleaner* makes an excellent presentation vol.

**Monthly Missionary Letter to Sunday-Schools.** Nos. 157 to 168 can now be obtained in one packet. Price 6d., post free.

The following have been added to the stock kept by the Publishing Department:—

*What Can I Do? or, How to help Missions.* A collection of Readings and Dialogues.

(R.T.S.) 1s. 6d., post free.

*Punchirala: An Up-Country Singhalese Boy.* (C.E.Z.M.S.) Illust. 6d., post free.

*Treasure Found.* A Service of Song on China. (C.E.Z.M.S.) 6d., post free.

An illustrated Receipt Book for Collecting Pennies has just been issued. It contains thirty receipts, each with a Picture and some Facts about the work abroad. Supplied through Local Secretaries.

A new small envelope for "Special Offering" can also be supplied to clergymen and Local Secretaries who may be willing to circulate them.

\*.\* In connexion with the Million-Shilling Scheme, a leaflet, *Thirteen Facts regarding the Present Position of the Society*, has been issued and can be had for free distribution.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.



THE  
**CHURCH MISSIONARY INTELLIGENCER.**

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**AN EPIPHANY ADDRESS TO THE COMMITTEE,**  
At the New Year's Service in St. Bride's Church, Fleet Street, on January 5th, 1904.

By the Rev. S. BOTT, M.A.,  
Vicar of St. Jude's, Kensal Green, W.

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body: For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. iv. 10, 11.

**W**E are on the eve of the Festival of the Epiphany, the "Manifestation" of Christ. From His birth He was "God manifest in the flesh." Very soon He was "manifested" to the wise men as representatives of the Gentile world. In His ministry He "manifested forth His Glory." In His death "was manifested the love of God toward us, because that God sent His only begotten Son, that we might live through Him." At His resurrection He "manifested Himself" to His disciples as their risen Lord.

And now that He has gone from our sight He chooses (marvellous condescension!) to "manifest Himself" through the persons of His people. St. Paul could say, and we also may have the privilege to say, "Always bearing about in the body the dying of the Lord Jesus."

St. Paul could use the words in a very literal sense. As he went everywhere preaching the Word, he was constantly exposed to the bitterest opposition and in frequent danger of death; and then his toils and sufferings were telling upon his strength: they were slowly killing him.

But he was not speaking simply of *physical* death. Death indeed is more than a physical fact. And it may perhaps be doubted whether the actual passage of the spirit from the body does involve suffering. Death, in the fullest sense, unless quite sudden, must always involve *mental* pain, numberless fears and disappointments, which, though they may be conquered, yet exist, and which often precede the moment of dissolution by a considerable period.

And so likewise death may involve pain of the *spirit*. Such was the pain which overshadowed the spirit of our Blessed Lord as He was dying with the world's sin upon Him. And such, in lesser degree, was the death which St. Paul was dying daily. It meant to him keen spiritual pain. He had his own conflicts with temptation; and, yet more, he was waging a constant hand-to-hand fight with the powers of darkness over other men's souls.

"Always bearing about in the body the dying of the Lord Jesus." It was no *occasional* pain. The word "dying" here is one which means putting to death, rendered in the Latin Version "*mortificatio*." It was a continual, daily, hourly experience. And all this he endured "for

Jesus' sake." Only because he was Christ's it came upon him. So it was in a very real sense the "dying of the Lord Jesus" which he underwent. It was a "filling up in his flesh of that which was behind of the afflictions of Christ for His body's sake"; and as such, he not only bore it with patience, but could *rejoice* in it.

And there was an *exceedingly bright side* to it all. In proportion as He died, He lived again. "The life also of Jesus was manifest in His body." As he entered into the "fellowship of Christ's sufferings," he knew "the power of His resurrection," and Christ shone out through him. "In our body"—the vehicle of the soul's expression, the outer life as manifesting the inner to men around. As the soul drew closer and closer to the Master in suffering, so the Master's life, the life of the Saviour Who dwelt within, was exhibited more and more plainly; he became an actual "manifestation" of the Lord Jesus.

Brethren, these things are written for our learning. We may walk in St. Paul's steps, even as he followed Christ. In every department of life we are called to "bear about the dying of the Lord Jesus, that the life of Jesus may be manifested in us." To-day our application of the words is limited to one aspect: namely, as they bear upon our work as members of the Committee of the Church Missionary Society. And if it is to be a real work, owned and blessed by God, this great principle must be carried out in it.

Our *privilege* is to "manifest the life of Jesus"; its *condition*, that we "bear about in our body the dying of the Lord Jesus."

I. Think first of the *Condition*. Some years ago I was a good deal impressed with an address in which we were reminded that, if our work is to be one which God will honour, it must be characterized by self-denial. It has, of course, its special pleasures. We find ourselves among congenial Christian spirits; it affords an agreeable change of occupation; we hear interesting reports; we listen to interesting discussions; we bear a part in important decisions. All this is pleasant; but it is not the essence of the work, but its accident. As a motive it must take quite a secondary place, even if it has a place at all. It is work to be taken up and carried on "for Jesus' sake," and, so embraced, it will mean self-sacrifice. If we enter into it heart and soul it will afford field for bearing the cross; it will afford it and *demand* it.

A certain amount of this is involved in regular attendance: which necessitates careful economy of time, a foregoing sometimes of tempting engagements, the facing of various kinds of weather, a restraint on our natural love of ease. But these we put on one side as comparatively trivial. Occasions of nearer approach to the "bearing about the dying of Jesus" meet us as we face the work itself. There are many things which tend to try our spirits and call for self-effacement. The weight of common responsibility in matters which have far-reaching issues and tremendous possibilities; the call for patient investigation and calm consideration; the need of the self-control which can listen with open mind to the views of others when they conflict with our own, of the coolness which knows how to be silent when we feel the impulse to speak, and of the courage to state our opinion when we should prefer to be silent, and to run the risk of being in a small minority; the need for

the humility which can bear unruffled the criticism of one's own cherished views, and can submit with good grace to the inexorable ruling of the chair, and yield a cheerful submission to the will of the majority in matters on which we feel strongly. These things may seem small, but together they mean that we are prepared to die to self.

Then there are other things which mean at least some amount of real pain. The pain of *refusals*: the declining of offers of service from ardent souls, the denial of requests of brethren in the field, whether for their personal comfort or for the good of their work; the pain of being compelled, in conscientious care of the funds entrusted to us, to refuse such grants as our hearts would desire to make to those who retire from active service, and of being unable to send reinforcements earnestly pleaded for to enter most promising openings. Then the pains of disappointment, as we hear reports of failures either in individuals or in stations; or as we hear of the retirement, and yet more of the death, of valued missionary brethren, or of fellow-workers in the home field.

Again, there is the pain of *financial pressure*, sorely trying to those who ardently long to go forward, and the fear (God grant that it may be disappointed!) that we may have to take on our lips and even inscribe in our books the hated word *retrenchment*. And perhaps no less trying, because seemingly less to be expected, the *criticisms* of some we have honoured and loved for perhaps many years; the suspicions (no more easy to bear because felt to be unwarranted) that we are departing from the principles of our forefathers; the suggestion that because funds do not increase with the rapidity with which the doors of opportunity fly open, it must be for something we have done which others think to be a sin—something, it may be, we have never done, and which, if we had, we should think would have been no sin at all. But I forbear to enlarge the list. I merely desire, with you, to look our burden in the face, that our sense of responsibility may be deepened, and that we may draw courage to bear it bravely from the fact that it is one that we bear "for Jesus' sake."

The burden of the responsibility bears heaviest, of course, upon the officers of the Society, and I seize the occasion to tender to them my cordial, respectful, and affectionate sympathy with them under the weight which lies daily upon them.

But we all, in proportion as our hearts are in the cause, cannot but feel the seriousness and solemnity of the work we are doing together.

To discharge it aright, it must mean that we are "bearing about in the body the dying of Jesus." And, going about it in this spirit, we do most *willingly* bear it; we *rejoice* in whatever sacrifice it involves; because it is a token that, in however small a degree, yet in fact, we are entering into the fellowship of the sufferings of Christ.

II. And so we come to realize our *Privilege*. In proportion as we "bear about in our body the dying of Jesus" the "life also of Jesus" is manifested in us. Every little test, every little trial, becomes an occasion of "manifesting the life of Jesus in our mortal flesh."

The call for patient endeavour, for self-control, for cheerfulness and mutual love, affords occasion for showing the power of the indwelling Saviour to subdue our old self. Our differences of view on difficult

questions give scope for the growth of large-heartedness and tolerance one of another. The pain of sympathy with brethren whose wishes we cannot grant affords opportunity for displaying the most patient consideration of their requests and the most gentle and loving spirit in refusing them. The disappointments which arise give occasion for lifting up our hearts to the Lord and committing our needs to His hands. The removals of tried servants of the Lord from their earthly sphere of service lead us to bless His Name for what He has graciously done by their labours and the glorious recompense we are assured He is bestowing upon them. The lack of adequate means is sending us to our knees for the supply of the funds with a regularity and earnestness I have never before witnessed during the twenty-four years I have been on the Committee; and at the same time it stimulates us all to strain every nerve that, as far as in our power, we may gather together the money needed for the Lord's treasury. The criticism and suspicion of brethren gives bright occasion for a spirit of submissiveness to the Lord's will for us; for the tenderness of spirit which enters into brethren's feelings; for the charity which honours their motives and the watchfulness which puts us upon avoiding ourselves the faintest echo of faults we think we see in others; for the self-restraint which curbs the lips and the pen, and the love which replies in the most gentle and Christ-like spirit to the imputations of unfaithfulness to our principles. And so in all things, in the very proportion in which we "bear about in our body the dying of Jesus" will the "life also of Jesus" be manifested in our mortal flesh.

III. And, if the principle on which St. Paul's missionary career was based applies to the Committee and the individuals who compose it, does it not with as much force apply to the Society as a whole? If it were always going smoothly and easily along, then might we fear lest we were losing God's full blessing. If hoped-for progress is not maintained, if difficulty and trial beset us, are we not simply experiencing what St. Paul did in *his* great missionary enterprise? And may we not well give the same reason as he did: "Satan hindered us"? When souls are being daily brought from heathen darkness the Enemy is sure to be on the alert; and if he can lull God's people into the belief that they are doing quite enough already for the spreading of the Gospel abroad, he is only too well pleased. And Satan knows as well as we do, that the fruit of the Spirit is love and joy and peace, and that if he can only make us *bitter*, if only he can make us *depressed*, we shall have grieved the Spirit and hindered His working. We are not ignorant of Satan's devices, nor will we be moved by them. Rather will we believe that things which seem against us shall turn to the furtherance of the Gospel. Felt needs will be used by God to stir up more prayer and self-sacrifice. Critical watchfulness shall lead us only to cling the closer to the old Gospel. Differences of view shall issue in closer harmony and love. Does not your faith and hope rise, with mine, that temporary checks to advance shall be followed by more glorious victories for the Lord? That as we "bear about in the body the dying of the Lord Jesus," so shall we be permitted to manifest His life in a degree beyond anything yet achieved?

Yes, this is our aim and our confident hope: *that the life of Jesus* shall be manifested. Not the life of the Society, dear as ours is to us.

Not the life of the Evangelical school, dearer still as that is to us. But the "*life of Jesus*." Is not this our one great need? More of His Divine grace and power in us and through us? Without this a Society must languish, Evangelicalism become effete. What boots it, if we succeed in copying with Chinese minuteness the actions and attitude of our predecessors and forefathers unless we are *permeated with their spirit*? Shall we spend more time in settling the question whether we are acting precisely as they would act, when the question of questions for us is, "What would *Jesus* do?" Shall we, who glory in referring everything to the Word of God and not to human tradition, and who rightly reject all saint-worship, shall we make fetishes of honoured names? If it be true that "dead flies cause the ointment of the apothecary to send forth a stinking savour," what savour would be more offensive than a dead Evangelicalism? But dead it would become, if it consented to be throttled with the precedents of the dead past.

Yes, brethren, this is what we need, "the life of Jesus," and life more abundant. And if the "life of Jesus" be in us, in freshness, in vigour, in power, then, depend upon it, we shall have occasion to offer our thanks to God Who "maketh manifest the savour of His knowledge by us in every place."

Brethren, suffer the word of exhortation from one who would have gladly sat at your feet to-day. Let us all resolve to enter the new year in the spirit of St. Paul and the spirit of his Master. Let us anew consecrate ourselves to His service. Let us earnestly seek for grace to know in far fuller measure what it is to die to self and to live in Christ and for Christ. Let us lay ourselves anew at His feet to bear and to do utterly as He wills. Let us anew put in our humble but confident claim for the power of the indwelling Saviour. He is in us; He is in us by His Spirit. Let us be content with nothing less than to be *filled* with the Spirit.

We pass to our Holy Feast. There afresh let us seek to be united with the likeness of His death; afresh to be united with the likeness of His resurrection. As we commemorate His dying love let us seek anew to "arm ourselves with the same mind." Once more let us draw our life from Him, "feeding upon Him in our hearts by faith." And so with freshened zest and renewed strength, let us go forth to the duties of the new year resolved by His grace to be "always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our body."

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### CONCLUSIONS OF THE HIGHER CRITICS EXAMINED.

**T**HE missionary finds in the higher criticism a stumbling-block to his teaching. I bid him be of good cheer, for the tide of argument is turning. We have no need now to speak with bated breath in the unbeliever's presence concerning our ancient sacred documents. The recently published volume, *Are the Critics Right?* by W. Möller, originally a disciple of the Wellhausen school, but now, like a great earlier predecessor, "preaching that faith which once he destroyed," has come opportunely for the missionary's needs and

encouragement. But I ought to premise that every argument of the older (Ewald) school, drawn from the supposed literary backwardness of the Mosaic age, is not only emptied of force, but turned absolutely inside-out by the discoveries at Tell Amarna and Persepolis in recent years. Abram must have brought with him across the Euphrates some knowledge of the Hammurabi code, such clear traces of which are to be found in the earliest Pentateuchal laws, those of Ex. xxi. and to xxii. 20.

Forty years ago it was the fashion to call him a Sheikh, as though levelling his civilization down to the Bedouin standard. The presumption is now clearly in favour of levelling him up nearly to that of the code itself, which doubtless contained the legal and political wisdom of not a few earlier generations. How could he have escaped a scriptorial competency to embody all the traditions of Gen i.—xi., which manifestly revolve about the Mesopotamian centre of his origin—see especially Gen. ii. 14, x. 10-12? Gen. xiv. is only a difficulty to the precisionists of the J, E, and P theory. It reads like a contemporary chronicle by one who knew, but has probably passed through redaction, to which may be due the local touches, "Bela, which is Zoar," and "unto Dan" (vv. 2, 14). To pass on to Joseph, who, so to speak, rocked the cradle of Hebrew infancy while emerging from a family into a nation, amidst that home of monuments, Egypt,—is it not plain that he was exactly so circumstanced as to gather up and carry on the threads of olden record in the full light of Egyptian culture? The notion that the Hebrews, placed between Mesopotamia and Egypt, the two foci of olden progress and civilizing influence, continued a rude, unlettered race down to the time of David or later, must now be dismissed as an *idolum specūs* of the critics, as well as a historical libel on probably the most highly gifted of the Semitic races.

No criticism is more fallacious than that which applies literary features of style to settle chronology. The same man in his not very long period may exhibit three different styles, as did the historian Tacitus. Two contemporaries may exhibit styles which clash and conflict, as do those of Carlyle and Macaulay. They both wrote upon Prussian Frederick. Suppose a narrative, made up of excerpts from each welded together, to fall some centuries hence into professional hands, its analysis, conducted on higher critical principles, would establish the result of two "sources" lying some generations apart. Burns' single ode to the "Daisy Ploughed-up" has been shown to contain in itself all the differences noted as distinguishing J and P in the book of Genesis. In that ode we ought at least to dissect out a B<sub>1</sub>, a B<sub>2</sub>, and an RB. Its earlier stanzas are in what he calls "lallands," the later ones in current English. The former are a poetic presentment of facts, the latter consist of moral reflections. I venture to say that these diversities are even broader and more strongly marked than any traceable in Genesis. They rather resemble those in the Book of Daniel, in which a large section is in Hebrew, and then another in the ancient "Syriac"—easily accounted for on the supposition, highly reasonable under the circumstances, that the author well knew *both*, as certainly Burns knew and used both his.

Assuming, however, the distinctness of J, E, and P for argument's

sake as "sources," their origin must be pushed much farther back than that which criticism assigns to them. All the arts which relate to history were older in Israel than recent criticism allows. This seems to follow necessarily from what we know of the parallel maturity attained on the Euphrates and Nile. But the division into J, &c., sections is sometimes clearly wrong; e.g., Ex. xx. 22—xxiii. 33 is assigned in the lump to J. The "judgments" of xxi. and xxii. down to about ver. 20 are a separate section, and distinctly præ-Mosaic. They go back to the period probably of Joseph, and reflect clearly the older Hammurabi code in numerous instances. The intercourse between Mesopotamia and Egypt which the Tell Amarna tablets disclose must clearly be older than those tablets. If Joseph wished to give his nascent nation the rudiments of law, where should he so naturally seek it as in Mesopotamia, the earlier cradle of his own race?—more especially if the line of Abrahamic descent continued, as is probable, a traditional knowledge of it. This remarkable section of early Hebrew law fits and reflects exactly the circumstances of Hebrew life in Goshen, with a population rapidly multiplying in a limited area. It does not fit the freely roving life of the earlier patriarchs, nor the life of the desert, much less the life of a settled community under more advanced conditions. Although traceable to the Hammurabi code, the whole legal attitude is profoundly modified, and penetrated by a principle of mercy which makes the domestic slave, of the same race as his master, the leading figure (xxi. 2 foll.). There is no jurisprudential monument in the world which offers such a feature as this. To adopt the current ideas of a human period, exalt, hallow, and pervade them with a new spirit, and so to build ever higher, keeping yet touch of a foundation traditionally venerated, is a process which we often trace as the Divine mingles in Hebrew history with the human. But in xxii. 21 onwards we have plainly a new departure. The *person* changes, being henceforth to the end of xxiii. uniformly the second, and nearly always "thou" (with "ye," "you" in xxii. 31, xxiii. 13, 21, 25); whereas the earlier section (with exceptions in xxi. 2, 13, 14, 23, xxii. 18, all capable of explanation) is third-personal throughout. Egypt has now (xxii. 21) become a memory. The Lawgiver has become a personal God, the God of the Covenant, claiming personal dues, and declaring His people's holiness, as, "My people . . . holy unto Me" (vv. 25, 29-31). It is impossible for the features of two sections to be more strongly contrasted. To lump them either as Sinaitic or as J cuts right across their essential differences. The one feature of the earlier section which bears this air of a Personal Deity is xxi. 13, 14—plainly a Mosaic insertion, bearing on the later law of involuntary homicide and refuge; as it were, the sign-manual of the Divine Lawgiver, now stamping it with His adoptive sanction.

I have dealt thus long on this particular section because I know no other which shows so well how valueless for any historical purpose is the distinction of "sources," whatever may be their literary worth. If the question be raised why these fragments (as they probably are) of an older code were thus adopted, the answer is easy, by merely looking back to Ex. xviii. 20, 21 (which verses should be transposed in reading). Moses is there to teach his deputed judges the statutes, &c., for their

guidance in that function ; and therefore in xxi. 1, we read, "These are the judgments which thou shalt lay before them."

If these were already of long standing they would not be wholly new to the recipients, and would fill the gap left until the laws of the Covenant had become familiar, to regulate the desert life of Israel. Now in chap. xxxiv., on the renewal of the Two Tables, the Covenant laws re-appear and we find most of those given in Ex. xxii. 21 to xxiii. repeated. But of the earlier *præ-Mosaic* section, noticed above, *not one* re-appears. They were silently antiquated in practice, but remain among the cherished olden monuments of the Hebrew race. The critics seem to have wholly missed their origin, character, and function.

I cannot here examine details further, but must hasten on to the broader and more palpable aspects which common-sense will appreciate, albeit missed by the higher criticism. The middle Pentateuch, including the ceremonial laws of the rest of Exodus, with Leviticus and Numbers, is supposed to have been composed during the exile by a priestly company ; and to their so-called "code" the title PC is commonly applied. But a superficial glance suffices to show that this "middle Pentateuch," beginning after Ex. xxxiv., in its plan of composition does not differ from the earlier portion of Exodus. Slices of history sandwiched between masses of legal matter, or sometimes legal sections arrayed in history, are its characteristics still, just as we see is the case if we carry our eye from Ex. i. to xxxiii. This yields a presumption against any such wholly distinct and later origin as a priestly committee in Babylon. But a committee so working in the sixth century B.C. had ample leisure and indeed nothing else to fill it. Priestly duties were no longer possible. They were free to concentrate themselves on the *magnum opus* of a PC. Can we conceive them turning out such a bungled and tangled piece of work, with such rare and feeble traces of the instinct of order, sequence, consistency, and symmetry, as this "middle Pentateuch" exhibits ? And all this with such a model as the Hammurabi code to guide them ; which, if not a masterpiece of method, is at any rate free from the erratic tendencies of interruption, repetition, and dispersion of subject-matter, which form the standing features of the middle Pentateuchal laws. Take, for instance, the subject of religious vows—one of the oldest instincts of human nature in its feeling after the Divine. In Lev. vii. 16 it is briefly mentioned in relation to the law of Peace-offerings. In xxii. 18 foll. we have a law regulating the victims acceptable in discharge of vows, and noting at length their disqualifications. In xxiii. 38 again occurs a brief mention of it in connexion with solemn feasts. In xxvii. 2-8 we find a section intruded on "singular vows," regarding persons and property. Again, Num. vi. 1-26 takes us back to the vow of the Nazarite. Other cognate notices occur in xv. 3 and xxix. 39, where different aspects are briefly presented. Then in xxx. 1-14 the validation or annulment of women's vows is dealt with ; and all these sections are interspersed among other subject-matter. The term "Priests' Code" for this heterogeneous and fortuitous mixture is one of the least felicitous in literature, since the primary instincts of codification are largely absent.

I pass on to the Book of Deuteronomy. Until we come to the long



thunder-roll of denunciation which swells in chapter xxviii. into a diapason of doom, its dominant notes are those of festive joy in God's service inspiring social life, and of a buoyant spirit of popular freedom. In the seventh century B.C., after two centuries of weakness, distress, and humiliation, it is not easy to believe in a work so penetrated with the jubilant spirit of a life led under the Divine law having originated. It is a contradiction of the *Zeitgeist* as far as we can fathom it. That a Book so saturated with the spirit of equality and brotherhood—in a word, so democratic—should have been distilled from the dregs of an oriental monarchy in decay—in short, from the effeteness of despotism, seems morally impossible. Every office except that of priest and prophet, and of the chief (Joshua) to lead in war, which are by Divine appointment, springs direct from the bosom of the people. "Judges and officers shalt thou make thee in all thy gates" (Deut. xvi. 18) is the keynote of government. Popular election, popular administration, a popular executive, under the tempering natural influence of the elders, are the fundamental ideas. A king is regarded as a contingency of the future, but still, institutionally, the outcome of the people's own choice:—"Thou shalt say, I will set a king over me" (xvii. 14)—but personally the choice of God, as in the case of Saul. Still more decisively does the military system outlined in chap. xx. clash with all the notions derivable from the historic monarchy. "The Priest" divinely appointed and "the officers" (Heb. *shoterim*, the same word as in xvi. 18) are the sole functionaries mentioned, until ver. 9, where we read, "They shall make captains of the armies to lead the people," where "they" must refer to the officers (popularly chosen, as we have seen), or else to the people themselves generally. From the first days of monarchy the Captain of the Host is a standing military official, who in Deuteronomy is wholly left out. That a legislator for a popularly-based republic should have regarded its army merely as a levy of its citizens, carrying their civic rights to the field with them, is consistent and natural. That a project of law in the seventh century B.C. (as the critics will have Deuteronomy to be) should have cast in that mould its military institutions, is an utter anachronism.

It is impossible to go through in detail all the glaring inconsistencies which the critics' favourite date for this unique and archaic Book involves. I can only touch on a very few. The strong aversion shown specially for Moab and Ammon (xxiii. 3) seems unmeaning after the hostile relations with *all* the nations round about to which the annals of the monarchy testify. Why Moab and Ammon should have been singled out for exclusion rather than the Philistines or the Syrians or Assyrians, seems unaccountable in 650 B.C. But as the passage stands, in its context of these recent events and animosity, it is absolutely natural. The preference for Edom is yet more irreconcilable with the whole tenor of history, which represents that race as becoming more and more intensely hostile (Is. xxxiv. 5-8, Amos i. 11, 12, Obad., *et al.*).

But there is one passing reference to local features which seems from its candid simplicity the most decisive of any. Moses is directing the solemn function of the blessing and the cursing, to take place after his death on Gerizim and Ebal (Deut. xi. 29, 30), and he gives Israel instructions how to

find those mountains:—"Are they not on the other side Jordan, beyond the way where the sun goeth down, in the land of the Canaanites which dwell in the 'Arabah (*A.V.* champaign) over against Gilgal, beside the oaks (*A.V.* plains) of Moreh?" Now this tentative description, feeling its way as it were, landmark by landmark, from the camp at Abel Shittim, the speaker's standpoint east of Jordan, suits admirably the idea which Moses might have derived from the report of the spies in Num. xiii., where in v. 29 we read, that "the Canaanite dwelt upon the sea (i.e. westward), and also upon the side (*lit.* hand) of Jordan" (i.e. eastward). It should be remembered also that "the place of Shechem" and "the Oak of Moreh," form the limit to which Abraham was led, marking his earliest station of promise received and worship offered in Gen. xii. 6, where our text adds, "and the Canaanite was then in the land." "The way where the sun goeth down" is the main road northward, traversing the region west of Jordan. The oak or oaks of Moreh, with their traditional memory uniting early sanctities, would doubtless have been marked by those spies in their survey. But can any one suppose such a description natural to a composer or compiler of laws purporting to be Mosaic, in or about 650 B.C., after the whole region had for centuries been grazed over by Ephraimite shepherds, and must have been one of very best known sites in central Palestine?

One law of early compositions, when passing through many redactors' hands, as the Pentateuch certainly did (and those presumably prophetic), was that later touches were often added in the margin, whence they passed easily into the text. It follows that, wherever such later touches appear, they are no guide whatever to the date of the work, or to its primary authorship. They may be centuries later. Such an one, often urged by criticism, occurs in the passage just above quoted, "the Canaanite was then in the land" (Gen. xii. 6). Admitting for argument's sake the unlikelihood of this mention of that race in a document near Abraham's time, it proves no more against the bulk of the narrative, than does a decorated doorway in an Early English church against the bulk of the structure. And so of the words in Gen. xxxvi. 31, "Before there reigned any king in the land of Israel." Every touch of primeval simplicity must, by this law, be counted in favour of the genuine earliness of the Book; every similar trace of a later time must be *discounted*.

It is too much forgotten that the function of the Levite class was primarily to *teach*, and that the *Torah* primarily means "the Teaching." I look on this as a living function under Moses' guidance. Each Levitical House may (I think *must*) be credited with some digest of this teaching for use—its summary of what "Jehovah spake unto Moses, saying." Here comes in the personality of the Levite teacher, moulding by its idiosyncrasy the delivery of the Divine Message. There came a time when to collect these digests, so far as they survived, became a matter of supreme interest. Hence the divers aspects and the much repetition which we find in the latter part of the Book of Leviticus, especially in that called often "the Law of Holiness." "I am Jehovah," often adding "your God," so frequently recurring, I take to have been the solemn close appended to each spell of such teaching; somewhat like the ascription at the end of a Christian sermon.

As regards, therefore, any clue to the real *genesis* and structure of the Books, I hold the distinction of sources J, E, P, &c., however important to the pure *littérateur*, to be worthless. Assume on the contrary a functional life in the Books, and let them tell their own story; and the confusion, repetition, and disorder which we find become natural characteristics. As regards Leviticus, take one instance of critical obtuseness from xvii. 3-7. Here the precept is, whoever kills ox, &c., must do so in sacrificial form before the priest, who is to deal sacrificially with the blood and the fat, the owner then using the flesh for food. In short, every animal slaughtered for food must be so, under severe penalty, at the centre of worship and nowhere else. For a territorially dispersed community such a precept is intolerable and impracticable. Take it as a law given *in the desert for the desert sojourn*, and it is rationalized at once. Suppose it the device of a priestly exilic incubation for a people looking forward to the Return, and it results in absurdity. Therefore, it is corrected by the later legislation of Deut. xii. 15, 20-24, expressly permitting what Lev. expressly forbids. Yet our critics will have it that Deut. came *before* their PC—preposterously in every sense of the term. In Deut. indeed repetition, even to redundancy, is the oratorical feature of the whole hortatory portion. Take it that we have here Moses as an orator, and it is highly natural. He winds round and round the same great points more and more intensely, as though feeling that when all had been said, and said again and yet again, too little had been said; and thus ties a gordian knot, as it were, of last words of warning, rebuke and denunciation to hold, if possible, his fickle people in their allegiance. But why a compiler in 650 B.C. should have woven such a complex of iteration is not apparent.

But again, after Deut. xii. lack of all method and order is the dominant note of the Book. Take the great statute against seduction to idolatry in *four* sections. Three of them lie in chap. xiii. Where is the fourth?—In xvii. 2-7. The account of this lies in the fact which has escaped all our critics of the J, E, P order, that the Book was composed on clay tablets precisely similar to those of the Tell Amarna series.

Amidst the *sturm* and *drang* of the last few weeks of Moses' life and the preparation for the Joshuan march of conquest, these got disordered, some fractured. If written on both sides, some got "faced," like cards in a pack. All, to speak broadly, have gone astray from normal sequence. I became convinced of this clue to the disorder as soon as I studied the Amarna tablets; \* and have been trying ever since to induce publishers and editors to accept a volume or a series of articles, giving the tablet analysis of Deuteronomy, but in vain. I only give above the most glaring instance. I say, the whole Book answers to this spell, with a degree of perfectness, which proves itself, like a dissected map when put together. When Deuteronomy became enscrolled—long after probably—the disorder had become sacred; and remains in evidence, more decisive

\* Colonel Conder in his "First Bible" has expanded the application of the above principle to the whole Pentateuch. I am glad to find it recognized at last by so able an expositor.

against a possible origin in a late century than any feature of attestation external or internal. A book which retains indelibly the characteristics (including the accidents of pressure and hurry peculiar to the time of its projection) which mark the oldest form and material known to human literature, stands at a level higher even than the highest criticism. It seems as if those features had been providentially preserved through all the ages, to furnish an irrefutable argument against the impugnors of its origin.

I will only add one historical topic more. Ezra, the priest and scribe, is supposed by the critics to lead back his column of returning exiles with the completed Pentateuch, the result of exilic incubation as afore-said (if I may venture the expression), "up his sleeve," and to spring it upon assembled Israel at the watergate in 444 B.C. for the first time. Then follows Nehemiah, and the Samaritan faction develops active enmity, presently reinforced by a powerful party among the priests—some necessarily of the same priests from whose previous industry the Law thus enlarged had proceeded. Thus Sanballat and company must have known, through the priestly renegades from Nehemiah's rule, the whole secret of the Babylonish figment of pseudo-Mosaic law. They stint no effort to discredit the Ezra-Nehemiah party with the Persian sovereign. What would have been so easy at once and effective as to have denounced the figment, and posed as truth-loving patriots before Artaxerxes? Thus the champions of the restoration of "the rebellious and the bad city" (Ezra iv. 12) would have been crushed beneath the weight of their own exposed forgery. But with this potent and irrefragable weapon thus ready to hand, and with every inducement of wounded pride and envious animosity to stimulate the use of it, the hostile faction not only forbear to use it, but swallow the figment itself whole, garble it in certain passages, as interest dictates, and build upon it as the cornerstone of their rival system. Of that unquestioning and unwavering acceptance by that faction the Samaritan Pentateuch is the monumental evidence. Rejecting every other book of the Jewish canon, they clung with invincible tenacity to the Books of the Law as given by Ezra—the one group of that canon which, according to the critical theory, they must have known to have contained large elements of forgery, the explosion of which would have secured them an easy triumph. So long as human nature is what we know it, this must surely abide as the masterpiece of the incredible.

It is a comparatively minor point, but a strict corollary of the former, that the inferior position—degradation, in fact—of the whole tribe of Levi was, we are told by the critics, the policy of this highly inventive Babylonish conclave of priests. The importance of securing the adhesion of the sacred tribe by a strict maintenance of its privileges was to the counsellors of the Return, we cannot but suppose, both obvious and primary. That importance was enhanced by the comparative indifference shown by that tribe; for which Ezra does not attempt to account, although he clearly states the fact, and seems to have found in it his greatest initial difficulty. At first some Levites seem to have started from Babylon with him, but at his muster by "the river that runneth to Ahava" none are found (Ezra vii. 7, viii. 15). By great pressure he

procures a handful, of whom thirty-eight (viii. 18, 19) appears the total, and this at the later census of Neh. vii. 43 had only grown to seventy-four. Now this attitude of the Levitical mind, to whatever cause due, cannot have been unknown to the Babylonian priestly authors of PC, who, as the critics tell us, first enacted the distinction of Levitical rank as inferior to priestly. Under these delicate circumstances, to have initiated a policy of Levitical degradation—to have introduced, indeed, *any* adverse distinction, not absolutely a part of the older fabric of law and custom, would clearly have been to invite discord and explode all hopes of patriotic reunion. Yet this is what we are asked to believe these priestly authors did, on a hint from the prophet Ezekiel (xliv. 10-16), whose platform in other respects they did not follow; for they made the High Priest the apex of their hierarchy, of whom Ezekiel says nothing (comp. Lev. xxi. 1-15 with Ezek. xliv. 17-25); while of Ezekiel's "Prince," and his special relations with the sanctuary and the territory, which fill the greater part of Ezek. xlv. and xlvi., the Levitical law knows nothing. I say nothing now of the heavy burdens laid by PC upon the people in favour of the privileged classes. But it is plain that a period of patriotic enthusiasm is precisely that in which privileges are likely to be waived rather than rigorously enforced, and none certainly to have been newly invented. Yet this is exactly the period when, according to the critics, the pyramid of privileges was for the first time in history reared to a high apex and built upon a broad basis.

Surely the gifted men who lead this school of opinion are straining out the gnat to swallow the camel!

I appeal in the above remarks to the broad and plain features of document and history. Common-sense cannot miss their force nor can subtleties elude it. The sifting which our sacred documents have undergone will turn to their praise. I cannot now touch New Testament questions further than to say—read Prof. Ramsay's little book, *Was Christ born at Bethlehem*, and see how St. Luke's chronology is confirmed by papyrus fragments and inscriptions against its somewhat over-confident assailants.

Further, as the pyramids attest ancient Egypt, so for the main truth and broad genuineness of the Old Testament the missionary has his monumental fact, his perennial and ubiquitous evidence, in the Jewish race. For that evidence even the Higher Criticism has no solvent. Its earlier oracles formed their cradle-song, its record marched abreast of their destiny, and now winnows their dispersion from San Francisco to Canton, from the millionaire of the stock-markets to the old-clothes man of Houndsditch. To Frederick the Great, impatiently demanding Christian Evidence in a nutshell, his chaplain replied, "Sire, the Jews." But if they attest the New Testament, how much more the Old! The Race and the Books cleave to each other, claim each other, account for each other, confirm each other. If those Books be a compilation of religious romances, priest-concocted myths, and unhistorical legends, then we may reasonably claim the Kischineff massacre as a myth also, and that the Dreyfus case was unconcerned with Semitism. But finally I would urge that, when the Spirit first chose and filled and sent His own vessels, their message was "Jesus and the Resurrection." To

the Hebrew race on their day of Pentecost, St. Peter urges the evidence of prophet and psalmist, because acknowledged by them. To Cornelius and his company he touches the fact in brief peroration, that "to Him give all the prophets witness" (Acts x. 43), because that company, albeit Heathen, had the Hebrew atmosphere in the breath of their nostrils. But when on Mars' Hill St. Paul confronts a purely Gentile audience, he appeals instead to the Unknown God and the Hymn of Cleanthes the Stoic (xvii. 23, 28). There may be a divinely-ordered lesson in this for his modern followers. Have we virtually so far put a Book or Books in the place of a Person, that the former have overshadowed the latter; even as our Roman brethren crowd out the One Mediator by their Teraphim of the many?

HENRY HAYMAN, D.D.

### NONE OTHER NAME.

"There is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

IT is sometimes asked, "What is there in a name?" Generally speaking, there is not much in a mere name. The mention of a few names conjures up before us lives of holiness, acts of skill, deeds of bravery, or much learning, much honour, much wealth. But the Name mentioned in the text is a Name that is above every name—"He shall be called Jesus, for He shall save His people from their sins." In this Name the Apostles St. Peter and St. John had just wrought a miracle on a lame man, who had been a cripple from his birth, some forty years before. And when it was inquired who had empowered them to work such a miracle, St. Peter replied that it had been wrought by the name or power of Jesus of Nazareth, and he went on to say that this Jesus was the Person of Whom David had prophesied as the Stone which should become the support of the spiritual temple, although they had set it at nought and cast it aside as worthless; there was "none other name under heaven by which sinners must be saved." On Jesus of Nazareth alone rests the salvation of the souls of all men. We cannot suppose the words in any other sense, especially if we study the sequel. The statement is plain enough. The Name of Jesus is given to men of every age and nation as that whereby alone sinners are delivered from the curse and punishment and power of sin.

I have chosen this subject for a meditation because it is to be feared that many people think that men can come to God through others than Jesus Christ, that salvation can be found in other ways than through Him. This is not always professed openly, but it is secretly influential, and is the reason why so many good people hold aloof from foreign mission work.

I. *Only one Gospel.*—Often has it been said to me by professedly Christian men and women, "One religion is as good as another. A good Hindu, or a good Mohammedan, or a good Sikh, or a good Buddhist is equal to a good Christian any day; and if he will only follow after what is right and true in his own religion, all will come right at the last." Often has it been said to me: "Why this religious fussiness? Why these societies and other organizations, these extraordinary efforts for the extension of our faith, as if we were the only people whom God had illumined with His truth, and all the rest of the world were going to be damned? Why bother these people as long as they continue as good and as happy as they appear to be?" Such ideas, I repeat, are entertained by many. How to explain it I know not. With Christ's own emphatic

declaration that He is the Way, the Truth, and the Life, and that no man can come unto the Father but by Him; and with the broad, definite, and confident statement of the inspired Apostle that "there is none other name under heaven given among men whereby we must be saved" sounding in our ears, not to speak of the plain teaching of hundreds of other passages of Holy Writ, I do not understand how one can be loyal to Christ and think these things, much less say them. But apart from this, is it true? Is one religion as good as another, judged on mere moral grounds? Assuredly not. I speak experimentally. Twenty-one years and more in the mission-field, studying some of these other religions, closely observing what they really are in their influence over the lives of the people who profess them, has helped me to see something of the truth, the purity, and the grandeur of the Christian religion as I could hardly have understood it before. We missionaries come home and preach sermons and address meetings and tell much of the work and the people, but we dare not tell a tithe of what we know about their religions. These religions degrade the people, and the consequence is that there is sin and shame everywhere abroad. It will be objected that there is sin and shame everywhere at home. True, but not in the name of religion, as is the case abroad. Why, in India sin is enthroned, deified, and worshipped by scores and scores of millions.

The more thoughtful and educated Hindus are beginning to feel the want of a better religion; many of them would like to effect a compromise with Christianity. "We look forward to the time," said a celebrated Hindu at the close of his speech before a gathering of friends of like mind in Bombay the other day, "when Christian missionaries and Hindu reformers will form a brotherhood, different indeed in theology, but one in spirit, in aim, in the inspired humanity of Jesus Christ and the Father of God." Similarly, too, amongst the Mohammedans. Many of them are trying to invent a new religion. I asked one man, who told me plainly that the Koran was not good enough for him, why he did not embrace Christianity. "Oh," he replied, "that is altogether too ethereal a religion for me. According to Christ only the pure in heart can see God, only the meek can inherit the earth, only those who hunger and thirst after righteousness can be filled. According to Christ, if a man smites us on one cheek we are to encourage him to strike us on the other. And we are to pray for our enemies, because we love them. And, as if this were not enough, Christ bids men be perfect even as God in heaven is perfect. Sahib, I want a more condescending faith, a more reasonable religion. How am I, a poor, weak, erring mortal, to keep this law? Sahib, did you ever meet a perfect man?" I answered, "No, and I do not expect to on this side of the grave." "Well," said my friend, "there you are! Your Jesus Christ bids His followers be perfect as God is perfect, and you, His disciple, echo His words; and yet you tell me in the very same breath that you do not expect to meet a perfect man here. Now what is the good of urging any one to be that which you yourself confess there is no possibility of his ever becoming?" For the moment I acknowledge that I was non-plussed; but presently it flashed across my mind, "Why, my friend, I cannot teach you anything else. And you would not respect me if I tried to do so. What sin would you consciously allow yourself? You know very well that you cannot allow yourself any sin without vitiating the whole moral purpose of your life. In your best moments, friend, your own heart surely echoes Jesus Christ's injunction to be perfect like God. This must ever be man's ideal. Regard the matter in this light, and remember that you can do all things through Christ, Who will strengthen you."

I have quoted this at length because I regard it as a wonderful, though not at all an uncommon, testimony to the superiority of the Christian religion. I honestly do not think that there are very many really educated Hindus and Mohammedans who would go so far as some of my own Christian countrymen go when they say, "One religion is as good as another." No, Christianity is not for one moment to be compared with other religions, for the simple reason, if nothing else, that it is beyond all comparison. Christianity is not one of many true religions that have been offered to the world, but the only one that has any virtue in it. And Christ is not one of many saviours who have been offered to mankind, nor the best of many, but He is the only Saviour. "There is none other name under heaven given among men, whereby we must be saved." Christ has no rivals in this work.

II. *The Adaptation of the Gospel to all Men.*—This leads me to say further that like as there can be only one true religion, so does that religion contain the only message which will meet the need of all men. This is the distinctive glory of Christianity. It is the universal religion and appeals to the universal instincts. There is nothing narrow, or exclusive, or local about it. There is nothing national about it. Now, please, do not infer that there are not many spiritual truths revealed in other religions. There are many good and beautiful things written in the sacred books of the Hindus, the Mohammedans, and the Buddhists for instance, and these things approximate closely to, if they do not actually equal, in truth and beauty what we read in our own Bible; but these religions do not teach men how to follow this holy life. There is a life and power behind Christianity. To all men, sooner or later, comes the conclusion, "I have sinned against the Divine law." Christ Jesus says, "I came into the world to save sinners." "I am weary of my sins." "Come unto Me," says that same Jesus, "all ye that are weary and heavy laden, and I will give you rest." "All ye." Christ acknowledges no particular nation or people. In His personality He is essentially the Son of Man—the blood relation of every man. He comes to every man and speaks words of pardon, peace, and power—pardon of sins, peace of soul, and power to lead a godly life. And so it is that while Christianity is spreading all over the earth, non-Christian religions are practically confined to the lands in which they first had their rise. And so it is that while Christianity is the absolute religion, the crowning of the revelation of God, these other religions have long since reached the zenith of their influence, and have now become positive moral hindrances to the upward growth of their adherents. It is the mission of the Christian Church to proclaim this message, and the vocation of the Christian Church does not arise simply out of the fact that Christ commanded us to go and deliver it to all nations, peoples, kindreds, and tongues, but it arises out of the character of the message itself. It is the only message that can be found suited to any people whatsoever to whom it can be sent. When I first went out to India it used to puzzle me as to how I should preach to these people, how I should present the Gospel message to them, so that it might impress them and that they might grasp it. I reflected that the Hindu, the Mohammedan, and the Buddhist were differently constituted from me. They have different modes of thought, different ideas from me. What appeals to me, perhaps, does not strike them at all. I positively trembled sometimes lest anything in my manner or in my way of representing things should hinder the blessing which I was assured God was ready to outpour upon the work. But I had not long learned to speak to the people in their own tongue before I discovered (in a sense it was a discovery) that there is something in the Gospel message which goes home as straight to the hearts of these



folk as I trust, my readers, it has gone straight home to your hearts and to mine.

Once I was talking to a Kashmiri Christian who was dying from consumption. I asked him whether it was all right. "Yes, Sahib," he replied, "all is right. I have nothing to grumble about. The bed is comfortable, I get my food regularly, and everybody is very kind and attentive." "No, I don't mean that," I said. He then guessed my meaning. "It is all right, Sahib. I have never yet been ashamed of the Gospel of Christ, and I am not going to be ashamed now in my dying hour. 'For it is the power of God unto salvation to every one that believeth.'"

One day I asked a Bengali Christian, who had suffered much persecution for Christ's sake and the Gospel's, whether he had ever repented of the step he had taken. The day that man was baptized he was spat upon by his parents, cursed by his wife and children, and boycotted by his friends. The conversion and baptism of a Hindu or Mohammedan in a country like India often means the sacrifice of all the interests and attachments which render life sweet, sacred, and sublime. "Repented, Sahib!" the man replied with much astonishment, "I am exceedingly happy. I think my heart would burst with happiness if my father, mother, wife, and children also knew something of this happiness."

Yet take another case of which an old friend wrote to me a short time ago. A Malabar man undertook a walk of 480 miles in spiked sandals. Many miles he proceeded in this way, but found no peace of soul. By chance, as it seemed, he halted one day under a tree to rest, and listened to the missionary preaching from the text, "The blood of Jesus Christ His Son cleanseth us from all sin." Listening intently, the man at last rose and exclaimed, "That is just what I want." And saying this he threw away the torturing sandals and is now an earnest follower of Christ.

III. *The Infinite Grace and Glory of the Gospel.*—"I, if I be lifted up from the earth, will draw all men unto Me," said the Lord Jesus Christ. Christ Himself is all in all in the conversion of a soul. He draws, He does not drive by force. The soul is made willing, but in a day of power. And it is in Christ that we are drawn. The lifting up, of course, refers to the lifting up of the brazen serpent, which drew those to it that were stung with fiery serpents. As soon as it was known that there really was healing virtue in it, the people flocked to it. So people flock to Christ. Wherever He is lifted up, men are attracted to Him. And all who are drawn to Him are affected in the same way. The same type of character is produced in all, not only in the Native Christians of India, but in Native Christians all the world over. Hinduism, Mohammedanism, Buddhism make their different appeals. These appeals, however, are limited in their character, and cannot touch the world at large. Christ, by something which all can understand, by an appeal to the heart, draws all men unto Him, and in all who are drawn is produced a type of character which, with all its great differences, is yet essentially one. I am anxious to notice this, because some people decry the mission cause and disparage mission results, whereas these results are fully commensurate with all the efforts that have been made, and are just the same as are seen to happen in the parishes of the old country. I might quote in corroboration of this the independent opinions of men who have held, and some of them are still holding, positions in India which make their testimony of special importance. Their voices have been heard with favour in many places, their reports have been received by Parliament, their evidence has been listened to by the Imperial Government upon a hundred affairs of politics and administration. They have certainly been trusted in secular affairs. They should be trusted when they speak

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and write upon still more important and sacred affairs. It is only fair that their evidence should be weighed against any hostile witnesses there may be.

My readers, believe me, mission work abroad is attended with quite as much blessing, as far as we can see, as work at home. Man and the work are pretty much the same everywhere. The need is the same, and the supply of the need is the same, and the results are very much the same. We missionaries sow the seed. Some fall upon the wayside, some upon the stony ground, some into thorny ground, and some into good ground—into honest and good hearts, where it brings forth fruit thirty-fold, sixty-fold, and a hundred-fold to the praise and glory of God. To take one part only of the mission-field, in a little corner of which I have been working for many years. According to the latest Government computation there are now over 72,000 Native Christians in the Punjab. Fifty years ago there was not one throughout the length and breadth of the province. And thousands of these Christians are splendid examples of a consistent faith and devoted holiness. The Gospel message and proclamation has affected their lives and characters in the same way as it has affected us. I have seen the proud man brought low and become the servant of many; the quick-tempered man gradually schooled and disciplined till now an affront kindles no resentment and a sarcasm provokes no retort; the bold and impudent spirit displaced by the meek and quiet spirit, which is in God's sight of great price. And when I consider that the most of these my fellow-Christians inherited many generations of false ideas, evil habits and tendencies; when I look around on the folk among whom some of them dwell; when I remember what some of them were a few years ago, before they came under the power of the Gospel, I thank God and take courage.

So before I conclude let me sum up what has been said. I have studied Hinduism, Mohammedanism, and Buddhism, and seen much of the people who profess to believe these various "isms." This study and experience have forced upon me certain convictions, which, of course, I had before, or I never should have become a missionary, but now they are more deep-rooted. One conviction is that in spite of all the beautiful pictures drawn in their studies by academic writers on the subject at home, these "isms" represent a condition in which it is absolutely impossible for any Christian man to leave his fellow-creatures. Another conviction is that the Gospel of Jesus Christ suits and is just the thing needed by all sorts and conditions of these people. And the third conviction is that if we took a hundred professing Native Christians of India and an equal number of professing Christians, say, of London, we should find among the former an equal, if not a larger, proportion of thorough, downright earnest Christians serving Jesus Christ than among the hundred whites.

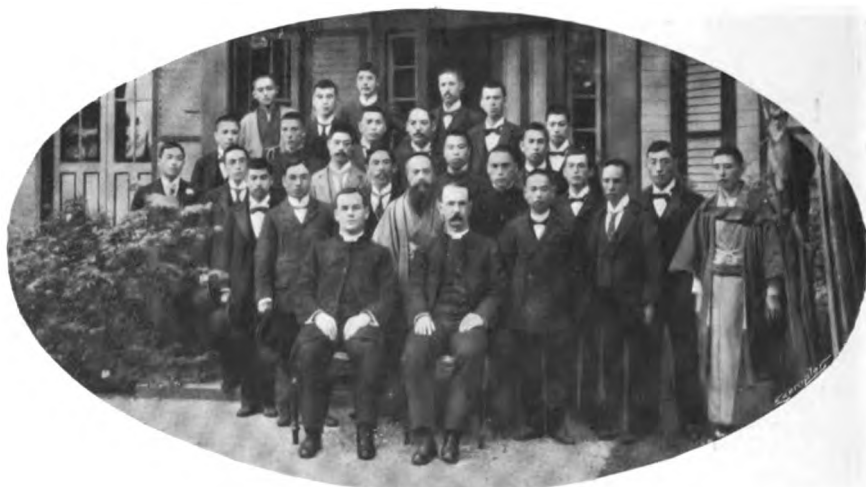
We want men to think of our religion, not as "one creed among others, a philosophy, a sentiment, a doctrine, a groping after the mysteries of life here and hereafter, a transcendental theory based on uncertainties," but as the message of salvation from God to man,—the one secret of happiness, of progress, of well-doing; the remedy for sin, the compensation for weakness, the revelation of truth, the guide to duty, the foundation of hope for the life which now is and for that which is to come; the indispensable instrument for enabling individuals to attain the fulness of possibilities which God has planted in them, and of the advancement of nations which individuals compose.

Secondly, we want more prayerful, practical sympathy for the work. Pray for us missionaries that we may be "kept," and that whatsoever we do in the schools for the systematic training of the young, morally, intellectually, and





**The Rev. A. B. Hutchinson and group of Native Christians at Fukuoka, Diocese of Kiu-shiu.**



**The Rev. A. R. Fuller's Bible-class at Nagasaki.**  
(The Rev. S. Henslett and Mr. Fuller are seated in front.)



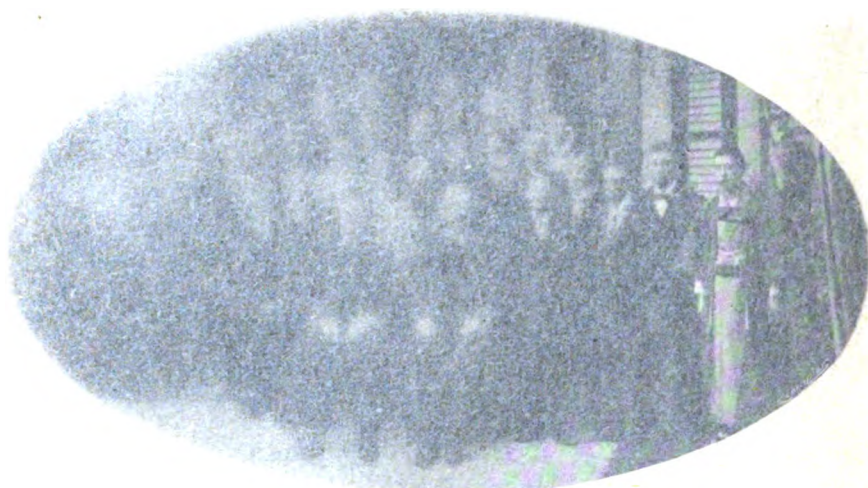
**Members of Twelfth Local Synod, Diocese of Hokkaido, August, 1903.**  
(Bishop Fyson is seated in the centre.)

**SCENES IN THE JAPAN MISSION.**





Diocese of Kiu-shiu.



Public class at Nagasaki.

(The Rev. Mr. Fisher is seated in front.)



Twentieth Local Synod, Diocese of Hokkaido, August, 1903.

(Bishop Fisher is seated in the centre.)

# SCENES IN THE JAPAN MISSION.

religiously; or through hospitals and dispensaries for the care and cure of the sick and diseased; or by church services for the converts and their children and others who may care to come and listen; or by bazaar-preachings for the wayfarer and the business man; or by itinerations in the villages; or by the dissemination of the Holy Scriptures and pure literature; or by friendly visits to the houses of the upper classes; or by almsgiving and kindness to those in distress; or by a word in season here and a good deed there,—pray that all may be done wisely, earnestly, affectionately, and effectually to the glory of God. Pray for the 140,000 odd Native Christians of India connected with the C.M.S. that their faith and hope and love may grow exceedingly, and that they be ready to every good work, and more especially to exert themselves for the salvation of their fellow-countrymen. Pray for the people of India that they may more and more feel after God and find Him, and being aroused from their apathy and worldliness may have strength to confess and follow Him. Pray ye also the Lord of the harvest to thrust forth more labourers.

Only let the Church of Christ be true to her sacred trust, only let the truth as it is in Jesus have free course and be glorified in India, then this land, hitherto the theatre of scores of faiths, will become the great and central temple of our God and of His Christ—a temple wherein the Holy Spirit shall dwell and subdue all evil, and take away all ignorance and superstition.

J. HINTON KNOWLES.

### THE DAUGHTERS OF JAPAN—EFFORTS TO WIN THEM FOR CHRIST.

**M**UCH prayer has been ascending for months past that it might please God to avert war in the Far East. And as we write these lines there is no certain sign whether or no these prayers will receive an answer of peace. It is well that at such a time of tension we should turn our thoughts from the exciting news of political anxieties and the moves and counter-moves of diplomacy to the quiet, gentle, and unobtrusive work which is being carried on in the schools and homes of Japan to bring to its daughters the knowledge of Christ and win them to His service. Our Frontispiece illustrates some features of the varied work. The Rev. A. R. Fuller's young men's Bible-class at Nagasaki, the majority of whom are not Christians as yet, shows us one of the most fruitful methods of presenting Christ to the Japanese. Usually the (or at least a) motive for attendance in the first instance at such classes is to acquire some knowledge of the English language, but the entrance of God's Word has brought light and soul-conversion to not a few. Mr. Fuller's class was (he is now at home, and the Rev. S. Heaslett, who is also one of the group, has now charge of the class) made up of civil engineers, military officers, customs and telegraph clerks, accountants, school-teachers, &c. The group of Christians at Fukuoka gives a glimpse of the blessing which has rested on the Rev. A. B. Hutchinson's labours. And the other group—the Hokkaido Synod—reminds us that the Word has made considerable advances in organization. There are already six dioceses of the Anglican Communion—four in the mainland and two in the northern and southern islands.

We have made extracts from some of the annual letters of 1902 which have not yet appeared in our pages to illustrate a little of what is being done by our women missionaries. The Society has forty-six unmarried ladies on the staff of its Japan Mission. In many instances one or two of them are the sole European residents at their stations, and the rest labour in the schools and institutions of the Mission, hold classes at their own houses, visit



the homes of the people, and in manifold ways lay themselves out to promote the evangelization of the land.

### 1.—Among School-girls.

*Letter from Miss Katharine Tristram, B.A., Lady Principal of the C.M.S. Girls' Boarding-school, Osaka.*

Five girls finished the school course in the spring. Of these one was married three days after, and is the mistress of a happy Christian home; one is living with her parents, and often comes to see us here; two are working with missionaries at Kokura and Hiroshima respectively, and one is teaching in the infant school here.

Two pupils have been baptized this year, both of whom had been taught the Bible for several years, but only lately have given their hearts to Christ. Another, converted in the autumn of last year, and whose father in June this year gave leave for her baptism, is now, after having been admitted as a catechumen, being kept back by her elder brother. The father has gone away, and this brother, who is supreme in the house, prevents her from going to church, and this week has contrived that she shall leave school. She is in great distress about it, but says that nothing can hinder the faith in her heart or keep her from prayer and reading her Bible.

Some of the other girls, and one teacher too, have been having a good deal of persecution in their homes. This teacher, writing to me in the summer holidays, said that I had had no experience of it, so could not fully understand, but that a heathen home was the most miserable place in the world. Her parents were then doing their best to force her into a heathen marriage, and she felt as if, all alone, she could hold out no longer. This we made a special subject for prayer, and were most thankful later to hear that she had been enabled to stand firm, and her parents now fully understand that to marry a Heathen is what she can never do, and that it is no use trying to force her. She says the question is settled once for all. She and some of the others have the salvation of their parents and relatives very much laid on their hearts. One of these was greatly encouraged by an address she heard a few weeks ago on the Philipian gaoler, and she says that Acts xvi. 31 is to her for her parents' salvation what 1 John i. 9 was to her for her own, and whilst she used to pray, won-

dering if they would be saved, she only wonders now when God is going to answer the prayers, being sure that He certainly will.

An increasing concern for the souls of others is one encouraging sign, and there are others in the daily life of the girls, especially in some cases where more of self-sacrifice, straightforwardness, and obedience is evidenced, pointing to a deeper heart-work going on.

There was a sad failure, too, this last summer, when one of the older girls acted dishonestly in an examination, and tried to hide it by untruths. I believe there has at last been real repentance. Nevertheless, as some of them have said, this and other things bring dishonour to God, for Whose glory the school was built, as is plainly declared on the foundation-stone to be seen by any one passing the building. That the school is built and carried on for God's glory is a thought so constantly referred to in prayer and otherwise here, that I think it has taken very great hold on the minds of many.

Last month Mr. Kimura, a Japanese evangelist trained in Moody's Bible School in Chicago, a man of remarkable power and preaching the Gospel in its fulness and simplicity, held a mission in Trinity Church. Many of our girls attended that, and he also came here in the mornings for the Bible-class hour three days running, with the result that thirty-five girls professed themselves ready to forsake sin and accept Christ as their Saviour. One always rejoices with trembling here, and some of these girls may hardly have understood what they were doing, and simply have followed the others, but with many of them I am sure, and I hope with all, it means a real change of heart. Some of them had been baptized as infants, but for the first time decided for themselves; some are so young that I am inclined to let them wait before being admitted as catechumens; others are kept back by their parents from thinking of baptism at present; one of them indeed has been taken away from school on account of this revival; two are to be baptized in other churches to which their parents belong, and of the



others free to receive baptism fifteen were admitted as catechumens last Sunday, and one more hopes to be tomorrow. These are formed into a class for baptism preparation, and I do not think I have ever had a more responsive set of girls to teach than they are. At their own request those kept back by their parents and one already baptized have also joined the class. Almost all are the first in their families to become Christians. We have never had so

many at one time before and are full of praise for them, praying at the same time that the work may go very deep. I look upon this revival as quite as much the result of the previous daily Bible-teaching by teachers, who I know pray much over their work, as of the special appeal made to them, and now we have the opportunity, so rare in other branches of evangelistic work, of giving daily instruction to the new converts.

## 2.—Among Factory Girls.

*Letter from Miss H. S. Jackson, Osaka.*

There are twenty cotton factories in Osaka and its suburbs; with my three Japanese helpers I have been trying to do something for the girls employed in them.

All but three of the twenty cotton factories are at a distance from Osaka, or quite on the outskirts of the city. In the smallest one sixty, and in one of the largest 2,200 women and girls employed live within the factory walls. Besides these, many live outside, at their own homes or in lodging-houses, and go daily to work.

We have given about eighty magic-lantern lectures in eleven factories and nine lodging-houses and two rented rooms. The audiences vary in number from forty to 500. In some cases men and children are included among the listeners, in others they are almost entirely women and girls.

Open-air meetings have been held at some of the lodging-houses, and daily sewing, reading, and writing classes for the girls, followed by hymns and Bible-lessons, have been continued throughout the greater part of the year. Frequent Gospel meetings have been held in one of the rented rooms, and God has blessed the efforts of those who take part in them in that ten persons have expressed a desire to definitely learn more, and are glad to be taught and visited. Several are connected with the factory near. We are about to fix a night for a Bible-class for them. One girl from that neighbourhood and one young man have been received as catechumens. I believe that these encouraging results are due, under God, partly to the earnestness and zeal of the young men who engage in the preaching and visiting, and partly to the continual quiet influence of one of my workers who lives there, and has been teaching the

girls morning and evening during the year.

Two or more men connected with the factory have expressed their admiration of the work done for the girls, and once when it was remarked that one girl was especially quiet and diligent, the reply was made, "Yes, that one is always going to learn at the room next door to the butcher's shop," meaning our little school. We have met two or three Christians among the hands, but none have been baptized in connexion with our work during the year. The great ignorance of the girls, the utter weariness after their long hours of work, and the close confinement of many within the factory walls, as well as the absolutely degrading surroundings of the lodging-house inmates, fully account for this.

The short experience I have had has convinced me that, although for breaking down prejudice, for giving a ray of light to hundreds of weary, dark souls, and for keeping the factory officials alive to the fact that some one does care for the factory hands and therefore they must, the large meetings in the factories are necessary; still, for any definite spiritual results to be seen the girls' club or room system is essential. We have one only really at work, and it is flourishing. Morning and evening classes, magic-lantern meetings, and preachings are held as mentioned above. We want more, especially outside one of the largest factories here in the Noda district. We have rented one miserable little upstairs room, and even there as many as fourteen girls sometimes come to a morning class, and at a magic-lantern meeting we can get forty, while on Sundays it is the scene of a growing Sunday-school, where numbers of children, several of whom belong to

the factory officials, gather week by week. If we only had a suitable house with three rooms, I believe that a particularly good work could be done there. We have searched in vain for such a house to rent, but there is some empty ground near where, if possible, one might with advantage be built.

The factory hands work all night alternate weeks, and are employed nominally, I believe, from thirteen years of age, but in reality from eight years and upwards. These children also do night-work. Wages are from six sen to about thirty sen a day, according to the skill of the worker. Most of the hands come from right up country, and are brought down by factory agents. Twelve hours a day is the usual time of work. Those who sleep outside the factories are free to do as they like out of work-hours; those inside are sometimes allowed out, sometimes kept in, and in many cases it is endeavoured to make them attend the factory schools at night. From one point of view this is admirable, but it does not surprise me to hear that in one factory at least the greatest difficulty is found in getting the girls to attend. Twelve hours' work in a noisy, hot room does not prepare them to give two hours' attention to study, and when the man goes round to make them come, they will hide in cupboards or anywhere to avoid being seen.

Just lately we have started a small women's meeting on the outskirts of the city, for the wives of some of the officials of three factories near, and others who may wish to attend.

When we started work at the beginning of the year, one question had to be settled. There were some companies who would be glad to have us hold lantern meetings if we would not mention religion, but the officials said that the girls came from such unenlightened, prejudiced Buddhist districts, that if their parents heard they were being taught Christianity they would come and take them away, and the companies would suffer by the loss of skilled workers. After thought and prayer, it seemed to me that we could not hold meetings even at first without teaching that which to us is life itself, and so, for some time we turned our attention largely to the lodging-houses, low and rough places some of them are, but still we could freely speak the Gospel in such as were willing to have

us. We worked away among the lodging-houses of one of the largest factories, and in May we succeeded in obtaining leave to hold a meeting inside the factory itself. The girls living inside, we were told, heard from the girls outside that we were teaching them, and so they felt they were not being so well treated. We had that one meeting, but not another, although we tried through two or three sources. Yesterday I went with one of my helpers to call on one of the upper officials. He was a pleasant kind of man, but had a set and determined look on his face, and after a few words to me he turned to my helper, and said, "I think I have told you before, clearly, that we are glad to have the girls employed by this company taught what is good for them in the way of education, &c., but that as they all come from strongly Buddhist districts, and we had trouble before when Christianity was taught, we do not care to have religion taught." We had a good deal of conversation, during which I said that I could not stand up before some hundreds of girls and talk to them, telling them only what would please and benefit them for the moment, my conscience would not allow it. We believed what we taught, and if I had a meeting there, I must speak of religion, but would do it carefully, so as not to arouse their opposition, and I would limit it to some four or five slides out of the twenty shown. If that were not allowed, then I said that even if he gave me permission to hold the meeting I must beg to be excused. He looked for a moment, and thought, and then said, "Do you come from England or America?" "England," I answered. "How long did it take you to come?" "Forty-five days." "Did you come alone?" "Yes, with some friends." "Is the rest of your family in Japan?" "No, in England." "I admire the earnestness of you Christians, I *admire* it!" and presently he called for the office boy, and sent for the man in charge of the girls' department, and told him to fix, not one only, but two evenings, so that we might hold meetings for both the night and day relays of workers.

This little incident, coming at the end of the year, seems to show us clearly that God approves and is blessing our way of work, and we do thank Him for this sign and the answer to prayer.

Although we have not yet been able to get into all the factories, we have the hopes of getting into more early next

year, and we have already more opportunities for work than we can fully use.

### 3.—Among Japanese Ladies, &c.

*Letter from Miss H. J. Worthington, Tokyo.*

The direction in which the work has been most encouraging is the number who come from without for our various classes. In this way, the circle is continually widening. I am specially glad of the number of young married ladies of the better class who now come. For them I have a class weekly, giving help in English conversation and manners, followed by a Bible lesson in Japanese.

I feel this is one of the most encouraging parts of the work, and two or three of the ladies are deeply interested in the Christian teaching, coming to hear that with their husbands' permission and wish. Miss Reid takes another similar class here weekly, with both parts in English. There are also various other classes—one for students of the Peeresses' School, a class for students from other schools, one for teachers and older students, one for graduates of the Normal College High School for Girls—lessons to a few individuals, as well as the class for Normal School teachers started by Miss Carr, and now held at Miss Reid's house close to the school. Every week there I have a most interesting meeting, several new teachers

have joined, and one of the old members, through various means, has at last been really led to see her need of Jesus. The work amongst these teachers (and the Normal students also) needs vast patience and perseverance, but it is surely worth all the time expended.

The Christian students from the Normal College still come to us when they can, and two are now helping us in a small Sunday-school for ladies' children, which my helper and I have started on Sunday afternoons before the regular Bible-class.

We feel this class is a great opportunity, as the children are from good families; and looking into the future, one sees wonderful possibilities in it. At present, I do not know who enjoys it the most, the teachers or the taught! for the latter are the most fascinating little people. We still hold the meeting at the Nurses' Club, and real work is being done, we believe; also the regular Sunday afternoon Bible-class here, which is encouraging, with a special monthly Scripture Union meeting, at which we have an average of about twenty. This makes a good rally for the Christians.

### 4.—Among Wives of Officials in a Mining District.

*Letter from Miss B. J. Allen, Kokura.*

The event of the year in the mining district has been the baptism of the first four women baptized in Nogata since the C.M.S. began work there—indeed, in all probability since the foundation of the world. They were all wives of officials connected with the mine, so were not indigenous to the place. Some of them less than two years ago were worshipping idols, and all absolutely ignorant of the simplest truths of Christianity, but they have every encouragement from their husbands, two of whom are Christians and two catechumens, and all owe much to the faithful, earnest labours of the catechist, Nakamura San, in that district. They are very constant in their attendance at the fortnightly Bible-reading, and, so far as one can judge, have indeed found peace in believing.

In the spring I tried the experiment of having some young girls (ages from fifteen to seventeen) to stay in the house for instruction, as the country village, Oguma, in which they lived and where they had received baptism in childhood, was too remote to allow of one's paying them more than the most spasmodic visits, and their parents, though faithful, quiet Christians, had no idea of imparting religious knowledge to their children. Three came. I had hoped for more, but a father's illness and the exigencies of school life prevented the others. Still, we had a very happy time. They were so docile and well-behaved, so full of wonder and interest at all the strange sights in the foreigner's house, and, best of all, they learned so well and quickly, and showed such delight in their daily Bible lessons,

that it was a real privilege to teach them. The other day, too, when visiting the same district (only the second time, alas! in the six months that had

elapsed since their visit) I found they remembered well, and were able to repeat the Catechism from beginning to end almost without a mistake.

### 5.—Among Ainu Women and Girls.

*Letter from Miss L. Payne, Kushiro, Hokkaido.*

Since writing my last annual letter a few changes have taken place as regards workers, but the schools and district work go on much the same.

The Ainu School in Harutori is always small during the spring and autumn terms, as the elder children help their parents with fishing and gathering *kombul* (an edible seaweed). We have thirty-four names on our books at present, but those who have gone to distant villages will return before the cold weather sets in. I visit this school three times a week to teach Scripture and English sewing. We begin with a Japanese hymn and the Lord's Prayer, then the teacher reads slowly and distinctly a few verses from the New Testament (we are now reading the Gospel of St. John); the children have their Testaments open before them and read with the teacher, even the little ones who cannot yet read repeat the words. I explain the verses, and the teacher tells the pupils what I have said, so that all may understand. The boys make their bows and go home, the girls stay for an hour's sewing. Some of the boys would like to stay and sew too; they stand outside the window saying, "Omoshiroi, omoshiroi" ("Oh, how nice! Oh, how nice!") in rather aggrieved tones. The pupils make English garments. They do not wear English clothes themselves, but by making one set of garments they learn a variety of stitches which may be useful to them in after life. Some of them have made a whole suit, so they are making patchwork cushions such as they use in their houses instead of chairs. When school is over my Bible-woman collects the sewing and sees that each pupil has written her name on the paper in which it is wrapped. It is all packed in a Japanese basket and my man-servant takes it home, the girls make their bows, and I leave with my Bible-woman. The pupils have to stay to sweep the schoolroom and put everything ready for the next day. The days I do *not* visit Harutori School the boys do the sweeping and the girls go home.

My Bible-woman and I do not return

home at once, but go into the village to give Scripture lessons in three houses; we take them in turn, so that all may have the opportunity of hearing the story of Jesus Christ. The Ainu houses are cleaner than they used to be, especially those where our pupils live, as the pupils go home from their tidy schoolroom and do not like to sit down on dirty mats and floors, so they clean up their own homes. I always know when I visit a house whether it is the home of a pupil or no by the state it is in. These houses are made of straw with a hole for the smoke to go out at the top, a hole for a window, and a larger one for a door; an oblong piece of wood serves for a door, which is pushed from side to side when we wish to go in or out. Some of the more wealthy Ainu have matting on the floor and cushions to sit upon; the poorer ones have only the bare earth, and sometimes I have gone into such a poor little place, only about eight or nine feet square and full of *kombul* on which we sit and talk to the inmates, while they go on with their work of spreading out the *kombul* and making it into bundles for sale. I spread out a Scripture picture and read the story about it in colloquial Japanese; then my Bible-woman repeats the same story; sometimes quite a little congregation have assembled at the door. When we have finished speaking we tell the people where we have our Sunday-schools and services and invite them to come, I give a Gospel to the greatest stranger in the crowd and distribute leaflets to the grown-up people and text-cards to the children. We visit two more cottages, show two more pictures, and return home. Harutori is a large village, so it takes some time to visit the houses all round.

On Tuesdays we visit a more distant Ainu school. This is in a village called Shiranooka, about fifteen miles from Kushiro. In former days we had to ride there on horseback; it took three hours each way and was too tiring to undertake in one day, so we spent the night in a Japanese hotel. Now there is a railway between Tongkeshi and

Shiranooka. Tongkeshi is on the other side of the river, so we have to get up very early, have breakfast about 5 a.m., cross the river in a boat, and leave Tongkeshi station at 7 a.m. in the summer and 7.30 a.m. in the winter. The train is one long carriage, only third class at present: it takes about three-quarters of an hour to go from Tongkeshi to Shiranooka. On arriving there I generally find several pupils waiting to help carry our things; some run on to the school to tell the teacher we are coming. The school is outside the village, so we have about a quarter of an hour's walk. By the time we arrive the teacher's wife has made us some Japanese tea, and while we are drinking this and having a little friendly chat the teacher rings the school bell and the pupils assemble. I give a different kind of Scripture lesson here from that

in Harutori. I hang up one of my pictures, read the story of it in colloquial Japanese, and then my Bible-woman explains it, and as I cannot go so far on Sundays to have school with the children I give them text-cards after the Bible-class; the boys are then turned out for an hour's play while the girls have their sewing lesson.

There is only *one* train that runs between Tongkeshi and Shiranooka, and we cannot finish our work while it returns to Kushiro and back the first time, so we have to wait for its return the second time; this leaves some hours for cottage visiting, so I always take a dozen pictures and the lessons on them. We leave a Gospel and leaflets in each house; sometimes we go into the Ainu village and sometimes into the Japanese, our object being to give every one the opportunity of hearing the Gospel.

## THE FORWARD POLICY.

### SIXTEEN YEARS BEFORE AND SIXTEEN YEARS AFTER ITS INAUGURATION IN 1887.

Substance of an Address delivered at the Memorial Hall, Clifton, Bristol.

By the Rev. G. H. PARSONS,

*Of the Bengal Mission.*

**I**N 1887 the Society adopted a very distinct and important policy, or course of action, which has been consistently followed up to the present date, but the wisdom of which is being criticized to-day: a policy which the Committee, on November 10th, resolved to abandon or continue in accordance with the verdict of its supporters, as it shall be voiced in the income entrusted to the Committee by March 31st. If that income is not considerably more than it was last year, the policy to which I refer will be given up.

Let us inquire three things:—(1) What is this policy or principle? (2) On what grounds was it adopted? (3) Have results justified its adoption, and do they warrant its continuance?

(1) What is this principle which in November, 1887, the Society prayerfully committed itself to adopt and carry out in its future actions? It was this: to send out into the mission-fields all qualified candidates about whom the Committee, after careful examination, extending in many instances to three years, were persuaded that they had been inwardly moved by the Holy Ghost to take upon them this office and ministry; and further, to trust the Lord, Who had called and sent such men and women, to provide the means for their support.

(2) On what grounds was this principle adopted? Let us take a cursory glance over the Society's history of the previous sixteen years. We find that in 1872 "a failing treasury" and "a scanty supply of candidates," "a further deficit," "more retrenchments," had sent the Society as one man to its knees. In that year was commenced the now annual Day of Intercession for Foreign Missions. I well remember it, and the sensation of a coming revival of missionary enthusiasm that it evoked. Now mark some of the

results, "the developments" between 1872 and 1887. During these fifteen years—

The *Japan Mission* was "extended"—modest word! Remember that as late as 1872 the following high-sounding proclamation was to be seen posted upon the notice-boards in Japan:—"So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian God, or the great God of all, if He dare violate this command, shall pay penalty for it with his head." But during these sixteen years Osaka, Tokyo, Hakodate are occupied by the C.M.S. The first baptisms take place at Osaka. Work amongst the Ainu is regularly begun; the first Ainu baptized. A diocese is formed; Poole, and then Bickersteth, are consecrated bishops in Japan, and the Japan Church (Nippon Sei-kokwai) formed.

*China.*—During this same period the first native clergy are ordained in Cheh-Kiang and Fuh-Kien; the Ningpo College is founded; the Hangchow Hospital opened; Pakhoi occupied; and while the Chefoo Convention gives facilities for missionaries to travel into the interior, Mr. W. C. Jones gives £72,000 for a China and Japan Fund. The expansion of the work in China called for fuller organization, and Russell, Burdon, Moule are all consecrated to new bishoprics.

*India.*—In our Indian Empire, in response to prayer, fresh doors were opened through which the Society entered, as, for instance, the Beluch Frontier Mission at Dera Ghazi Khan; the Bhil Mission in Rajputana; the Gond Mission in Central India. God set His seal to the new work—the first Gonds were baptized into His Church. In this period Bishops Sargent, Caldwell, French, Speechly were all consecrated to new dioceses; Divinity schools for the training of native pastors, catechists, evangelists were opened in Calcutta, Allahabad, Madras; high schools for boys and girls at Batala and Amritsar commenced. Another princely gift of £35,000 was made by Mr. W. C. Jones for the Native Churches of India.

It was in 1880 that the C.E.Z.M.S., whose operations are for the most part in India, and which works in co-operation with the C.M.S., was founded.

*Moslem Lands.*—Coming farther west, indications of opening doors are found in the Red Sea, at Aden and in the Persian Gulf; the Persia Mission is formally adopted; Baghdad occupied; Bishop French visits Persia and ordains there the first native clergyman; the Palestine Mission is extended; Jaffa and Nablus occupied, while General Gordon renders the C.M.S. assistance in the Holy Land.

*Africa.*—Crossing over to Africa, we find that a second Egypt Mission at Cairo is projected: and what a wonderful change began during this period in that dark continent! It was in 1875 that Stanley's challenge to the Church—his call to "occupy" Uganda—appeared in the *Daily Telegraph*. But before this, in 1874, plans had been made for the revival of the East Africa Mission, and the veteran Price had gone out to view the land. Frere Town freed-slave settlement was established; Mombasa Medical Mission commenced; the Seychelles Mission begun; and the foundations laid of that Church in Central Africa which to-day stands out so brightly conspicuous in its testimony to the truth that the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth.

It was in this period that Shergold Smith and O'Neill the pioneers, Hannington the Bishop, and the three Baganda boys, sealed their testimony by the martyr's death, besides many another who, in those early days of the Mission, endured hardness and counted not his life dear to him, but in much weariness, sickness, and peril did his part to win Uganda for Christ; and

across those early graves the stream of devoted successors has passed. It was during these years that the Usagara, Taita, and Chagga Missions were begun; that the first Baganda converts were baptized; the Holy Communion administered to the first Native Christians in Central Africa, and now (1903) there are more than 10,000 communicants and 40,000 Christians in Uganda. The now divided bishopric of E.E. Africa was founded in 1884, and Bishop Hannington consecrated as first Bishop. In this period a fund is opened to finance a Gordon Memorial Mission to Khartoum, while on the West Coast, Robinson goes out to the Niger Mission, and doors are beginning to open into the interior from that side also.

*North-West Canada.*—In the far N.-W. we note that Bishop Horden was consecrated the first Bishop of Moosonee in 1872, and that since that date several other bishops have been consecrated to different dioceses in the Province of Rupert's Land, which held its first Provincial Synod in 1887. Among them are included Bishops Bompas, Young, Ridley. During this period the Queen Charlotte's Islands Mission and the Blackfoot Mission were commenced, while Peck began his apostolic journeys among the Eskimo within the Arctic Circle.

In every direction God opened doors of service, and the whole period was one of ever-multiplying opportunity and increasing activity. If the Policy of Faith was ever more justifiable at one time than at another, surely it was at a time when the clarion call from all parts of the world was so unmistakable.

Let us look at the Church at home. Were there any indications to warrant the Committee in adopting so unrestrained a forward movement? With its finger upon the Church's pulse at home, on what did the Committee base its diagnosis?

I have already mentioned the Call to Prayer in 1872 for more labourers. In response to that prayer the Lord of the Harvest sent to the Society during this period (1872 to 1887), amongst many others, such men as Clifford, Evington, Fyson, J. C. Hoare, Young, Hodges, Poole, H. P. Parker, Peel, all of whom, having served the Society as missionaries, have been called to the higher office of the Episcopate in the Church abroad.

It was now that Conventions for the Deepening of the Spiritual Life began to be more widely held—the first Keswick Convention was held in 1875—now that the almost forgotten truth of the Holy Ghost was recalled, and many a Christian life lifted to a higher platform of spiritual knowledge and energized by fuller realization of the possibilities of the life in Christ.

At first we read of "retrenchments," "more retrenchments," "men kept back," "more men kept back," up to 1880, and then the tide turned and we read that all available men were sent out in 1881, and then follow in rapid succession many developments of the home organization. To mention only a few:—The first Missionary Exhibition was held in 1882. The Lay Workers' Union was founded in 1882, the first Ladies' Union in 1883. The first Missionary Mission was held in 1884. Memorable meetings at Cambridge. The first Thursday Prayer-Meeting, March 12th, 1885. C.M.S. Younger Clergy Union and the C.M.S. Ladies' Union for London formed. C.M.S. Cycle of Prayer started January 1st, 1886. The Gleaners' Union formed July 1st, 1886, followed in the following year by the F.S.M. in the Provinces. While Mr. Wigram's tour round the world, and his report, must have contributed not a little to the enthusiasm which adopted this "Policy of Faith."

The ever-increasing interest in the reports from Uganda; the sympathy of the Society with the Student Volunteer Movement, which started in

America in 1886; the memorable Missionary Meeting at Keswick, July 30th, 1887, came as a culminating climax, indicating that the time had arrived for a great forward movement on the part of the Society. The open doors, the awakened interest and enthusiasm of the Church at home; the unprecedented numbers of offers of service, both of men and women—all constrained the Society to adopt a principle which should rule its actions, and which, in the face of such unmistakable indications of the will of our Lord and Master, it would have been criminal to decline. And so the Society affirmed this great principle, putting the seal of its immense influence as one of the chief mouthpieces of the Evangelical section of the Church of England—its seal upon the Grace of *Faith*.

(3) But faith without works is dead, so I ask in the third place: Have results justified its adoption, and do the results warrant the continuance of this Policy? Let the following table speak for itself. I give below a comparison of the Society's operations abroad in 1886-87 with its work of 1902-03, when the last Report was published:—

	1886-87.	1902-03.	Remarks.
Number of Stations . . . .	230	580	More than doubled.
European Clergy . . . .	217	418	Nearly doubled.
" Laymen . . . .	40	152	More than trebled.
" Females . . . .	22	377	!!
Native Clergy . . . .	255	379	Half as many again.
" Lay Workers . . . .	3,505	7,697	More than doubled.
Total Labourers . . . .	4,108	9,406	More than doubled.
Native Christian Adherents .	182,382	299,553	Average annual increase, 7,323.
Communicants . . . .	44,115	81,652	Nearly doubled.
Baptisms in the year: Adults	2,634	9,637	7,000 a year more than in 1886-7.
Schools . . . .	1,859	2,378	519 more; av. an. increase, 32.
Scholars . . . .	71,814	121,541	49,727 more=3,108 av. an. inc.
Income . . . .	£234,639	£353,164	ONLY £118,525 more, or only about half as much again.

One or two additional remarks are necessary. (1) In the above figures of European female workers, the *wives* of missionaries are not included. There are now 383 wives of missionaries included as on the staff. (2) The ratio of increase in the communicants is greater than the ratio of increase in adherents, and our most reliable gauge of spiritual results is in the number of communicants. (3) Among the European labourers to-day are seventy fully-qualified doctors, of whom five are ordained and sixteen are ladies. The C.M.S. is now the largest medical missionary society in the world. (4) The Society is opening new schools at the average rate of thirty-two a year, and drawing into them 3,000 fresh scholars a year. Retrenchment will mean the closing of schools, and I would like to point out to those who are withdrawing or withholding support at this time, that in the years to come these children now being trained in the truth of the Gospel will no longer come under such influence, but will, instead, grow up in Heathenism, Atheism and Romanism. (5) The Holy Spirit is now using the agents of this, our Society, to add nearly 10,000 souls (adults) annually to the visible Church of Christ. Will the Church of Christ—will the Evangelical section of the Church of England tell the C.M.S. that this work must be curtailed, that 10,000 souls brought into living union year by year with their Redeemer is too many—that we do not desire at such a rate to hasten His Second Advent? (6) Lastly, as a set-off to these magnificent



developments in the work abroad—the Church at home has responded by raising the income ONLY half as much again. Instead of retrenchment, should not the supporters of the Society resolve to wipe out without delay what is a stain on the escutcheon of the Evangelicals, and, by doubling its support to the work, vindicate the Policy of Faith, and give an unanswerable proof to the world of our loyalty and obedience to the Master Whom we serve, and a proof that as a Missionary Society of the Church to Africa and the East we intend, God helping us, to enter in at every door that God opens to us, and to do thoroughly and efficiently our share in the Evangelization of the World?

## USAGARA AND CHIGOGO REVISITED, 1902-03.

### Incidents of the Marches and of Camp Life.

[BEFORE the Uganda railway was constructed, the *Intelligencer* frequently gave lengthy and most interesting accounts of up-country journeys written by Bishop Tucker and others, but it is some years since we had anything so full of incident as this by Bishop Peel regarding the Usagara and Chigogo districts, through which lay the original route to Uganda trodden by Wilson and Mackay and O'Neill and all the early pioneers of that Mission. Bishop Peel's visitation tour was in the autumn of 1902, extending to the beginning of 1903.—ED.]

DEPARTURE from ordinary routine of home life and comforts was noticeable as soon as our party of six had disembarked in Dar-es-Salaam, where we were to begin to deal with the unknown route to Usagara, instead of the familiar footpath from Saadani. The Rev. T. B. R. Westgate, Mrs. Pickthall, Mr. J. A. Bailey, Mrs. Peel, Miss Peel, and I sought the shelter of a vacant two-storied house, set at our disposal by the new agent of the C.M.S., the kindly and courteous Mr. Alidina Visram. It was furnished. There was a kitchen; we had cooking-pots and camp kit; but there was only one bedroom. The married couple had the bedroom voted to them, the single ladies secured the dining-room, where they camp-cotted after meals for the day were over. The single men had some fun in adapting the balcony, overlooking the main street, to bedroom and dressing-room.

Saturday, Sunday, and Monday passed with their alternating bustle and quiet. By Tuesday the caravan was ready, also a long list of camping-places, rivers, swamps, mountains, and so forth, which had been wormed out of the four headmen who were to have charge of us. One of these we soon nicknamed *Malidadi* (coxcomb), because of his punctilious attention to his dress when we happened to have a rest-day in camp. He had an absurd affection for an old pair of ladies' boots, with over so many lace-holes in them, which he used to wear at the end of a really nice pair

of trousers, the whole set off by a well-made coat with conspicuous buttons. I got quite fond of him and he of me, though once I had to handle him a little roughly when he and another man were trying to smash each other's heads with heavy sticks one evening after tents had been pitched.

What we all owed at this juncture to Mr. Bailey, the C.M.S. coast agent, who had travelled with us from Mombasa to Dar-es-Salaam, we could not well express nor calculate, but we stored it up in memory. In the afternoon Mr. Westgate and I, in *safari* guise and in *safari* spirits, left the ladies and began the first march with a view to having the camp ready (about eight or ten miles off) by dusk, when the hammocks would arrive. In less than twenty minutes we had our first disappointment. As we tramped out of the dense grove of cocoanut-trees which shut in the town of Dar-es-Salaam on the side where the great caravan road to the Lake Nyanza begins, we caught sight of a little white loads' tent, near which was piled up baggage which seemed to betray ownership to us. It was close to the road, and tempted us to turn aside to look at it. We then looked at each other. Here were all our goods, which, by Mr. Bailey's strenuous exertions, had been dispatched at noon, timed to arrive at Mbarak's Ruh before evening! For explanation we had to turn round and hurry back to Dar-es-Salaam. Before we could reach the house of our few days' sojourn we met Mr. Bailey

drilling head-men and spare hammock-men in a most amusing style. The song and the tramp ceased abruptly when we blocked the road, and soon all had turned back with us. We were not long before we had all the ladies of the party exclaiming, in their own way, on discovery that another night must be spent in Dar-es-Salaam, *minus* our camp comforts and provisions. The agents had only one word to offer. It was *desturi* (custom) for the porters to get their loads, go nearly a mile, and put them down for the night, they returning to their fires and huts in Dar-es-Salaam, and leaving a man or two in charge of the loads, tent. We wondered at the *desturi*, which also admitted of the sprightly exodus of five Europeans, to be followed by a lethargic return without bedding, food-boxes, and night arrangements generally, and possessed of a *safari* cook who, having no pots and pans, calculates how best he can employ his unlooked-for holiday. However, an eating-house fed us for the night, and provided most delicious hot rolls and butter the next morning about 5.30. Then we began the *safari* in earnest, and were at Mbarak's Ruh early in the day, on high ground, about eight miles from the scene of our distress.

Fifteen days later we straggled into Nyangala, the first C.M.S. station in Usagara, under the care of Mr. David Deekes, and were most cordially welcomed and kindly treated. The next day Mrs. Peel, Miss Peel, and I reached Berega—Mr. Rees's station—in the dark, where we were received with equal cordiality and kindness. Mr. Westgate stopped at Nyangala, and Mrs. Pickthall was left in her new home in Mamboya. We had covered 216 miles, the longest tramp in one day having been eighteen and a half miles.

The caravan road does great credit to the Germans. It is broad and hard. Here and there is a sandy piece. In the fine weather a light cart could easily be drawn along it nearly the whole way. A bicyclist would revel in the track, and would quite forgive and forget the sandy bits and a rough declivity occasionally. Some of the rivers have substantial wooden bridges over them. Food is plentiful in the villages *en route*. There is but little difficulty in obtaining water, though it is often so muddy that alum is a necessity. When cleared of mud and filth, and

well boiled, it proves innocuous. We never filtered our supply. None of us suffered in the least from not doing so. We relied on the boiling process. High ground is soon reached after leaving the coast. This feature is common to all the routes to the interior. As far as Kilimatindi the telegraph has been completed. Every now and then the caravan road and the telegraph-poles run side by side. Much timber still strews the path of the wire, but the numerous grass and forest fires during the dry season have devoured a good deal. Good camping-places are to be found comparatively near each other. One or two long marches have to be made to avoid lions and lack of water, but one can pay a visit to the lions, if desired, by engaging a few men to carry buckets of water from the supply one is leaving. Men will carry buckets almost full of water for miles and hours without spilling any. They place grass, or some leaves, in the bucket to keep the water from yielding to the motion of the body and acquiring an impetus resulting in overflow. At convenient stages are to be found either well-built rest-houses or large sheds, thickly thatched, under which one can pitch tents with comfort. The *jumbes* (chiefs and sub-chiefs) are attentive to one's wants, and for money supply milk, fowls, eggs, flour, and anything else which may happen to be procurable.

Lions and rhinoceroses contribute, sometimes liberally, material for thought and conversation on the road. Some of us like this spice of danger and opportunity for tree-gymnastics. Others do not. Great patches of low forest, bordering brown stretches of plain, are met with until one is actually on the mountains of Ukame, or of Nguru, or of Itumba and Uhehe. Pretty bamboo forest clothes some of the hill-sides. Near the big rivers are tall shady trees, forming a thick line in the landscape, by the sight of which the traveller can encourage himself for miles of his journey in the fierce heat. Having crossed one of these great belts of green one day, we entered a grassy region where almost every hundred yards we came upon the tracks of large giraffes. In some cases the tall creatures had been over our path only a few hours before us.

Our second Sunday was passed at Morogoro, in full view of the Ukame Mountains, reached through a pass in

which we had been marching for a couple of days. A German trader visited us and most kindly pressed upon us a basketful of delicious European vegetables. We had two services on this day—one at 10 a.m. in Kiswahili; one at 5 p.m., in which the Wanyamwezi porters joined. How to speak to them was our difficulty. Mrs. Pickthall, the only one of the party who could give an address in Kiswahili, spoke at some length. Her "boy," Ali (not a Christian), who knew various tongues, interpreted her words. Thus we passed on the Good News from heaven.

The River Ruvu, boasting of many crocodiles, was not in angry mood on the march up, but its swirling waters and deep channels taxed our porters and hammock-men to the utmost. One happy couple, who had one of Mrs. Pickthall's boxes slung between them on a bamboo, were not tall enough, nor strong enough, to lift their burden clear of the river. Consequently the lower part of the box cut its own way through the swift stream. This would not have mattered much, perhaps, had not these two experts tied the box to their pole *upside down*. What Mrs. Pickthall found and felt on opening that particular case I must leave her to tell. Reports of the disastrous condition of the contents reached my ears.

Appetite and ignorance are sometimes strangely linked together, as those know who have ventured on trial of unfamiliar fruits. I saw a special illustration of it. It was nearly time to sit by the wayside and boil a kettle, preparatory to having an evening cup of tea, when I discovered in a thicket a peculiar nest made by small bees. It was about the size of a plum-pudding for twelve persons—black, rounded, and possessing a neat little entrance. My "boy," Johari, thinking only of honey and hunger, rushed past me, seized the nest, and broke it into two pieces. Tableau! I fled, having had horrible bee experiences in India. When I turned round I saw Johari's antics, which made me and others laugh incontinently, in spite of the sympathy of which we were full. Ali went to his rescue, only to jump about and make vigorous snatches at his own face. Happily the bees were small.

At Kwa Sabiro, our seventh camp, about eighty miles from Dar-es-Salaam, we had a big scare. When we marched

in, *habari* (news) came that a lion had killed and eaten a man that day. We did not pay much attention to the report. Presently we saw a line of fire, about half a mile long, rushing towards us, and eating up the long, dry grass. The flames were leaping high above the ground in a manner that was fascinating to us. Having put men on the watch and to cut all the long grass on one side of the road, we waited hopefully to see the danger pass. Our camp was untouched. We ascertained that the grass had been fired to drive the lion away from the village. As night drew on we one by one slipped into our tents. I had not slept long before a terrific roar set me fumbling at my mosquito-netting. As I was moving, my wife said, "What is that?" I vouchsafed the reply, "The lion," and hastily got my rifle and passed out into the midst of the space between the three tents in which Mrs. Pickthall, my daughter, and my wife and I were sleeping. Westgate was at a little distance. Soon came another angry series of roars, followed by the deep and continued bark we all know so well. Westgate was roused, and came up with a shot-gun, a good protection against a lion at close quarters. Then Mrs. Pickthall's head came through her tent-door. She did not like it, she said. Some creature had been moving in the bushes behind her tent. Now roars of a lion—perhaps the man-eater—were heard near the camp. What protection could she have? The fires were blazing brightly by this time. All the men were on the alert but not frightened, because their view was that the lion was *sheba-ed*, i.e. had had a full meal and was letting out his satisfaction. In a few minutes we had transferred Mrs. Pickthall to my daughter's tent. Then Westgate made himself comfortable in a chair under our tent porch. I put my rifle ready. Soon we were, some of us at any rate, asleep again. The roaring continued at intervals all night and for an hour or two after the camp was astir in the morning. By 6.30 the ladies had started walking. Westgate and I followed twenty minutes later. When we had gone a few hundred yards we came to a part of the road covered with lion foot-prints, and made out that a *big* male, a lioness, and two big cubs had probably taken stock of our camp from there. "In the fear of the Lord is strong conti-

dence; and His children shall have a place of refuge.'

Hindrances, owing to heavy rain, swollen rivers, and muddy swamps, were almost *nil* on the journey to Mamboya and Mpwapwa and Mvumi, but on the return *safari* we had endless delays and trials. One or two illustrations shall suffice. After an hour's hard work, my wife, daughter, and I had been borne through the deep channels, the shallows, and the swamps of the Tamé, a good day's march from Nyangala, and had congratulated ourselves on being within easy tramp of the River Wamee, which, judging from reports, would not prove very dreadful. Alas! when within a quarter of a mile of it, deep water in long grass was what greeted us. Men were sent forward to reconnoitre. They returned saying that to go on was impossible. Prospect—to go back, cross the Tamé again, and add about five days to our *safari*. I made men carry me to the river-bed. A broad, deep, and rapid river presented itself. I called upon the men to bridge it African fashion. "We cannot, Bwana [Sir], we have no axes; there are crocodiles." Making my way back, on men's shoulders, to where the main body of porters was, I ordered a move to higher ground and the pitching of tents. Men were sent back for axes. Early next morning about forty men went out to cut strips of bark, and each returned with a bundle. Our headman, "Legh Richmond," thereupon took every available man to the river-side. By two o'clock a safe bridge had been constructed. It was made of short pieces of palm-trees, which had been felled and split. These short lengths of palm were tightly bound together with strips of bark, ladder-wise. Upon these (cross-wise) were fastened poles. Bit by bit this swaying ladder-bridge was made from tree to tree in the shallows near the bank, and firmly secured. Swimmers supported it in mid-stream, and contrived to connect it with trees standing out of the water on the opposite side. Finally, long stakes were driven into the bed of the river on either side of the narrow bridge, and from stake to stake ran hand-rails of tough creepers and bark strips. It was a triumph indeed. So strong was it that there was no sign of yielding when about twenty men *with their loads* were crowding it together. In mid-stream

the bridge, of course, sagged, and was quite two feet under water, but it was a safe pathway for all. We were soon across, and about to proceed gleefully, when we discovered that for about three-quarters of a mile we had to wearily trudge through long grass and several feet of water, the effect of rains in the Itumba and Uhehe Mountains, brought down by the Wamee.

The Ruvu and the flat plain near it caused us the greatest anxiety. When we were within a few days' march of it, villagers told us that no one had been able to cross it for many days, that Europeans were waiting on the Dar-es-Salaam side, and that no travellers had come along the main road for a long time. A chief counselled us to make for Bagamoyo!

That night I sat in the starlight until very late, looking upward for guidance and preservation. Before I turned in for some sleep, I had determined to go forward, trusting in the Lord's loving care. We had the tedious crawl through the long swamp which we expected near the great river. But when we stood on the high bank it was found that it was possible to cross the still very powerful body of water, as there had been a fall of about fourteen feet. The large and roomy boat used for crossing, and worked to and fro by means of a strong steel rope, had been swept away; but two dug-outs were available. In these, with much labour, the entire caravan passed over in the afternoon. The next morning, Sunday, the river rose again twelve or fourteen feet and defied travellers to go from bank to bank. We also noticed that a raging and roaring tributary was discharging its waters into the broad Ruvu close by our camp. The night before it had been an insignificant stream, through which men waded without wetting their knees. On Monday, until four o'clock in the afternoon, we could not go forward because this tributary crossed our path and was six or eight feet deep. When we did cross, we saw the drifted grass in boughs of trees about eight or nine feet above the hammocks. There was the usual trudge through more than half a mile of mud and water before we got clear of this inundation and thankfully put our tents on an inviting sandy ridge.

As we had only done about a mile of marching on Monday, we rose extra early on Tuesday (our custom was to

have the bugle at 4 a.m.), intending to make up lost time, as we were dangerously near losing our steamer at Dar-es-Salaam. Imagine our chagrin at discovering that the tributary, which we had put behind our backs the day before, had its winding course again across our road, about two miles from camp, and had risen higher than ever. In the swampy approaches, even, water was over the men's heads! We made the best of it, but after we had waited a day and crossed, fever began its work in our ranks and threatened to delay us considerably. Our cook, our tent-men, and a "boy" returning with us fell ill together, quite prostrate. We had to make a forced march the next day and covered twenty-five miles, three of the sick ones managing to crawl into camp somehow. Then our "boy" disappeared—sick. At this juncture my daughter developed fever. It was a sorry time. But swamps and rivers were far in our rear. The sea was close. By God's great goodness we all marched into Dar-es-Salaam together, not one was left behind. We had trusted in God and He had been our "present help" all the way. Including all the side marches in the different mission districts and some pleasure excursions, I had walked nearly 1,500 miles before the entry into Dar-es-Salaam on the return journey.

It is beyond me to adequately describe the complete transformation of the jungle patch, or of the stone-strewn ridge, or rugged mountain-side, or outskirts of a big forest into neat and trim and prosperous mission stations, known as Nyangala, Mvumi, Ibwijili (Bugiri), Itumba, and Berega.

In 1900, Mr. Deekes and I stood at the base of the magnificent rock, *Nyangala*, which in one huge mass, some miles round at the foot and 1,500 or 2,000 feet high, rises from a grand but narrow primeval forest, the home of numberless apes and monkeys. Outside the thick belt of trees, and secure from the rush and crush of loosened fragments of the mountainous rock, was a knoll which promised well as a possible site for a mission-house. It was covered with tall grass. Not far off was a good spring. The view from it was enchanting. Through wooded valleys, and over tree-clad heights, one could see the dark and massive Itumba Mountains against the sky, looking glorious in the

rosy light of the sun setting behind them. We were in the little tract of country known as Nyangala. We were on good terms with the chief, whose people had had a little of Christian teaching, and we were choosing a spot, in dependence upon God, where a missionary might live and be in a position to regularly visit the many villages which we knew to be on all sides of us. About a mile away was our little rest-house of mud, wattle, and thatch, close to our friendly chief's village, and within a few hundred yards was a small mud and wattle school, in which once a week a service of an evangelistic nature and "school" were held, missionary or catechist walking ten miles from Mamboya for the purpose. When Mrs. Peel and Miss Peel and Mrs. Pickthall and Mr. Westgate, at the end of our march from Dar-es-Salaam, climbed the knoll with me, and were led into the mission-house, and afterwards into the fine church-school, and round the little village of teachers' houses, all built by Mr. Deekes, they were intensely interested and pleased. But imagine what the effect was upon me who saw on my last visit but the long grass, and the quiet forest and the giant rock, while filled with the hope that God would one day locate Mr. and Mrs. Deekes there. When opportunity was afforded me to itinerate in Mr. Deekes's district, I rejoiced greatly. The house on the knoll proved to be a centre of most methodical, constant, and regular work. The whole of the Mission district is carefully mapped out and subdivided into six or seven school areas. In six of these areas are nicely-built and commodious church schools, material for which (poles and grass) was contributed by the people benefited. The best of the six was built by Mr. Deekes and his teachers, at Kifwe, the people providing wood and grass.

Mr. Deekes was good enough to carry out his ordinary routine from Sunday to Saturday, taking me with him to all his out-stations, without giving notice that I was going. Let me bear testimony to the wonderful progress made in two years, not speaking of buildings. Numbers are under regular instruction. Numbers are learning to read the Gospel for themselves, and are having their minds developed to their great comfort and improvement. I must also mention the toil involved in reaching

the "schools." The only level walking is when one for a time is going along a valley. Climbing and descending are inevitable owing to the physical features of the region. Two hours or more of walking enables you to reach the out-school. You rest and have some food while the teachers are blowing horns to call the people. About 1.30 p.m. the men and women, boys and girls begin to gather. In an hour you may have fifty or seventy. Some religious instruction is given. Then the vowel and consonant and syllable cloths are hung round the shed. Missionary, teacher, donkey-boy, and perhaps an enlightened porter, take their pointing-rods and begin. The croaking of frogs, from the squeak of the tiny hopper to the bass of the bull-frog in the marsh, best describes the noise which follows. One of these out-schools is in Chief Samwenda's territory, known as Maundike. In 1900, Mr. Deekes and I visited him and reproached him for not having built a school as he had promised. He turned the rebuke upon us, saying that we had promised to send him a teacher and had not done so. He then took us to the upper part of his village and showed us a number of poles stacked, ready to be used for the school! We did not feel comfortable. This year Mrs. Peel and I accompanied Mr. Deekes and his teachers to Maundike. How surprised we were! We entered a comfortable and cool shed with walls made of crossed poles. Soon it was filled with scholars, young and old. For an hour and a half school was vigorously carried on. The chief and one of his sons were present, learning. About 130 names were on the school register, of whom seventy were present. Since my interview with the chief in 1900, a school had been built, three of the chief's sons had learned to read fluently and could read the New Testament for themselves, as could some others, eighteen could read easy books, and many were on their way to join the book-class. More than all, the Christian influence is telling, and Mr. and Mrs. Deekes's regular visits are much appreciated.

There are lively diversions in Nyan-gala. One night, just as I had put on my night-suit and was going to bed, news came that wild beasts were trying to break into Mr. Deekes's cattle enclosure. He and I stole out in the dark-

ness with rifle and revolver. We saw the herdsmen burning grass to frighten away intruders. As we drew near to the *boma* (fence) a gun was fired in our direction. We shouted to stop the men from firing wildly. Answer came that a lion had just jumped out of the *boma*, and that two cows had been killed. There were two or more lions. We could hear them snarling and growling close to us, but could not see them because of the long grass, our one lantern not helping us much.

Evidently we were in a dangerous position and could do nothing, so we decided to go back to the house. The next night, having dragged one of the dead cows near a hut, Mr. Deekes, Dr. Baxter, and I sat up, hoping to rid the place of the enemy. But the lions went to a neighbour and tried his preserves instead of coming back to "the kill." A mau soon afterwards met four lions in the early morning, not very far from the mission-house.

With *Berega* there had been but very little missionary contact up to 1900. The fall of the church in Mamboya in that year, which resulted in seven deaths and the consequent depression of the minds of villagers round about, who seemed to hold rather aloof from the Mission, caused the missionaries resident in Usagara to look upon the widely-stretching *Berega* valley and the uplands of *Itumba* as fields in which immediate efforts should be made. Accordingly Mr. Rees and I made our way to a central spot in *Berega*, where six chiefs and their tribesmen had with much labour built a large room (mud, wattle, and thatch) as an inducement to the Europeans in Mamboya to undertake the teaching of classes regularly.

Mr. Wood and Mr. Deekes walked out to our camp and joined with us in the first meeting held in the new building. Our prayers provoked laughter! Our religious teaching seemed most odd to the audience. Before our companions returned we all went prospecting for "a site" for the proposed mission-house. A fairly good one was found on high ground on the outskirts of a wild, low, and somewhat open forest, into which we were begged not to go because of the harm big snakes (pythons abound there) and lions might do to us.

Some months afterwards Mr. and Mrs. Rees were to be seen in posses-

sion of the hill, in tents, and busy in bringing a new mission station into being.

My wife, daughter, and I arrived long after the sun had set, delay having been caused by the sudden desertion of our porters at Mamboya, a circumstance which at first threatened to prevent progress. By the active kindness of Dr. Baxter and Miss Spriggs and Miss Ackerman we were pushed on our way, and managed to get within a mile of Mr. Rees's house before we were hopelessly lost in the darkness. We had strayed from the little track and were beginning to flounder, when we saw a light in the middle of some trees. Men were collecting honey and smoking out be-s. We inquired the way and got a little help. Later on some whistling, answered by us, led us to a group of white figures waiting to welcome us. Mr. and Mrs. Rees and a small band of teachers and Christians conducted us to the site chosen by me in days past. In the darkness I could form little opinion of the change effected. Next morning, with deep thankfulness to God, I let amazement have its fill, and tried to realize what Mr. Rees had accomplished. The excellent temporary house, the spacious school-church, the classroom for advanced readers, the teachers' houses, crowned the top of the ridge, each of the buildings being well separated from one another. The compound was a picture of neatness, trimness, and cleanliness. Here, as at Nyangala, thoroughness was evident on all sides. The same thoroughness characterized all the life and work of this Christian settlement now bordering on the extensive and lonely forest which, a year or two before, was a forbidding place of sojourn for the white man.

Much walking, combined with camping out for several nights, enabled me to inspect most of the out-stations, not one of which existed on my previous visit. There are actually no less than thirteen "out-schools," the more important ones being carried on in nicely-thatched sheds erected by the people. Once a fortnight, once a week, or thrice a week, according to distance from headquarters, careful religious instruction and painstaking teaching to read goes on as regularly as sunrise and sunset. Many are the scholars, even in the wildest of places, where one cannot forget the presence of the lion, the leopard,

the python, and the big cobras. At Idibo, for instance, at the Sunday morning and afternoon evangelistic services there must have been about 140 men and women present each time. On Monday morning at "school" a large number of "readers" attended. I have never pitched my camp in a wilder place. Mrs. Rees's school in the mission station was a stimulating sight. It was difficult to believe that the order, the trained intelligence, and the diligent classes were in Berega at all. In the class-room I had the great pleasure of watching the New Testament class at work. The members were those who had risen from cloth-class (vowels and consonants and syllables on cloth sheets) to easy-book class, and up to the highest standard of reading and general education. It is the aim of the missionaries to let the people understand that, while education is for the purpose of developing mind and character in the right way, the great object of teaching to read and understand books is to secure to each man and woman the privilege of reading God's message to man in His own Book. It was delightful to hear that men and women and boys and girls were beginning to come to the station to earn money to buy a New Testament.

Mr. and Mrs. Rees have had some thrilling moments in Berega with lions near their tents and houses, but none, perhaps, which affected them so much as when Mr. Rees and I were, for the moment, dumb in the presence of an enormous cobra. He and I had had one of our usual tramps to a distant village and were returning home by a path which wound along the foot of a mighty rock, known as Mwamba wa Askafu ("Bishop's Rock"), discovered and ascended by us during our pioneering visit. A torrent-bed crossed the track. Big boulders lay imbedded in the gleaming sand. On one were some gorgeously-painted lizards basking in the sun. One was so rich in colouring that we stopped to examine him. He rushed under a stone. We, intent on him, did not see a huge cobra uncoiling himself just behind us. He also had been having a quiet time in the sun on the sand. Rees, hearing something move, turned round, and became petrified for the minute. He could not even warn me. Close to us was the long, thick, black body gliding over the sand.

Rees's sudden movement brought the reptile to a striking attitude, but, thank God, it was only for a second that the head was raised and the hood was spread. The Keeper of Israel "preserved us in our going out" (Ps. cxxi.). By the time Rees could find breath to say "Cobra!" the danger was past. I jumped round, and could not believe that the immense snake was a cobra, nor could Rees have thought so had he not seen it raise its head and spread its hood. We watched it escape among the rocks, sorry that we had no gun. A stick appeared a useless thing. In India I have killed a cobra with a stick. Here in Africa may I have a gun if I have to face another such reptile. But "the Angel of the Lord encampeth round." Feeling that we had had a very narrow escape from death, we praised God and humbly went forward.

There being already inquirers and catechumens, I am very hopeful that a professedly Christian element will soon effect a great change in all Berega.

*Mamboya*, an old centre, where it was feared that Gospel-hardening was taking place, is now affording the missionaries resident there considerable satisfaction. Yeremiya, a teacher decidedly to be reckoned a holy and earnest Christian, has been of great service in this branch of the Mission. For the last twelve months, however, his valuable services have been lent to Berega, during Mr. and Mrs. Rees's absence on furlough.

Unmarried ladies have here a remarkably open and safe sphere of labour, though, of course, wild beasts have always to be thought of. It will, I imagine, be found quite safe also, and certainly very profitable, for unmarried ladies to work in couples in any of our present districts. In most of the stations it is, in my opinion, time to add two ladies to the present staff of a missionary and his wife and small band of African teachers.

The village schools, for adults and children, managed by Misses Spriggs and Ackerman and Mrs. Pickthall, are most interesting. In hammock or on donkey-back, the ladies enduringly face considerable hardships in going to and from their distant teaching-places. The Lord Jesus will never "forget" these, and many other brave women in East Africa who are truly "spending" themselves for Him. It was my privilege to

accompany Mrs. Pickthall to two or three of her schools, and Miss Ackerman to two of hers. The faithful work so conscientiously performed is bearing fruit, and will bear "much" to the glory of God.

Dr. Baxter's little Medical Mission was in full swing. I admired greatly his ingenious contrivances in using packing-cases for tables, small boxes for storing his medicine-bottles, and planks for his rough operating-table, just sufficient for his surgical operations. He is a wonderful man in adapting himself to circumstances, everywhere and at all times. He often spoke, rejoicingly, of the great interest shown, five months before we met, in the Gospel by the people around the mission station. This interest has been sustained. A number of inquirers have been enrolled, and hopes are entertained that both the valley and the hill Mission in Mamboya will become strong and fruitful.

Seven men and seven women were confirmed in the new church here on Monday, January 12th, 1903. Kanyanka was one of the men. His Christian name is Andreyka. He is the headman of one of the villages near the church. About six years ago, Miss Colsey (now Mrs. Briggs) was summoned to dress the wounds on a woman's chest which had been caused by a drunken husband, who, in his uncontrolled rage, had taken firebrands and thrust them against his wife's flesh. The drunken husband was Kanyanka. He had two wives, one of them being a chief's daughter. After this unhappy event he became serious-minded, joined the school classes, and attended church regularly. When he had become much influenced by the teaching, he asked Yeremiya, alluded to above, to admit him as an "inquirer." Upon this he was informed that he would have to put away one of his wives. After a week's reflection, Kanyanka again approached Yeremiya on the subject, stating that his mind was fully made up. He would give up one wife; but, as famine then prevailed, he feared to be reproached with not wishing to support the woman. Should he ask her to return to her home? He was advised to send her back to her father and to arrange to support her. That would never do, he said, because as



long as the woman should receive support from him she would be counted his wife by all his people. He waited until the famine ceased and then sent his second wife home. Earnest though he was, there was a certain amount of "stumbling," owing to his besetting sin, drink. By God's strength he at last gained the victory and was baptized in June, 1903. His example is powerful. May he continue "walking in the Spirit"! As a teacher, supported by the offerings of the Mamboya Christians, he is respected and loved. In the evenings he collects the people in his village and sings and prays with them. Not long ago a missionary paid a first visit to a certain village. The headman of it said that he had heard "the teaching" before from his relative Andrey. He knew that Andrey's belief was real, because he had given up *pombe*-drinking and had severed his connexion with his second wife.

Laoni was one of the seven women who were confirmed. She used to be the slave of the Wanyanwezi chief of Mamboya, Mwanamanuka. From 1894, when the valley school was started, she became a regular attendant, but was hindered from progressing by her love for drink, the locally-manufactured *pombe* (a kind of beer made from grain). Mrs. Briggs remembers having met Laoni on one occasion when the latter had become utterly drunk, instead of going to church! By degrees the woman became strong in faith, and in desire to be free in "the truth." One day, when an appeal was made to all who wished to have definite religious instruction as "inquirers," Laoni came forward and presented herself as one. From that time she abandoned *pombe*, and became a punctilious observer of the Sabbath Day. Later on, her mistress had to make a journey to a distant place in order to buy food. Laoni and other women accompanied her. On the return of the party it was not found possible to walk in to Mamboya before Sunday. At the Sunday afternoon service in Laoni's village, the missionary, noticing that she was absent, though her companions had arrived, made inquiries. Her master replied, "It was Sunday, so Laoni would not carry her load, but remained a day's march from home." This master, Mwanamanuka, though outwardly friendly towards the mis-

sionaries, really used his influence against them, and tried to prevent his people from "reading." One of Laoni's (Lutu's, I ought to say, for that is her Christian name) fellow-slaves became very irregular at school, and gave as her reason that her master was always giving her work to do, and beat her if she absented herself. Mrs. Briggs remonstrated with her, thinking that the excuse was not a valid one, because Lutu was always in her place at class time. "Oh," said the girl, "he has beaten her very often, but she attends class in spite of it. He finds it is no use to beat her for going!" Quite recently the chief's son beat her badly while he was drunk. Happily, any slave who can show marks indicative of ill-treatment can get freedom papers at the German fort at Mpwapwa. Lutu was advised to go. She went, but was overtaken by men sent by her master, the chief, and compelled to return. There happened to be a native soldier in the village. Mwanamanuka ordered him to whip the woman with a stick made out of the hide of a rhinoceros (or of a hippopotamus—*kiboko*). The soldier refused at first, but, on being intimidated by the chief, he gave the poor woman thirty-nine cuts with the terrible whip. As soon as the missionaries heard of this, they visited her, and advised her not to attempt another journey to Mpwapwa along with the mail-men, but to accompany my caravan. For some days she could not walk at all. When strength returned, and my caravan was on the march from Mamboya to Mpwapwa, Lutu joined us, and was cared for until able to present herself at the fort, where her freedom-papers were at once handed to her.

From Mamboya we could see a little patch of roof and wall near a bower of palms and spreading trees on the slopes of Ponela, about 1,600 or 2,000 feet below the crest of this, the loftiest mountain (7,000 feet odd above sea-level) of the Itumba range. After bidding farewell to missionaries and African Christians in Mamboya, we made for the splash of drab colour amid the green on Ponela, which indicated to us where the residence of Mr. and Mrs. Wood was situated. An appalling climb seemed, and turned out to be, in front of us. The fatigue of it was at once forgotten, though, when

our long file of hammocks and boxes reached the bower of the palms, and came to a standstill in one of the most charming little mission stations I have ever beheld. A marvel of a house, with four nice rooms, a hall, and good verandahs back and front; a garden with terrace upon terrace filled with a profusion of English flowers of many kinds, the colours of which blended gloriously; a splendid view on three sides, of which our eyes never tired, a colossal forest-clad dome towering up nearly 2,000 feet on the fourth side; at the back of the house a courtyard with out-houses, most neat and clean, furniture tastefully made on the spot by means of stout reeds, and Mr. and Mrs. Wood so hearty and genial and full of missionary enthusiasm, crammed out of our minds any thoughts of the toil undergone in the ascent. Perhaps I was the most affected of the whole group of Europeans, because the last time my feet had carried me up to the very summit of Ponela, missionary work then was but a strong desire of the mind, and had not a speedy prospect of being begun. Now, I was in the abode of a missionary, and in the midst of organized evangelistic operations. The more I looked closely into the buildings and saw how well lighted they were, and how lofty the roof of the house, the more I congratulated Mr. Wood. When he told me that £50 or £60 had sufficed for house and out-houses I could only express surprise. With white clay, extracted from a spur of the mountain, Mr. Wood had succeeded in giving all the buildings the appearance of having been whitewashed. The church is quite an ecclesiastical structure, though only constructed of mud, wattle, and thatch. Struck as I was with all the thoroughness and care betrayed by the station itself, I must acknowledge that I was more impressed by the laborious, self-sacrificing, and earnest efforts to evangelize and educate the people in deep valleys, and on heights only reached after hours spent in hard walking and climbing. Mrs. Wood is responsible for the school-work in the station.

Mr. Wood and his willing African helpers conduct "school" and preaching in places far away from the mission-house and difficult of access. It was possible for me to make excursions to nearly all the out-stations, and to visit a

very distant ridge, known as Kishambo, where a rather selfish old chief at first showed us scant courtesy. Removed far from the caravan track, this fine field for labour attracted us much. Fertile valleys and uplands bore evidence of having many hands at work, and suggested the need of a rest-house, and a visit of a month's duration in which to seek out the people. That our Heavenly Father was pressing us to take more than usual interest in this region is made plain by the quick march of events since my brief glimpse of it in January of this year. Mr. Wood, in a letter dated July 30th, 1903, says: "We have a *bara-bara* [a cleared path] all the way to Kishambo now. It is a great boon; the tall grass and thorns are gone. We have 400 readers on the books who are regularly taught. Praise God!"

An item of still more recent intelligence furnished by Mr. Wood must be included. Nagayoni, the caretaker of the new Kishambo rest-house, was besieged by a crowd of people one Sunday when the teachers were absent. He thought that one of them would be coming over for the usual service, and, as is customary, had called the people together. They demanded instruction *from him*, saying, "Well, if none of the teachers are coming, you teach us yourself to sing and pray, and tell us about God!" Nagayoni, in consternation, replied, "*Sidaha nene*" ("I am not able"). The people, however, would not take that for an answer, and prepared for their service. They told him that he *must* teach them. He, poor fellow, in his dilemma, turned and fled into the forest, leaving them to find their way home again! This incident seems to have caused him to decide to himself embrace the "teaching" which he has heard about for well-nigh twenty years.

The Sunday services in the church are well attended and are full of life. It was a pleasure to note that Mr. Wood, in spite of extra labour involved, had separate services for the Christians and catechumens, and for the inquirers and pure Heathen, an arrangement which admits of systematic instruction suitable to both audiences. Mention of inquirers leads me to add that there are more than one hundred of them in this new branch, men and women definitely seeking the knowledge of God in recognized separation from their

fellows. Only lately, news has come that two of them have been admitted into the class for the catechumens, a class which in our view has none in it but already regenerate individuals conspicuously placed before the Church while waiting for baptism. In the diocese we have four classes of men and women who are definitely distinguished from the pure heathen folk:—

(1) The hearer, who comes for instruction but is not ready to avow himself an inquirer, and to renounce Heathenism publicly at a service. (2) The inquirer who has openly made a renunciation of idolatry, witchcraft, and so forth, and professed, in a public service, an earnest desire to find God and to be saved by His Blessed Son. (3) The catechumen who has gone much further, publicly, at the service for admission of catechumens, and stands before men as a Christian in life and profession, though not admitted to the privileges of the Church. (4) After six months of probation the catechumen is baptized and enters the fourth great class as a Christian. This extreme care to

keep the Sacrament of Baptism from being dishonoured by seemingly fit but really unready "inquirers," as in days gone by, will, we trust, bear fruit, and give, perhaps, a better chance of reading a man's character, as well as of testing his steadiness in the face of the sensual temptations which are Africa's great snare.

A most encouraging feature of the Itumba Mission is the large number of young men who come often to church and to school. If these are won there will be a fine body of Christians to carry the precious news of eternal life to the hillmen, and to witness to its power in their own lives. Mrs. Peel and I were not a little interested in discovering that a number of young people, in order not to lose their time of instruction, came long before "school" on the days on which they had to go out to herd the cattle. Mrs. Wood was good enough to manage that the extra tuition should be given by herself or by one of the resident teachers.

Before quitting Itumba I confirmed five women and one man.

(To be continued.)

## MENGO HOSPITAL—JOURNAL OF A NURSE PROBATIONER.

[THE writer of the following journal, Miss K. E. Barton, who is a sister of Dr. S. Page Barton now located at Bannu (see last month's *Intelligencer*, page 29), after obtaining some months' experience in an English hospital, was sent out to complete her training in the Mission. The journal was written for private circulation without a thought of its being published, but we are so anxious to enlist more prayer for the Uganda Church that we cannot forego the opportunity of placing the remarks on the next page before our readers. One of the "Editorial Notes" on a later page should be read in the same connexion.—ED.]

*Namirembe, Mengo, Sept., 1903.*

WE have had some very sad cases in the women's ward lately, surgical and medical. The Baganda usually bear the shock of operation remarkably well, probably from the lack of a highly-strung nervous system, while chest diseases, pneumonia in particular, seem to be peculiarly fatal. However, of late the reverse almost seems to have been the rule, and we have had four cases in particular among our women patients, all very similar as to the operation, and all of whom died, apparently from "shock." Such cases are very disheartening. Happily, three of the four

were Christians and seemed sincere. One of these, Elizabeth, suffered much before the operation, but after it seemed fairly comfortable, taking her food well hourly all through the next day up to five o'clock; then, however, just after I had left her to go to tea, the message came to say that she was "dead." That is the Baganda way of expressing it; when, however, the doctor and I hurried to her, one could see that, though she was still alive, there was no hope, and she passed away that night. Many friends and relatives came, as the custom is, and we allowed them in a few at a time; some of us had

prayer around her bed, and she said some really beautiful and very touching things.

The one of these cases who was not a Christian, and whose name I now forget, I had some talks with, and she professed faith, and one can only trust that all was right. One cannot help feeling very much, and more so as time goes on, and one sees and learns more of the inner lives of these people, that to be "Christian" in name is by no means proof of the inner reality, any more than it is at home, and we must realize that these people have more temptation and less to help them than we have.

The temptation here is to be content with the name of Christian. To be baptized and have a Christian name is their one aim and object, and when that is accomplished (having gone through all the drudgery of learning to read, then through the course for baptism and passing the examination, after that another course for confirmation and another examination) what is there to keep them straight amid the *awful* temptations (and no one not in the country and in the work itself can possibly understand their temptations to sin, which they do not seem able to realize as sin) unless their hearts have been truly touched, and they get to understand the meaning of "sin" and "holiness"?

I have not touched on these things much before because I felt that, being "new," I could not speak from experience; but, oh! I cannot write what saddening things are going on around us daily in this land so wonderfully blessed, and where the Gospel has had such marvellous, almost miraculous, results. Truly "the love of the many has waxed cold," and though there are splendid exceptions—men and women whole-hearted and true, whose lives are just being lived out in God's service, and often make one feel ashamed of oneself—yet one dare not shut one's eyes to the fact that there is a falling off, not in *numbers*, which still swell statistics, but in the spiritual life of the people. The love of money, drink, and immorality are the three chief causes of this, and surely they are enough in themselves. The saddest part of it all is, that it lies not alone among the mass of the people, who, ignorant, and still more or less degraded, would have more excuse, but that chiefs, teachers, and

those whom we expect to be "leaders of the people" are implicated. What, then, can one expect from the people themselves?

There must be some awful fault somewhere, and we Europeans, whose influence in this country is unbounded (the people listening to us when their own people have no honour or influence among them, and striving to copy us in every detail), have a tremendous responsibility laid upon us.

We women missionaries are having this much laid upon us now in connexion with the work among the women. A stirring, practical letter has just reached us here in the capital from one of our ladies in an important out-station dealing with this thing, and the truths she lays before us, which have come directly under her observation, are, to me at least, startling and terribly sad. Let me just give you one instance:—At one station within the year *nine* cases came up before the Women's Council alone for immorality—of these, four were reading for baptism, three were reading for teachers, one for confirmation, and one had been confirmed. And now, when you read all this, some at least will feel inclined to condemn them straight off, or to ask, Of what good is all this work which has been done and is being done among them? And all will probably feel a shock of surprise that the Baganda of all people should be so disappointing—all, I mean, who have not heard of these things. But you must not think too hardly of them—they are dear people, affectionate, warm-hearted, intelligent, and laughter-loving—reminding me in so many ways of my own fellow-country-people; and one cannot help loving them, and therefore yearning all the more intensely that they may be made a people for His glory. They need *deepening*: it seems to me as if the Gospel, spreading through the length and breadth of the land, had grown shallow as it spread, and that not from lack on its part, for we know "the river of God is very full of water," but from the "straitening in ourselves."

Accounts continually go home which appear glowing and full of encouragement, but they are so often, if not mainly, narratives of itinerations by missionaries when on their rounds of inspection, when confirmations are being held, &c. At such times, natu-

rally, things look at their very best. Large congregations gather to meet and give honour to the "Muzungu" (white person), and naturally enthusiasm and zeal and keenness are all increased, if not roused; but only too often this lasts during the visit alone, and when that excitement is over the numbers again fall off, and the schools are, in many cases, empty, and the teachers, disheartened, are apt, in their turn, to get slack and grow cold.

Do you know, I do not think it amiss to liken it once again to our own dear old Ireland. What a welcome we give Royalty when they come over—heartier than perhaps they get anywhere else, and we (I mean, speaking generally, of course) feel loyal to the heart's core, and ready to give anything and do anything for them; yet once their visit is over our feelings settle down considerably, and it sometimes (to put it mildly, as there will be a few English reading this!) does not take much to make us find fault with, and run them down, together with the English altogether. Of course we do not mean it, but still—!

Oh! I do want you all to pray so much for us all, Natives and Europeans. We all are feeling very much that we are not having all the prayer that we might, possibly just from the very fact of our work having at home a kind of halo round it, reflected from old times, and the consequent feeling in people's minds that Uganda does not need the prayer now that it used to need in times of persecution; but oh! it needs it far, far more. "Woe unto you when the world thinks well of you" is true for a nation as for an individual, and prosperity is a very mixed blessing.

And now I must tell you something more of the hospital, or you will be weary of me before I have done, if you are not already.

In the men's ward we have some very interesting cases. In the first bed on the left, as you enter, is a man who is completely paralyzed down one side, and has been for years, and the contrast between his limbs of either side is very remarkable and striking: his right, the sound side, is brawny and muscular in the extreme, showing he has made good use of his whole members, while those on the left are shrunk, and small as a child's. He is really in for his throat, which is badly ulcerated. In a bed near him lies a poor

fellow who was speared while hunting rats! (These rats, an edible species called the *mese*, are a very favourite dish with the Baganda, and hunting them is a very popular sport, often mentioned in their fables.) He is very ill indeed, as the wound is in rather a vital part, but is getting on well now. Next to him is Paulo, who has been with us for many weeks, and will be probably for many more, with a terrible knee, which has been operated on many times, and may possibly have to be finally amputated. He himself is wonderfully strong and well, though rather inclined to be "sorry for himself." The other day I heard him arguing fiercely with one of our head hospital boys as to whether he or another old "chronic" were the worse! I was very much amused. The same Paulo, in his bad days, when really ill, used to have morphia injections often at night, and he was beginning to have the craving for it, so the doctor gradually decreased the dose, filling up the remainder with water. This fell to my lot to perform, until finally the dose was *nil* as to morphia, and all water, which I as carefully as usual injected. Next morning, after saying he had slept so well, the doctor told him the plain facts! Poor Paulo's face was a picture; but, oh, how the other patients roared! And to this day it is a joke against him, which, however, he now enjoys as much as any one. You have only to mention "*amadzi merere*" (plain water) and look at Paulo and there is a general laugh.

Aristaliko was another long, trying case. Pepenna, who was first admitted just before the hospital was burnt, was still with us when we moved into the present temporary one; he went out but came back again a few weeks ago with another sinus, but now is out again almost healed and coming to the dispensary for dressing, as his bed was needed for a worse case. He is one who improved tremendously during his stay with us; he is now such a refined, gentlemanly lad, while before, his master, one of our missionaries, said he was most troublesome.

Up at the top is a dear boy, Yohana (John). I shall be so sorry when he goes out in a few days. On the other side of the ward lies Yakobo (Jacob), who has been ill for weeks with fever, and after being convalescent got a relapse, but now is doing well; he was one whom we almost

gave up all hopes of, no treatment seemed to have any effect, and we look upon his recovery as a direct answer to prayer. I must not mention all the cases, but Danieri (whose bad leg, you may remember, was broken the night of the fire) is still with us; his hip has been looking much better lately, and we hope much to see him go out on crutches, although it may possibly be that amputation will be the only cure.

In the women's ward we have always a sprinkling of babies to keep us lively. I should so like to send you a sketch of the "Rat," as we call a small youngster who resides there, not exactly as patient, but rather as inmate. His mother died some months ago from acute anæmia, leaving this poor wee mite, a few weeks old, nothing but skin and bone, and *not* a beauty (hence his name). Lusi, our dear little native nurse, took and mothered it, and now, though far from handsome, it is quite a bonny, jolly little scrap, and has been baptized by the name of "Benjamin." Then my great pet in this ward is "Malyamu," a little girl about ten, who came in very ill with a deep-seated abscess, and was operated on, and, with the exception of one relapse, has been gradually getting on well. She is such a bright, merry little thing, one of Miss Brewer's school children, and one of her chief amusements is to sit up in bed nursing "Benjamin."

I must end up hospital news with the mention of one bed in men's ward No. II. (under my jurisdiction). It is the "East Twickenham bed," and its present occupant is a lad who came in a few days ago very ill, apparently with fever, but it has turned out to be probably pyæmia, and if so he will be here some time. His name is Erasito; he has been already operated on once, and is better for it, but is a funny boy, liking to sit on the side of his bed with his long black legs hanging down. Before the operation, when I had prepared him, he kept telling me and every one who went near him how the "medicine" I had "smeared on" had completely cured him! We are rather afraid of an abscess forming in his brain, but I trust not.

The new building is progressing well. There was much delay in starting it, owing firstly to the rainy season, and

then the scarcity of free labourers: however, the latter difficulty being overcome by procuring hired labour, and the rainy season (very prolonged) being over,\* the foundations began to be excavated in July, and now the walls are rising, the rhythmic singing (?), often breaking forth into shouts and yells, of the 100 or so labourers as they move about their work, coming down the hill to us, sometimes much more clearly than we wish! It is the invariable custom of the Natives, whatever be their occupation (I mean, of course, the working-class), to shout a peculiar series of rhythmic congratulations, exhortations, and thanks to each other for their work, one man starting with, say, "Webale okukola" ("Thank you for working"), and all the others yell "Awo!" (an expression of assent); the first goes on "thanking" them for a long list of things, imaginary or otherwise, each time being answered by a vociferous "Awo," and finally, when his vocabulary is at last exhausted, he will give one tremendous and decisive "Webale!" which in turn calls forth a redoubled chorus of deafening yells. This is bearable, and in fact rather amusing, at a distance, but when you are in a hammock and your six or eight porters keep this up hour after hour, it becomes rather too much of a good thing, and you are inclined to wish them anywhere else!

Our new nurses' house is getting on splendidly, and we are looking forward very much to getting into it by Christmas; in fact, we have already invited our fellow-workers for afternoon tea on Christmas Day. This invitation is extended to all readers of this journal if they care to avail themselves of Cook's tickets, newly issued.

Well, as I still have two important items of "news" to impart, I had better hurry up for all your sakes—that is, if you have waded through so far.

The first is the very saddening progress of the sleeping-sickness (S.S., as it is now called for short). Its ravages are perfectly appalling, not immediately around us, but in all the Lake districts, where the places are being literally depopulated. Since the commencement of the disease, roughly three years, over 60,000 have been swept away. Continually on our rides

\* As I finish my journal the long rainy season has just commenced.

do we meet these poor unfortunates by the roadside, lying often half-naked, in a torpid condition, just cast adrift and treated as outcasts by their people, fated often to be eaten by wild animals. There is now a law by which the chief of each garden must look after and provide with huts and food those who thus fall ill under him, but they themselves need keeping up to their duties very often. The cause of the disease, as many of you may know, has been discovered by Colonel Bruce, a splendid, able man, sent out by Government, who has now returned to England, his work being done, and we are anxiously looking forward to another being sent, equally able and energetic, to discover the cure.

I want to tell you of our dear little king's birthday. Daudi Chwa's birthday is really on August 8th, but this year, instead of the Saturday, it was kept on Monday, 10th. All of us Europeans, Government people and missionaries, went up in the morning to "drink tea" in the Lubiri (king's compound). There was service at eight o'clock in the cathedral, to which little Daudi came in all his robes of state, met at the door by Bishop Tucker and Archdeacon Walker, by whom he was conducted to his seat in the chancel, and followed by his wee brother, Yusufu Suna (who, by the way, comes to see us occasionally and to drink tea: Daudi would if he could, but his dignity does not allow him, of course!). Poor Daudi got very shy at one point of the procession, and turned round in an appealing little way to big Apolo Kagwa, the Katikiro, who was just behind with the other regents.

After service, Miss Dallison and I started off (having been up at the hospital shortly after seven o'clock to get the work done), under the protection of Mr. Roscoe and Mr. Millar, two of our senior missionaries, and got up to the Lubiri shortly before ten o'clock, and glad we were we had done so. Such a reception as we got, I really felt I must be somebody quite important. As the five of us passed along (for Mr. Savile joined us at the entrance) drums beat, guards and regiments saluted, and as we drew near and entered the pavilion where the king, Government officials, and big chiefs were sitting in state, all rose in our honour as we pro-

ceeded up the centre to greet the king, with whom we shook hands one by one, he greeting us in turn with such pretty grace and quiet dignity. Then all the chiefs who had been sitting in the front row on the king's left (the Sub-Commissioner, Mr. Tomkins, and the Government officials sitting on his right) all left their seats to give us room, so there we all sat in state, I finding myself right up next the king and getting a sweet little smile from him once. He was a picture sitting there in state in his big chair, dressed in his royal black robe embroidered with gold, and gold-embroidered cap on head, great silver buckles on his shoes, and holding the sceptre in his hand. Little Yusufu sat on the ground at his right, half hidden away under the chair, and clasping his precious ivory silver-knobbed stick, while the "throne-holder" (the man who is supposed to hold the king's chair to keep it from falling) squatted on the left. I felt quite in a dream, but was enough awake to enjoy it all immensely. We soon all rose up and, headed by the king and Commissioner, went out on our way to the tea pavilion, the other missionaries arriving late. There was one long table and two smaller ones, all set out with china, the king sitting at one end of the long table, his chin barely reaching the top, the big Katikiro at the other. Each place was labelled with our names, scrawled on scraggy bits of exercise-paper. Mine, "Mukyala Batana" (Miss Barton), I kept as a memento! After refreshment, consisting of tea, lemonade, ginger-beer, and Huntley and Palmer's cakes, we had speech-making from Natives and Europeans of importance (the Katikiro giving a right good one), ending up by a few shy little words from King Daudi. Then we all went up and said "good-bye" to him one by one, for he knows some English but is shy about it. I must tell you of a pretty incident which occurred while we were waiting about before tea. The Namasole, or queen-mother, came in (a quiet, gentle-looking woman, quite young). The Katikiro took her over to her seat near Daudi, and then the king came round to her, sat on her knee, and they saluted each other and embraced. Then he slipped off, returned to his seat, and the small Yusufu came and did the same.

## THE MISSION-FIELD.

### Sierra Leone.

ON November 15th sermons were preached in the churches throughout the Colony in behalf of Church Missions. The Native Church is steadily advancing in its efforts to meet the need of evangelizing the Heathen. Missions within the area of the Sierra Leone Native Church Pastorate are carried on at Bullom, Holy Trinity, Christ Church, St. John's Brookfields, &c., and the Church Missions Committee are the recognized body who deal with the work in the hinterland. A few months ago the Pastorate took over a large area worked by the Church Missions on the Bullom shore, thus enabling men engaged there to go farther afield. There are two stations north of Bullom, and seven in the Mendi country, worked by two clergymen, seven agents, and two schoolmasters. The Native Church spends about £1,000 annually on this work.

### Western Equatorial Africa.

Some interesting particulars of Ibadan are given by the Rev. T. Harding, who is at home on furlough, in *Niger and Yoruba Notes* for January. He says:—

The meaning of the word Ibadan is "near the open country." The population is estimated at present at 200,000. About 900, or less than one in 200, of these are Christians.

There is a railway station on the west side of the town, which is the terminus of the line, opened in March, 1902. The other terminus of this line is on Iddo Island, which is joined to Lagos by what is called the Carter Bridge, over which a large number of people pass every day, and it is expected that soon a steam-tram will run to and from Iddo. This railway is and will be a very good thing for the country. It has brought already much trade into Ibadan, employs much labour, and those who worship Ogun, the god of iron, can see that the white man uses the iron as an instrument instead of worshipping it as a god.

The Ibadans were great slave-raiders, and used to supply Abeokuta and the Ijebu country with the larger number of the slaves they bought. Many of these poor slaves, however, in their captivity learnt to know the Lord Jesus as their Saviour, and have returned to their old homes with the faith of God in their hearts and the Word of God in their hands, and have been the means of conversion of some in many different towns and villages. Thus God is turning the former trouble into a blessing, and making these some-

time bondmen and dark, but now light in the Lord and free, His messengers and witnesses.

In Ibadan we have opened six stations, and in these we have services. Aremo has the largest congregation, and is worked by the Rev. J. Okuseinde, a native pastor, son of a former C.M.S. catechist. Kudeti is the Rev. D. Olubi's station. He has had the joy of spending fifty-one years in Christ's service at Ibadan, and is now entirely supported by the Christians, many of them being his spiritual children. Inalende is a station which was taken up and worked by the Native Churches from the beginning, and they pay the catechist who is in charge. The other three stations, Ogunpa, Yemetu, and Oke Mapo, are worked by native catechists; and to complete our native paid staff we have three schoolmasters and one mistress. The C.M.S. gives us a decreasing grant-in-aid towards our schools and allows the Church Council to manage them, they appointing the chairman. We have our two Own Missionaries, who are doing missionary work at Apomu and Lalupou respectively. These native missionaries are supported entirely by the thankofferings of the Ibadan Church. Our European staff at Ibadan consists of two ladies at Kudeti and my wife and myself when we are there.

An African clergyman, the Rev. J. A. Pratt, of the Niger Delta Pastorate, who had been absent from Opobo for more than a year through ill-health, has returned to his work. In a letter written on October 8th, he says:—

The joy of our converts in welcoming us back again, after fourteen months'

separation, and under circumstances of ill-health, was very great. . . . We, on



our part, are exceedingly thankful to find ourselves once more in the sphere in which God has appointed us to labour. My last visit to England has been one of great blessing to me, bodily and spiritually. I am thankful to report steady and appreciable progress in our work here. Day by day new members are being enrolled, either as inquirers or candidates for baptism.

On his return to Lokoja from a second journey into the Nupé country, when he visited Egga, Pategi, Moraji, Dakmon, Bida, and Katsha, the Rev. J. L. Macintyre wrote on November 6th of the position and prospects as follows:—

In the Basa country the prospects are most encouraging, and at Kpata the Rev. J. J. Williams is doing a wonderful work, but we now know that the Basa country proper is much smaller than was formerly supposed, and almost any part of it can be reached in one day from Kpata.

Farther up the river we are trying at last to enter the real Nupé country,

Dr. A. E. Druitt wrote recently from Gierku, in Hausaland:—

A young Fulani, named Shébu, who was in the King of Kano's army when it opposed the British, is now living here in Gierku, and comes to us daily for instruction for himself, and also to teach Hausa (which he speaks well, at any rate better than any Native of Gierku). He has taken a good step in the right direction by discarding *all* his Mohammedan charms, as we told him these

Last Sunday, October 4th, I had the pleasure and joy of admitting twenty-four well-instructed, earnest, and long-tried men and women into the Church by baptism. The service on that occasion was very reverent and orderly, the congregation numbering 974. Will you remember in your prayers "these frail and trembling sheep," that they may be kept steadfast in the faith?

and at present we have re-occupied the mission land at Egga and have placed a simple caretaker and evangelist in charge who was a member of our Church here. Mr. A. E. Ball is at present in Bida, occupying premises lent to us indefinitely by the Emir, who well remembers the many visits paid previously, dating back to 1867, when Bishop Crowther first visited it.

were quite incompatible with following Jesus Christ. He had already seen the futility of charms during the war, as they had failed to turn the enemy's bullets into water (as was verily supposed): now he has had them burned before his eyes. We thank God for this and are looking for still further proof of the reality of his profession of faith in the Christ.

#### East Africa.

At an ordination in Frere Town Church on December 20th (the fourth Sunday in Advent), the Bishop of Mombasa admitted to Deacons' Orders Messrs. Joseph Alfred Wray, Johanna Nene Mbele, and Lugo Fursel Gore.

We seldom now receive news of the work at Jilore, the station in the Giriama country, north of Mombasa, where the Rev. D. A. L. Hooper laboured so devotedly for many years until compelled by illness to return to England. The station is now under the charge of an African pastor, the Rev. J. R. Deimler, who gives the following information in the *Diocesan Magazine*:—

Our church services, properly so called, are carried on in Muhongohini (Jilore being the name of the whole district extending two hours or more to the east) and in the village of Muyuni, where one of the readers takes them. The Christian headman of this place is Matayo, for whom our prayers are specially needed at this time, that his heart (and the hearts of all the Christians in his village) may be "set on things above and not on things on the earth." This, too, is the prayer we should like to insert for the Galana

districts among the petitions in the magazine.

Turning again to our central station, Muhongohini, the spot where we now are was once occupied by runaways from Malindi and Mambui. Selemani Kimenya, one of the slave-owners, was encouraged by his friends the Arabs to come and fight these and get them back, and, when he came, he hoisted a flag on a tall tree just opposite our station, on the other side of the Lake. He fought, but did not succeed, and the slaves ran to Fuladoyo and

Makongeni. The tree used as a flag-staff (Muhongohi) was after some years cut down by the missionaries for use in the station.

On August 2nd a new thing was witnessed by our church—thirteen catechumens being publicly set apart. All present were interested. I could hear them discussing it after church. On the following afternoon I baptized an infant child of Petro, one of the readers.

Our congregation here seems to enjoy the idea of giving something every month. We shall be able, I am sure,

next year to send in the promised sum of twelve rupees.

The work in the villages is very interesting: the readers go out twice a week and on Sunday afternoon: the rest of their time they study with me. I often go out with them. In nearly every place we find a type of people like the Assyrian settlers in Samaria of old time, "fearing the Lord, but serving their own gods." We ask your prayers for these and for the question of placing our teachers among them. I am very keen on this subject. Pray also for those recently set apart.

### Uganda.

Bishop Tucker returned to Mengo on November 17th, from his long journey through Budu, Nkole, and Toro. He was able to confirm 751 candidates during this tour, and saw much to cheer and encourage him in the work in nearly all the places he was able to visit. The Bishop was much struck with the need for women's work in Budu, and says that "unless we have a reinforcement of ladies next summer we shall be in difficulties." This mention of reinforcements reminded the Bishop of "the great opportunity that, in the providence of God, has presented itself in the Acholi country." This is a district in the Nile Province of the Uganda Protectorate. In his letter of November 25th, he continues:—

This country, on the older maps, is marked Shuli, but in Sir H. Johnston's more recent map it is called the Acholi country. I believe the Natives themselves call it the "Ganyi" country. Mr. Lloyd has at the present moment with him at Hoima no fewer than forty-five stalwart young men who have come from five of the principal chiefs to ask for teachers. Mr. Lloyd has himself visited the country, and speaks of the opening as of the most wonderful kind—the people ready to receive us with open arms. This, I may say, is the direct fruit of the Bunyoro Mission. Many of the chiefs and people have seen and heard of what is going on in Bunyoro, and they wish for a like instruction. This work, I may add, will be the commencement of missionary enterprise in the Eastern Soudan. The Ganyi people are *not* a Bantu-speaking people, they speak a corrupt Arabic. I earnestly hope that in sending out

reinforcements next year, our very great needs and this particular need will be borne in mind. I say "our very great needs" with the thought in my mind of the enormous amount of work to be done in this great field of labour. This last year it is quite evident from the statistics that have already come in that between 5,000 and 6,000 adults were baptized, and during the last twelve months since my arrival in the field I have confirmed over 4,000 candidates. The labour involved in all this vast work is enormous, and I earnestly hope it will be borne in mind next reinforcing season. . . . It was said recently by one now at home that with "some of the missionaries in Uganda work is a fetish." This is not so really, but such an impression is given because the over-mastering sense of the necessity of the work being done obliges men to work even to the point of over-strain.

The Misses A. A. Jacob and L. O. Walton, who left Marseilles on October 20th, reached Entebbe on November 18th. Miss Walton has been located to Hoima, in Bunyoro, to work with Miss Chadwick; and Miss Jacob goes in January to Koki to work with Miss Robinson.

The Rev. R. H. Leakey, of Ndeje, in the Bulemezi district of Uganda, wrote on August 19th:—

The Bishop and Dr. and Mrs. A. R. Cook have recently paid us a visit. The Bishop confirmed fifty-seven at

Kisalizi, eighty-one at Luero, and 158 here. Including the confirmations he held here and at Luero last February,

he has confirmed in all 628 in this district this year.

We have also done well in book sales, for we have taken over 600 rupees for the first eight months of the year. I fear, however, the Natives are not nearly so generous as they used to be.

Although when Mr. H. B. Lewin went to Kikoma, in the Bwekula district, there was not a single Protestant "reader," after two and a half years' work there were in September last over 300 baptized Christians and sixty candidates for confirmation, while the "readers" scattered throughout the district numbered some 3,000.

In her annual letter Miss E. C. Pike, of Kabarole, gives us an idea of the way in which the women teachers are trained in Toro. She says:—

The first hour after the daily service at eight each morning is devoted to the teachers' New Testament class. . . . At two o'clock the teachers assemble again to study the Old Testament. . . .

The teachers who, having passed their examination, have received letters from the Church Council now number forty-nine, but thirty of these are honorary workers in Kabarole and Ngoma, only nineteen being sent out to

. . . With the influx of traders and European goods and luxuries the Natives have less to spend on God's work. We need much prayer that God's Holy Spirit may fill us all, and use us and ours for His work.

more distant gardens and countries. Two of these are in Nkole, and I hear most encouraging accounts of their work from Miss Baker. Besides these, there are about fifteen wives of teachers, who are helping their husbands with the women's work in their different gardens. The new members of the present class only number seven, and one of those is a teacher's wife, but I am hoping that more will come forward shortly.

. During a storm on September 26th, the new church on Bugala (Sese Islands) was struck by lightning and instantly set on fire. Fortunately the stone walls passed safely through the ordeal, but the roof was destroyed. In a country where storms are so frequent and often very furious, the wisdom of putting up iron roofs wherever possible is becoming increasingly recognized. It is satisfactory to record that the same day the Christian chiefs of Bugala assembled and promptly decided to rebuild the church with an iron roof, Rs. 1,000 being promised on the spot.

Mr. W. Edgar Geil, an American traveller, is making an independent investigation of Missions and missionary methods in all parts of the world. A letter from Mr. Guy W. Sarvis, who accompanies Mr. Geil, written at Kabarole, Toro, on September 13th, appeared recently in the *Englishman*, an Indian newspaper. The last paragraph reads as follows:—

Last of all, but most important, is the missionary work that has been done in Eastern and Equatorial Africa. I have seen audiences of from twenty to two thousand people, who ten years ago were just beginning to leave Heathenism, listening to the Gospel, and almost all professing Christianity. In Uganda things have come to the dangerous stage when it is fashionable to be a Christian. There are Heathen, but public sentiment is against heathen practices, and their rites are performed in secret if at all. The Christians are children in the Gospel. They are weak in many ways doubtless; but when one remembers that but a few years ago human sacrifices were being offered where churches now stand; that tribal

Wars for no object but women and slaves were of frequent occurrence where now they are unknown; that slavery was universal where now it does not exist; that polygamy has been abolished among tens of thousands of people; that the language of the people has been reduced to writing and a nation taught to read,—one realizes faintly the change that has been wrought. The people of Uganda are eager to learn, and it has been this fact that has enabled the missionaries to get such a hold on them. The greatest danger before the country now, from the missionary point of view, is that of nominal Christianity. There are about a hundred thousand Christians in Uganda. Not one cent of

foreign money has been spent to build any of their places of worship or school buildings, or to support native pastors or teachers. Foreign missionaries are

paid from England, and medicines, books, and supplies partially so. No books are given away; thousands are sold.

### Egypt.

In our January number last year we published an appeal by the late Rev. F. F. Adeney, Secretary of the Egypt Mission, for prayer and practical support in behalf of C.M.S. girls' school work in Egypt. Through the co-operation of the Women's Department with Miss T. H. Bird, the funds necessary to carry out what has been called "The Cairo Girls' School Extension Scheme" have been collected. Miss Bird returned to Cairo in April to prepare for the new work. A house adjoining the boarding and day-school in the Bab-el-Luk quarter was obtained for the extension of the school and accommodation of the Continuation Class, which, it is hoped, will develop into a recognized Training School. Subsequently a suitable house was found for the first of the new day-schools. This has been repaired and fitted up to hold 150 girls, and the school has already been opened. Altogether two-thirds of the scheme have been carried out. The staff of C.M.S. educational missionaries has been increased by the addition of Miss A. Geraldine Bewley and Miss M. W. Welch, the latter of whom has had long experience in infant-school work, and has already taken over all the Kindergarten work in the Cairo C.M.S. girls' schools. Miss Bird has the general superintendence of all the girls' school work, the Continuation Class at Bab-el-Luk, the ultimate training work, and at present the Old Cairo girls' school. Miss Bywater is the superintendent of the Bab-el-Luk boarding and day-school, assisted by Miss Bewley. Miss Geraldine Western is in charge of the new day-school in Mohammed Ali Street; and Miss P. Jackson of the upper-class girls' day-school at Helouan. These missionaries are assisted by a staff of ten native teachers. Weekly teachers' meetings have been instituted for all the staff, and lectures on method and other educational subjects are given by Miss Bird and her colleagues, and the clerical educational missionaries, the Rev. W. H. T. Gairdner and the Rev. A. J. Toop.

Since the Medical Mission was established in Old Cairo fourteen years ago, some 60,000 patients have passed through the doctors' hands, and of these 3,000 have been in the hospital for a month and often much longer as in-patients, daily hearing something of the Gospel. Many have been deeply interested, but they have gone back to the darkness of their villages and have been practically lost sight of. Dr. Harpur is anxious to get into closer contact with these people, and is proposing an extension of the medical mission work in the villages of the Delta. He wrote on October 13th:—

Since 1894 we have three times been able to hire a *dahabeyah* (an Egyptian houseboat) for a couple of months at a time, when we itinerated on some of the canals in the Delta, meeting a welcome in all the villages where there were former patients in the Old Cairo Hospital, and we have often been encouraged to find that they remembered something of what they had heard, and were anxious to learn more. As we have travelled through the Delta, we have realized more and more that Egypt was "a land of villages." In the three provinces most influenced by the Medical Mission there is a Moslem

village population of more than a million and a half. There are indeed three or four mission stations of other missions in the larger towns, but the only opportunity for the poor Fellaheen ever seeing a mission agent is the very occasional visit of a colporteur. Now God has given us, through medical work, an opening which others have not got, and with this a great responsibility. Often 100 new patients come from one village in a single year. Is not this an opportunity? And should not a Christian agent be placed there? In some cases opportunities have already been lost! for we have noticed

often that the next year the "rush" may be from quite a different direction.

The appointment of a second doctor to Old Cairo has freed me for this work, and it has been arranged that a commencement shall (D.V.) be made this winter. Mrs. Harpur and I will be accompanied by a nurse, Miss Sells, who has worked in the hospital for several

years. We earnestly ask others to join us in waiting upon God for His guiding hand upon us. We aim at placing Native Christian workers in different centres, but here is the great difficulty—where are suitable agents to be found? "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

The Cairo Medical Mission statistics from August to October are as follows:—Out-patients, 6,886; hospital in-patients, 99; operations, 455; receipts, £270.

#### **Palestine.**

The Rev. J. R. L. Hall met with a severe horse accident on December 7th. While riding home to Jerusalem from Bir Zeit in the evening he met a flock of goats, and while his horse was passing quietly one of the goats ran its horn into his stirrup, where it got fixed. The horse eventually bolted, carrying the goat, whose horn was fixed between the stirrup and Mr. Hall's foot, along with him. Mr. Hall was thrown and badly bruised, but providentially no bones were broken. He was quite unconscious for a time, but it is the opinion of the doctors that no permanent injury has been done. Writing on January 1st, Mr. Hall reported that he was decidedly better, although still confined to his room and unable to walk without pain.

#### **India (General).**

We do not hear much of the bubonic plague in India nowadays, but the returns show that there were about 18,000 deaths from that scourge during the week ending November 28th. About half the deaths occurred in the Bombay Presidency and Sindh.

#### **Bengal.**

In the *Indian Churchman* for November, the Rev. E. T. Butler, of Kupasdanga, Chairman of the Church Council, who has the supervision of the pastors and other Native Christian workers in the Nadiya District of Bengal, gives some particulars of C.M.S. work, from which we take the following:—

The Nadiya District is one of the districts or zillahs in Lower Bengal, immediately south of the River Ganges. The Church Missionary Society has been working in this district for some sixty years and the Church of England Zenana Society's ladies for the past twenty-five years. The Ranaghat subdivision is occupied by the Ranaghat Medical Mission, which is an independent Church of England Mission, working in fullest sympathy and harmony with the C.M.S. missionaries.

Scattered about the district in some sixty-five villages, living in the midst of Hindus and Mohammedans, are 6,000 Christians belonging to the Church of England. Four villages have more than 600 Christians, eight others more than 200, and the rest vary much. These are all agriculturists, subject to the same ups and downs as their non-Christian neighbours. Yet God's blessing has certainly rested upon them in temporal matters, for whereas twenty

years ago not ten per cent. of the Christians were farmers, the remainder being day-labourers, we now find that ninety per cent. are farmers, whereas the day-labourers constitute the remaining ten per cent.

For these there are fourteen commodious brick churches, some of which form quite an ornament to the places where they are situated, and bear witness to the presence and permanence of Christianity. In addition there are thirty-five mud-and-thatch buildings used both as school and church. The Christian congregations are divided into nine parishes under the pastoral charge of nine native pastors. Forty other workers, catechists, readers, teachers, and Bible-women, help the pastors in various ways.

The Church is organized on the Church Council system, a system calculated to educate the Christians in the principles of self-government and self-support. To promote self-govern-

ment, as soon after Easter Day as possible the Christian men of each parish meet together and elect by vote from the communicants their Church Committee of nine men for the year. From this body two men are elected to represent the Church Committee at the Church Council meetings, which assemble at different churches twice annually. The Church is not yet self-supporting, but there is advance year by year. Of the Rs. 7,000 required to pay the salaries of the pastoral workers, last year Rs. 2,700 was given by the people. Above this, Rs. 600 was given for other purposes. There are a thousand communicants, and the Bishop in January, 1903, confirmed 300 men and women.

The mission schools are acknowledged to be the best in the district. At Krishnagar the Girls' Boarding-school for Christians only, and the Girls' Day-schools for all, are unique in the district. The C.M.S. High School at Krishnagar and the Middle English School at Chapra have both recently been the recipients of liberal grants from the Government towards the cost of improving the present buildings and erecting additional ones. In addition fifty day and night schools of all grades scattered through the district are doing their part in the work of Christianizing and educating the young. The system of continuity in the schools helps to provide us with a regular succession of workers. The village schools are divided into groups conterminous with our parish limits, and for every Upper

Primary School there are four or more Lower Primary Schools. The Christian boy whose attainments and character give promise of future usefulness, after passing through the Lower Grade proceeds to the Upper Grade School and then on to Chapra. From here he may go on as an apprentice to the railway works at Kanchrapara or to the Normal School at Krishnagar. From the latter he returns to the village as a teacher. In this way not only are we supplied with our native mission helpers, but there is hardly a Mission in North India which has not profited by our system. In the Hostel at Kanchrapara there are now thirty Christian boys, who, we trust, will in future occupy posts of responsibility on the railway. A Christian Girls Orphanage at Bollobhpur completes our educational organization.

For work amongst non-Christians the district is divided into itinerancies. These consist of the Southern Itinerancy with headquarters at Krishnagar; Central, which covers the central part of the district; Northern, with headquarters at Shikarpur and Khustea; and Eastern, with headquarters at Doulatpur and Kujuria, and covers the district east of the railway. Each of these districts is under the supervision of a missionary with his helpers, and every means is used to bring the Gospel message to as large numbers as possible. . . .

We need an increased outpouring of the Holy Spirit on workers and people alike. Pray that it may be granted.

At Taljhari, in Santalia, on November 8th, the Rev. H. J. Jackson baptized nine lads.

#### **United Provinces.**

On November 13th, the Rev. W. McLean, of the Agra Evangelistic Mission, baptized thirty-five converts from the villages round Khandauli and Semira.

Of the many recommendations of the Universities' Commission one at least has approved itself to the judgment of Indian parents and students, and that is the desirability of students living in comfortable and sanitary hostels, under strict European supervision. "No student now thinks of living in the Bazaar in private lodgings," the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, writes, "and for this more healthy public opinion we cannot be too thankful." In consequence of this demand for accommodation, not only is the Christian Hostel connected with St. John's College filled to its utmost capacity, but the application for admission to the Hindu Hostel is remarkable. Mr. Haythornthwaite wrote to the Rev. C. H. Gill on September 8th, "At the present time there are thirty-eight students in a house which was never built for a hostel and which cannot legitimately accommodate more than thirty. . . . The colleges of the future that will command the largest attendance of students are those that are best provided with comfortable, well-ventilated, up-to-date quarters." The

Principal is making proposals, by which he hopes shortly to be in a position to accommodate at least one hundred non-Christian boarders.

The new diocese of Nagpur, to which see the Right Rev. Eyre Chatterton was consecrated on March 25th last year, embraces not only the Central Provinces but also "Central India," which is a recognized name for an aggregate of very important semi-independent Native States—Rajputana, with its twenty-nine native states, and the Berars, which is a large tract of country cut off from the Dominion of the Nizam of Hyderabad. The see takes its title from the old Mahratta city of Nagpur, which is the present capital of the Central Provinces. In size it is three times that of Great Britain and Ireland, with a population of about thirty-five millions, of whom about 12,000 are Church of England Christians.

#### **Punjab and Sindh.**

The Rev. Ihsan Ullah, of the Jhang Bar, has been located to Sargodha, the centre of the new Jhelum Irrigation Colony, to work among the Christians and other settlers there. Sargodha is on a new railway now being constructed from Malakwal to Jhang. It is about eighteen miles from Shahpur, where the headquarters of the Society's work in that district were formerly located. The Rev. Jaswant Singh, of Simla, has been appointed to Batala, especially for village work.

In the *Makhzan i Masihi* ("The Christian Treasury"), published at Allahabad, the Rev. Dr. Lucas, of the American Board of Foreign Missions, who during a visit to Kashmir last autumn saw something of the work in the Kashmir High School, in Srinagar, says, "Of all the sights in Kashmir, the most refreshing were this school on the banks of the Jhelum and the C.M.S. Hospital on the hill overlooking the city, both doing more to lift up poor fallen Kashmir than all the pundits have wrought during a thousand years and more." The work of the Rev. C. E. Tyndale-Biscoe (now at home on furlough) and the Drs. A. and E. F. Neve is well known to readers of the *Intelligencer*, but it is interesting to note how the agencies impressed a member of another Mission. Dr. Lucas says:—

The missionaries there are just the right men for this field with its peculiar problems and difficulties. They know that the great chenar-trees of that beautiful valley are of slow growth, and it is for such a harvest they are content to wait. I was impressed also with the advantage of one strong, united Mission in a city like Srinagar, and were another Mission to hear what sounded like a call to open work in that city, I would doubt the source of the call. A court of arbitration, such as that suggested by the Decennial Conference, would not have to spend much time in settling a question like that. My deepest impression is not of the pine-covered mountain with two rivers meeting near its base and flowing on together through a great park of richest grass and flowers; nor is it of the grove of magnificent chenar-trees running right down to the lake; nor yet of the city with its seven bridges spanning the river; but of the mission school with its hundreds of bright-faced boys hearing

of One Whose face for them was long ago marred more than the face of any man; and with this memory is linked that of the mission hospital on the hill above the city, where every day the physicians and nurses meet in St. Luke's Church near by for prayer and study of the Scriptures that they may take out to the sick and suffering a message fresh from the Great Physician. These, with the memory of a tent on a hill-side where a little company had gathered to unite in the Communion service, these are the impressions of Kashmir which need no photographs to keep them in memory. When the last history of Kashmir is written the brightest chapter in it will not be pen-pictures of the beautiful valley with its rivers and mountains, but rather the record of the lives of the men and women who gave themselves with joy, in the strength of their youth and through long years, to bringing Christ into the hearts and lives of the people of Kashmir. "If any man serve Me, him will My Father honour."

On October 17th the new mission church at Quetta was opened. The congregation had previously worshipped in the mission-room, which, with

seating accommodation for only eighty, was often crowded with a congregation of 120 or 130. The service at the opening was in Urdu, and commenced with the singing of "All people that on earth do dwell," an appropriate hymn, as the Christians include Beluchi, Pushtu, Pahari, Persian, Urdu, and Punjabi-speaking peoples. The Rev. A. E. Ball read the service and preached the sermon. A writer in the *Punjab Mission News* says:—

The opening of St. Luke's is an event of great importance for the Mission, and we pray and trust that it may be of great significance in its relation to Beluchistan. Already Afghans and Beluchis are among our congregation, but we look forward to the day when they shall predominate, and as our Quetta Native

Christian Church of St. Luke is the first church on which the grey-stone from Beluchistan quarries has been employed, so we believe that God will build his Spiritual Church here with living stones hewn by His Almighty power out of the quarries of Mohammedan Beluchistan.

The day after the opening, St. Luke's Day, four converts were baptized at the afternoon service. One other had previously been baptized, as she was accompanying her husband into the district, and twelve inquirers are under instruction for baptism.

#### South India.

At an ordination in St. George's Cathedral, Madras, on December 21st (St. Thomas's Day), the Bishop of Madras admitted to Priests' Orders the Rev. S. Vedhanayagam, of Poonamalee, and the Rev. Pagolu Yohan, of Khammamett.

For some years past, a day has been set apart each year throughout India as a "Day of Prayer for India." Of the seventh "Call" the Rev. W. D. Clarke, Indian pastor of Zion Church, Chintadrepetta, Madras, wrote on December 26th:—

On Sunday, November 15th, a fresh Call was issued for prayer for the awakening of India, and as it was the seventh Call from its inception, it reminded us of Mount Carmel and the seven times repeated ascent of Elijah's servant to the summit, to observe and report the first signs of the coming answer to the prophet's prayers.

In connexion with the Day of Prayer for India, the Madras Missionary Conference desired me to call for a large meeting of Indian Christians in the city of Madras. I am thankful to be able to inform you that a large gathering of Christians of all denominations was held in the Memorial Hall on Sunday, November 15th, at 11 a.m., at which nearly six hundred Indian Christians, men and women, were present, with Professor

S. Sathianadhan in the chair. After the chairman's opening remarks, several prayers were offered, in which the following subjects were specially remembered:—The three million Christians of India; the 600,000 students of India; the 104,000 European soldiers and other Europeans; the 143 million women of India; the fifty million children of India; the sixty-two million Mohammedans; and the unreached multitudes of Hindus and others. We have, in fact, remembered every class and variety of people, Indian and European, Christian and non-Christian, in our prayers, and we believe that these prayers will not be in vain. The familiar saying that "prayer moves the Hand that moves the world" has profound truth in it.

#### China (General).

A committee consisting of representatives of every Mission in China propose to erect a Martyrs' Memorial at Shanghai. In 1900-01 China was the scene of the Boxer massacres, during which thousands of Native Christians and 188 foreign missionaries (including fifty-two children) were killed. In addition, the century of Protestant Missions in China (1807-1907) now drawing to a close is marked by the martyr-deaths of twenty-one other missionaries. The memorial is to take the form of a large Memorial Hall and Missionary Union Building for the use of the Chinese and all missionaries of all societies—" (1) As a perpetual and visible witness at the entrance of China that China has a martyr Church; (2) as an expression of the unity of the Church of all nations and sects, to whom belong the 'cloud of



witnesses' as a common heritage; and (3) as an expression of *gratitude* to God Who enabled His servants to glorify Him by such a death."

#### South China.

In his pastoral letter to the clergy and laity of his diocese in August last, Bishop Hoare mentioned among the causes for encouragement the fact that since his return to his diocese at the end of the previous February he had confirmed 1,024 candidates, of whom more than a thousand were Chinese Christians. Of the progress in the Chinese pastorates the Bishop says:—

It has been a great joy to me to be able to accept and ordain six Chinese to the diaconate, and two Chinese to the priesthood. I consider that the ordination of these men calls for special thanksgiving, for during these five months I have been very deeply impressed by the progress made in the existing Chinese pastorate. The in-

creased independence of the pastors, the zeal and fidelity with which they are working, and the distinct improvement, as it appeared to me, in the organization and carrying out of their pastoral work, encouraged me greatly. May God give us an ever-increasing number of such men to carry on the work of His Church in China!

#### Fuh-Kien.

The Rev. Ll. and Mrs. Lloyd and the Rev. J. J. Butler, who left Genoa on October 28th, reached Fuh-chow on December 4th. There was quite a large party of missionaries on board the *König Albert* (including several other C.M.S. missionaries who had come on from Southampton), and they were able to have Bible-readings. At Singapore a note from a friend informed Mr. Lloyd that a meeting of Fuh-Kien Christians living in Singapore had been arranged. Mr. Lloyd says:—

It was a great pleasure to find some forty of our people with two catechists awaiting my arrival and greeting me with a warm welcome, and to notice in their hands our Fuh-Kien Prayer-book,

hymn-book, and Bible. We spent an hour together in praise and prayer, and then I addressed them, urging them to let their light shine and to be true to their divine Master in Singapore.

Miss Baldwin, who is a nurse in the hospital at Fuh-chow, writes to tell us a little about the native nurses she is helping to train. She speaks of the numerous difficulties connected with the work, owing to the fact that one has to begin the training, as she expresses it, "very low down." "Their 'light' as to honesty and honour," she says, "is truly a *growing* one, even after conversion," as they are very slow to realize that even small deceptions are, in the sight of God, sinful, and so it happens that disappointments and shocks sometimes occur, even after a year's training; but in spite of these disappointments she is able to thank God and take courage in the thought that time and labour spent in training and equipping even a few really trustworthy native workers are indeed well spent. She then goes on to say something of the patients:—

We have had a year of great blessing amongst the patients. I feel that, if Chinese are lacking in many other qualities and virtues, they at least know what gratitude is, and they seem to know how to love. Many and many a time when I have been feeling very home-sick and lonely, I have spent an hour amongst the patients having quiet talks with one and another, and my heart has been warmed and home-sickness driven away by real joy and praise for the privilege of being out here to help and raise these people.

One old lady was in the hospital about two months, and she learnt to

love our Saviour whilst she was with us. Her testimony was very bright, and she was a help to many of the other patients and also to our native nurse. It was wonderful how quickly she took in the story of our redemption. Her life had been a very sad one. Her husband had died some years ago, and then her only child; so she was quite alone, and I think this was why she so quickly learned to cling to a loving Father. She went home when we closed the hospital for the summer holiday, and she sent us a present of a very nice table for the hospital guest-hall or waiting-room.

Dr. Mabel Poulter, of Hok-chiang, wrote on September 5th:—

Yesterday we had six baptisms in our church here, all the result of the medical work. Our little blind boy, Sa-die, and a girl who has been with us nearly eighteen months were two of them. When the latter came she was so ill I despaired of her life. The poor child was so thin that, though she was nineteen years old, we used to carry her like a baby from her ward to the dispensary for the necessary daily dressings. Now she is well and fat, and by extreme care we are keeping her so; but I do not want her to go home for some months yet, as she would soon go back. From the beginning she has been interested, though learning has been particularly difficult for her, as she is an Ananese, and our dialect is quite different from hers. She has struggled to learn to read, but with very poor success; but she has learnt the essential truths of our doctrine, and really understands them, as you can tell from her answers and her prayers. We

believe she fully understood and entered into the service yesterday and meant her answers from the depth of her heart. She needs our prayers, as all in her home are Heathen.

Then the other four were all of one family—father, two sons, and a grandchild. A daughter came in here about a year ago with an intractable sinus, for which I was refused leave to operate. She stayed three months and learnt readily, though as far as we could tell it was surface work with her. She was, however, sufficiently interested to tell her people what she had learnt, and from what she said they began to come to church, and ever since have attended most regularly, and yesterday these four were admitted, and now the girl's mother is also asking for baptism. The girl herself has gone back to her husband, a long distance away, and we do not know how it is with her. It will be sad if the rest of her family are to be gathered in and she herself left out.

#### Mid China.

The "Educational Reform" so enthusiastically entered upon by the Chinese Government about two years ago has reached a deplorable *impasse*. The Rev. W. G. Walshe, who amongst many other duties is "Editor of Publications" for the Society for the Diffusion of Christian and General Literature, wrote from Shanghai on October 8th:—

One seldom hears or reads of new educational ventures, but the closing of doors, the discouragement of Western ideas, and, above all, the exclusion of Christianity, are subjects of almost daily experience. Whether the Chinese Government will ever attempt another flight on the same lines as before it is hard to say; but the trend of affairs would lead us to conclude that Christian teaching, even of the most diluted description, will never be allowed a place in Chinese institutions under the present *régime*, and this suggests the opportunity which now presents itself to the Christian Church.

Education on Western lines is indispensable. The people demand it. The Government schools are discredited for

a great variety of reasons, too numerous to mention. Christianity has no place in them, and gives little promise of finding a place. A Christian education, which is the one thing above all others that China needs—if her reformation is to be anything but an empty name—can only be supplied by private institutions carried on by Christian educators for the sake of the Gospel, though not necessarily dependent upon funds supplied entirely by the promoters themselves. Now is the time, whilst things are in abeyance, to lay the foundation of an educational system for China commensurate with the demands which the near future must evoke; a system which should defy competition on the part of non-Christian rivals.

#### West China.

At an ordination at Pao-ning on October 28th (St. Simon and St. Jude's Day), Bishop Cassels admitted to Priests' Orders the Rev. W. Andrews, of Sin-tu, and the Rev. Dr. W. Squibbs, of Mien-chuh.

#### Japan.

The Rev. C. H. B. Woodd, Principal of the Boys' Boarding-school in Osaka, says that missionaries in Japan have in some ways a splendid basis of good

feeling to work on, and God is giving them at the present time encouragement in many quarters. As examples of the seriousness of temper of the Japanese he gives two illustrations :—

I have had lying by me for some time a little booklet entitled "Rules of the Cooks' Association." In the preamble I read: "Wherever there is right there is a responsibility. The less we, the people of new Japan, take deeply to heart the responsibility which has been imposed on us, we fear that a beauty of name may end without any reality. So we who follow an honourable calling in daily contact with foreigners and in their employ, should take heed to our conduct and maintain our dignity, lest we lose our credit and engender ill-feeling between us. This would not only be disadvantageous to each individual, but would also tarnish our national dignity. It is evidently important for us at such a time not only to be very circumspect, but also to unite in one body and to strive together to promote and to urge on one another in fulfilling the duties of citizenship." Observe, please, that this is an association of cooks. Does not the possession of such sentiments make

an admirable basis for Christian teaching?

The other illustration came to hand only the other day. I received a copy of a Japanese daily newspaper, accompanied by a postcard requesting for the paper the honour of receiving an article from "such a distinguished personage" as myself upon the subject of the painting of the face by Japanese school-girls. An article in the newspaper remarked that while school authorities had been giving attention to reforms, little attention had been paid to "the use of white powder by girls which no doubt leaves baneful effects upon their health and morality." On the one hand they close up the pores of their skin with poisonous substances, while, "ethically considered, deception is practised by those girls who try to appear prettier than they naturally are by powdering up their faces. The use of white-wash results in making girls accustomed to three unworthy qualities, viz., deception, pride, and cowardice."

In our October number (p. 776) we passed on to our readers a request for prayer for a "special mission" which was arranged to be held in Yōkaichiba, Tokyo. The mission was held from October 3rd to 20th, and Miss K. M. Peacocke gives in the *Japan Quarterly* some account of the services, especially amongst the women, from which we take the subjoined paragraphs :—

Writing at the close of the long-talked-of, much-prayed-for mission at Yōkaichiba, one naturally asks oneself, what have been the visible results? How has our God answered prayer? and though we do not perhaps see in the town itself the awakening we looked for, yet we are very conscious that God has been, and is working, and that much precious seed has been sown, which will "doubtless" bear fruit.

The day before the mission began was one of storm and wind, and many fishermen lost their lives on the neighbouring coast near Chōshi. This rendered it impossible to put up the tent, and the meetings began in a quiet way in a public hall used for entertainments, &c. Then came a few days of brilliant sunshine, and since then the tent with its two flags—the one a red cross on a white ground, and the other the familiar national flag of Japan—has been a striking feature in the landscape to all who pass through Yōkaichiba by train, and has attracted many on their way to and from the station.

Every afternoon we have had women's meetings, though they hardly conform to one's idea of an ordinary meeting, being often very informal. We go down a little before two o'clock, and always find groups of inquirers scattered about the tent, hearing from one or other of the catechists about the Way of Life, and bringing to mind the days of Moses, when "it came to pass that every one which sought the Lord went out unto the tent of meeting." One corner is reserved for us, and presently one or two women are induced to come in and we begin to talk to them. By degrees a small crowd assembles outside—of men, women, and children. We get as many of the women to come up to the boards as we can, but most of them are country folk, come up to the town for shopping, or sometimes purposely to hear. As the rain has come down in torrents most days, they are often too dirty after their walk over the muddy roads to come up to the clean matting, and so just sit on the edge, and we talk as best we can to an accompani-

ment of men's voices, crying babies, and noisy children. It is such a joy to be the first to tell these ignorant souls the "Old, Old Story," and they seem so much more responsive than the town people, making remarks and asking questions constantly. After listening for an hour or so, most of them begin to drop off, explaining that they have come from a place three, four, or five miles away and must get back before dark, also saying that what they have heard is indeed good news. So they are dismissed with a tract and a prayer, and many of them we shall never see again until "That Day." Others generally take their place, and so we go on until 3.30, when the children, who have been playing round and making a noise ever since we came, are let in. Their meeting begins with hymns sung heartily if not always melodiously. Some of them go to Sunday-school, but a good many do not. They attend regularly and answer brightly, and the other day quite a number told us they wanted to walk in the narrow way, and seemed very earnest.

We get in some visiting after this meeting sometimes, as well as in the mornings, when we try and follow up those who have come forward at the meetings as inquirers. Not many women have come definitely forward, but we have the names of a good many who are willing to hear more. We have opportunities sometimes, too, of talking to them individually after the public evening meetings, and some have been led to decide then. They naturally vary a good deal in circumstances and age—some being young girls, one a lady of good position who has met with much opposition, another a young wife who has come forward with her husband, and still another an old country woman, who drank in the truth as simply as a little child and went back to her distant village filled with joy. We know they will all be well looked after by the indefatigable pastor here, whose

bicycle is a familiar sight in the villages round, as well as by the other Christians, for one special feature of this church is that nearly all are workers.

One day last week—the only really fine day—I went with two girls belonging to this place, who help at every meeting in any way they can, to a village called Tonobeta, some eight or nine miles away, over some of the worst roads I ever saw. It was a special cause for thankfulness that it was fine, for we were often obliged to walk, as it was impossible to drag us through the mud. There is a little band of Christians in the place, and my two companions had been over once before, and had a women's meeting by themselves. The people were so anxious to hear again, that they had decided to send and fetch us, if wet, in case we should not come. That morning I could not speak above a whisper from cold, but knew I *had* to go and take the meeting, so could only pray that I might have voice enough when the time came to make the people hear, which I had, and spoke for an hour to a most interested audience of about twenty women inside the house, and as many men outside. They never stirred, and many stayed on afterwards to hear more. One woman, of very ordinary type, whom I had noticed listening most keenly, told me she had heard from one of the Christians there that Christ could help her in her troubles, and that she had that afternoon understood that He was indeed her Saviour, and was filled with happiness.

And so the work goes on. There has been no excitement about the meetings, but just the plain Gospel preached, and always listened to gravely and quietly, and the decisions that have been made seem very real.

To me it has brought a fresh realization of the old truth that the Gospel is still in this twentieth century in Japan, as in the days of St. Paul, "The power of God unto salvation."

It is not generally known that in the empire which boasts the name of the "Land of the Rising Sun" there are no less than 50,000 persons who never see that sun—a vast multitude to whom the beauties of light and shadow, colour and form have absolutely no meaning. About two per cent. of the blind gain a livelihood by music, the remaining ninety-eight per cent. sustain themselves almost entirely as *amma* (shampooers, practisers of a kind of massage). Instead of the introduction of Western civilization bettering the condition of these people it has had the reverse effect. The "*amma*" of olden days was the successful competitor of the physician, whose place in part he filled, but the introduction of medical science

has robbed him of his means of livelihood. The result is that the vast majority of the 50,000 blind of Japan are threatened with destitution. The Education Department, which has wrought wonders, has neither the time nor the means to take up the question of the education of the blind. The Rev. A. Lea (Canadian C.M.S.), in an account of the Gifu Church School for the Blind, says:—

The Gifu Blind School had its foundation in work begun by the Rev. A. F. Chappell soon after the great earthquake of 1891. A building was first erected and lent free of charge to a committee of blind men, who used it as a school, club-room, &c., under the supervision of Mr. Chappell. In 1894 the institution was changed into a blind school pure and simple, under the principalship of Mr. J. K. Mori, a Gifu catechist who lost his own sight under distressing circumstances in the summer of 1892. The buildings purchased in 1897 were remodelled and extended during the year 1900. These changes, together with the wiping out of the debt incurred in the enlargement of the premises, were due to the exertions of the Rev. H. J. Hamilton, who until recently was in charge of the Society's work in Gifu Ken. It need only be said that in spite of the smallness of the amount collected for the work, the school was brought to a high state of efficiency, and leaves nothing to be desired.

Since the organization of the work as a school, about fifty students have

entered, male and female students in the proportion of four to one. At the end of the year five students graduated, of whom four left the school to earn their livelihood and one remained for further study.

It is a great pleasure to note that the institution is steadily gaining recognition as an efficient school, capable of doing thorough and successful work in this branch of education. During the year just ended a number of invitations from the various Educational Societies of Gifu and the neighbouring prefectures have been received by the Principal, and opportunities given to explain the methods and principles of the school. Whenever possible these invitations have been accepted, the principal taking with him a number of pupils as practical illustrations of the training given in the institution. In every case the facility of the students in reading, writing, calculation on the abacus, and the extent to which the inconveniences of blindness may be reduced by training have excited general admiration and aroused interest in the work.

In a letter to friends at home, dated June 12th, 1903, Mrs. Colborne, of the Hakodate Hospital, writes:—

During the past week we have had two baptisms in the hospital; one of the converts was an old man, and the other a young girl of seventeen, both probably very near death now. It is wonderful to see their simple, childlike faith; we often feel that they put us to shame. I thought the old man in question was a picture the other day. There he sat up, supported by his *futons*—he is suffering from dropsy,—discoursing to his son and daughter, who had just arrived, on faith in the one true God, to Whom he besought them to turn and confess their sins. "I did this," he said, "very soon after I came in, and my sins were all forgiven, and I have peace, and now it does not matter when I die, for I go straight to heaven." At this the grown-

up son at the foot of the bed bent forward as though he were praying, clasping his hands in that attitude; and the old man thought so too, for he said to me, "They repent, they believe, they will become Christians."

I think we want more prayer that the Japanese believers may *keep* on in the right path, almost more than that they may enter it, they are so liable to be led away.

Three of the patients and former patients are (D.V.) to be baptized next Sunday at the morning service, and also, we hope, an out-patient, who has only this year read the Testament, and who is going to join our Church. He is to be confirmed with the other candidates too very shortly.

And a fortnight later she wrote:—

We have some very interesting patients in now, and have had some happy times with them in their Bible-classes and so forth. A woman who is

to be received as a catechumen next Sunday was one whom we had hopes of two years ago, when she had diphtheria, which hopes were, however,

disappointed. Not even Nakadi San's revival meeting afterwards had any effect upon her, but she says she looks upon this second illness as a punish-

ment for hardening her heart against the Gospel, and now she is truly penitent and believing. Other in-patients are shortly to be received as catechumens.

#### **North-West Canada.**

We are sorry to hear from Bishop Young (of Athabasca), who is in England, that just as winter was closing in with all the rigour of the North, the mission-house and children's home at Wapuskaw were destroyed by fire. The Rev. C. R. Weaver with his wife and two children escaped (the latter very narrowly), but the houses were burnt to the ground. The situation, the Bishop says, is very grave, as Wapuskaw is in the heart of the Indian country, far removed from the ordinary channels of communication and freight.

In a report of the work in the Sarcee Indian Reserve, diocese of Calgary, Archdeacon Tims says:—

The Bishop held a confirmation at the Mission last March, and four Indians were confirmed. It was a stormy day with a strong wind from the east with snow and sleet. An aged couple who were to be confirmed could not find their horses, and when the service commenced they had not arrived. Just as the confirmation service concluded they came in, having had to walk a long distance in the face of the storm. They were not allowed to go without their reward: the service was

repeated. The other two candidates were ex-pupils of the Industrial School. They had not even applied for baptism when they left that institution, but had each inwardly determined that they would first try life on the Reserve and see if they could, with God's help, hold a Christian course. After six months they both applied for baptism, and in March last were confirmed, and from the time they left the Industrial School until the present they have scarcely ever missed attending a Sunday service.

The Very Rev. Samuel Pritchard Matheson, D.D., Dean of Rupert's Land, was consecrated as Assistant Bishop to the Archbishop of Rupert's Land, in Holy Trinity Church, Winnipeg, on November 15th, by the Archbishop of Rupert's Land, assisted by the Bishops of Calgary, Keewatin, and Qu'Appelle.

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### **THE INTERNATIONAL S.V.M.U. CONFERENCE AT EDINBURGH, JANUARY 2nd—6th, 1904.**

**T**HIS meeting at Edinburgh is the third of its kind which has been held. The first was arranged at Liverpool in 1896, and was followed by a large increase of Student Volunteers, and its inspiration has led those who came after in the S.V.M.U. to feel that one such international gathering should be held for every student generation of four years. The second was held in Exeter Hall, London, in 1900, when the numbers attending were so great that this year it was decided to restrict hospitality to delegates only. Hence the attendance was the smallest of the three, not being quite a thousand.

The most characteristic meeting of the Edinburgh Conference was the reception of the foreign delegates on Monday morning. As group after group from the various universities and colleges of Europe arose, so the feelings of those present rose also; and as we realized that we had amongst us those who represented hundreds of others our hearts filled beyond measure. Some of us learned more by just gazing upon the faces of the two native delegates from Chinese colleges, the three from Fourah Bay College, Sierra Leone, and the hundred from other countries, than could possibly be learned from words, for we knew that the Kingdom of God was at hand as we saw them amongst us, the earnest and firstfruits of the ingathering of the nations.

Each delegation was received with a round of applause, from Norway and Sweden, Denmark and Finland, Holland, France, Switzerland, Belgium, Italy, Germany, Austria, Hungary, Turkey, Russia, and Spain. But when they all stood up together and were joined by the representatives of America, New Zealand, Japan, China, and India, the whole mass of a thousand students broke into a roar of cheering. Whether the Anglo-Saxon "hurrah" will thus be heard in heaven, blending with the "hoch, hoch, hoch" of the German, and with the "hallelujah" of the saints of old, we cannot tell, but surely no one was in that hall but thought of the great multitude "of all nations, and kindreds, and people, and tongues," which shall meet before the Throne and before the Lamb. Certainly to many present heaven has never seemed nearer than during that meeting.

Several of the Continental representatives told in excellent English how their national Student Movements had taken their rise in the Liverpool Conference of 1896, and we were carried back again to the words of the Report of that year: "We wait to see our Continental brothers clasp hands with us, and form one strong Union to make Jesus King." Thus in Edinburgh we saw the answer to some at least of our prayers at Liverpool eight years before. Right through the Conference the same note prevailed, that God was speaking to us as plainly through the delegates we saw and met, and through the times of quiet prayer and resolve, and through the very fact of the Conference itself, as through His words in the mouths of the speakers.

In all the speeches the Watchword, "The Evangelization of the World in this Generation," was dominant. It was no longer presented as a new idea, as at Liverpool in 1896; nor explained and propagated, as at the Conference of 1900; it was accepted and held up as a practical aim and as a motive power, as being the duty laid upon the Church by her risen Master, Whose commands are all enablings.

There was no under-rating of the task, but rather in the speeches of Mr. Mott and others a deep sense of responsibility, of the enormous nature of the work, of the call for the spirit of passionate sacrifice and even martyrdom, of the need for the best that Christendom can supply; but behind all was the quiet certainty that "all power is given" unto Christ, and by Him through the Holy Ghost to the Church. "Let us present the difficult side of the work. We may not then get so many Student Volunteers, but those we get will shake the world!" "There is the spirit of martyrdom in this movement, and it is the richest possession we have." "The slowly gathered are apt to be the surely gathered, and to be the strong men who come in through great tribulation." "We must lay down our lives." Sentences like these came as an answer to the prayers of many that the Watchword might not be adopted without a realization of what it meant.

There were some sleepy moments, but these came either between the meetings or at the end of the day when we realized how much nervous energy we had been spending in learning or in prayer. But, indeed, there was plenty to occupy the time between the meetings. Numberless sectional meetings were held for different colleges, where plans were laid for the ensuing year, for missionary study, for ministers, for Student Volunteers who had left college, besides a large number of special committees and private interviews arranged between the students and the various leaders present. Besides this, many of the leaders were glad to meet others, and we noticed Mr. Fox and Drs. Lankester and Harford, of the C.M.S., more than once consulting with some of their American brothers, or helping some British students, doubtless to the great benefit of all.

The Report of the S.V.M.U. was read, and was specially marked by humiliation for the smallness of the number of those who had volunteered during the twelve years of our existence. Whilst fully sharing in this humiliation, and begging forgiveness for the past slackness of all workers for the Kingdom of God (for who is free from blame in this matter?), yet we praised God heartily to learn that of 1,418 Student Volunteers who had completed their preparation, 918 had already sailed for the mission-field. It was also good to hear that after a period of depression culminating in 1901, the numbers volunteering annually had since then steadily increased. In answer to an appeal for funds to carry out the work of the British College Christian Union as a whole, more than £400 was promised on the spot for the current year, some part of which will be repeated in the future.

In summarizing, the notes of the Conference were catholicity, strength, purpose, and practicality. The loud hurrahs for the Dutch delegates, doubtless to assure them of our unity in Christ Jesus, did not seem out of place, although all other applause was abstained from and much time spent in silent prayer. Quotations from St. Francis of Assisi and St. Jerome harmonized most naturally with those from Donald Fraser and other Student Volunteers; there was neither Greek nor Jew, Church nor Chapel, English nor American, but all one in Christ Jesus. We came away believing more than ever in the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, and the life everlasting, for we felt they were no longer mere theories to us, but facts, the proofs of which we had beheld with our eyes.

G. T. M.

### THE WHOLE-DAY DEVOTIONAL GATHERINGS.

“**A**MONG the lessons which trials teach the people of God, the best are those which bring them into closer waiting and dependence on Him. We learn then how believing prayer reaches the resources of His grace. We learn, though so slow to understand it, that He is ‘able to do exceeding abundantly above all that we ask or think.’ We can never exhaust this privilege; nor, if we ask in faith which is ready to meet the responsibilities brought by the answers, can we use it too often. ‘Continuing instant in prayer’ is a sister virtue in that holy family, Hope and Love, Zeal and Patience, Diligence and Faithfulness, written of in Romans xii.” So wrote the Honorary Clerical Secretary and the two Secretaries for Home Organization in the letter inviting “friends and fellow-workers” to attend the meetings for prayer and consecration on Wednesday, January 13th.

Like Wednesday, January 11th, 1888, the first and only previous occasion when the Society’s friends have been invited to observe a whole day of prayer, humiliation, and thanksgiving, the weather proved un/avourable. Then a dense fog prevailed; this time the gloom was less intense, but there was rain. It was calculated that some nine hundred or a thousand people, about one-third of whom were clergy, were present at the morning meeting in the large Exeter Hall in 1888. This year only the Lower Hall was taken, and the accommodation was ample without resorting to the galleries. The meetings were alike in this, that men predominated in the morning, with a good proportion of clergy, ladies were more numerous in the afternoon, and in the evening a goodly number of young men, mostly members, doubtless, of the London C.M. Lay Workers’ Union, helped to comprise the gathering.

The method of conducting differed on the two occasions. In 1888 there were, in addition to the Chairmen, appointed speakers with set subjects—



two at each meeting. The other day there was less speaking and more prayer, and what speaking there was consisted of short remarks by the Chairmen introducing the subjects for confession, prayer, and thanksgiving. The absence of the Bishop of Durham, who had consented to preside at the morning meeting, and of the Hon. Clerical Secretary, both in consequence of serious illness in their homes, was the occasion for very fervent prayer for the sick ones and their friends at each of the meetings.

The morning meeting commenced at eleven, Bishop Ingham presiding in lieu of the Bishop of Durham. He based his remarks on Psalm lxxviii., dwelling especially on verses 1, 6-9, 11, 19, 20, and 35. His call to confession with regard to verse eleven, our unbelief of the Word, our neglect of it, and our disobedience to it, was very solemn. "The Lord gave the Word that His people might communicate it to every creature, yet, while Christians say again and again, 'We offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee,' they consider themselves justified in ignoring the Lord's expressed will, and we are suffering now from this disobedience."

In the afternoon, from two to four, Bishop Taylor Smith, Chaplain-General of the Forces, presided. St. Mark vi. 45 to 52 supplied lessons and encouragement for prayer. "The Lord had sent His disciples forth. They had gone from His presence at His bidding, and we find them harassed, toiling in rowing. It was still dark. Christ had not yet come to them, but *He was coming*, He was on His way." "They were at their wits' end, and then they were at their journey's end, and between the two experiences there was a cry of distress and trouble. 'They cried out.' We are meeting to-day to cry out. Love sent the trial, and Love was waiting all the time. The Master was mindful of His own, and soon their trembling and toiling were changed into trusting and triumph. We shall find, I do not hesitate to prophesy, that our men and our means are greater, and we shall lift up our hearts in praise to God for those contrary winds which drove us into His presence."

In the evening (7 to 8.30) the Dean of Peterborough, the Verv. Rev. W. H. Barlow, was in the chair. He selected St. John xiv. 13-17; 2 Cor. vi. 1-10; and 1 Cor. xv. 9-11. On the first he said, "We are bidden to ask in Christ's Name and are told that He will do what we ask. We are bidden to prove our love by our obedience. And we are promised the Comforter Who will do in us and by us all the things which we are conscious we cannot do of ourselves. We must not, then, be discouraged by a crisis, if there be a crisis. We have had crises before. We had one in 1842, and we had one, which I well remember, in 1879-80. Men were kept at home for one and even two years. Then followed the great forward movement, beginning in 1887, when the Society resolved to refuse no suitable men or women who offered and to keep back none; and the number of labourers began at once to increase at an unprecedented rate." In connexion with the second text, Dean Barlow said, "I confess I am a good deal concerned about the position of our Church at this time. It grieves me that so much money and time should be spent on the mere ornamentation of the fabric of our churches, and on the choirs, and on other things which can only be called luxuries, while thousands and millions of our fellow-men are perishing for lack of the bread of Eternal Life. We want more simplicity also in our mode of life, more Spartan severity in our homes. Let us sternly resolve in God's Name and strength to be thrifty in our personal expenditure, that we may have the more to give to the Lord's work." In dwelling upon the third text, the Dean emphasized the call to self-humiliation and thanksgiving, whether we regarded ourselves as members of Christ, as

members of His visible Church, or as members of a voluntary Society which exists to make Christ known to the ends of the earth. As regards the last, he said, "It is by the grace of God that you were led to join in this work; that you have been kept so far steadfast in it; that some of you have given your children to it; that all of you have given your love to it; that you stand by it in times of difficulty and doubt and assault from various quarters. Determine that by the grace of God it shall always remain what it has been—a witness of God's truth."

Besides the Chairmen, the following took part in leading the prayers and confessions and thanksgivings of the meetings: the Rev. R. C. Joynt, Captain Cundy, Mr. Eugene Stock, the Rev. F. S. Webster, the Rev. Canon McCormick, the Rev. G. C. Williamson, the Rev. E. N. Sharpe, the Rev. C. J. Procter, the Rev. S. A. Selwyn, the Rev. E. Grose Hodge, the Rt. Hon. Sir J. H. Kennaway, M.P., the Rev. G. T. Manley, the Rev. B. Baring-Gould, the Rev. C. Lea Wilson, Dr. C. F. Harford, the Rev. J. Redman, the Rev. J. T. Inskip, Mr. Miles MacInnes, the Rev. A. E. Barnes-Lawrence, and others.

The hymns sung in the morning were: "Command Thy blessing from above," "All hail the power of Jesus' Name," "Thy Kingdom come, O God," "Revive Thy work, O Lord," "God holds the key of all unknown." In the afternoon they were: "Lord, Thy ransomed Church is waiting," "O Spirit of the Living God," "In full and glad surrender," "Hark! 'tis the Watchman's cry," and "Thou art coming, O my Saviour." Those at the evening meeting: "Jesus, stand among us," "Saviour, Thy dying love," "When I survey the wondrous Cross," and "Lord, I know a work is waiting."

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## LETTERS TO THE EDITOR.

### "NEW MISSIONARIES AND THE STUDY OF VERNACULAR LITERATURE."

DEAR SIR,—May I be permitted to supplement the Rev. Dr. W. St. Clair Tisdall's excellent paper (*Intelligencer*, August) by a few remarks on East Africa? There is an excellent book on Swahili, the *lingua franca* of so much of East Africa, giving a series of graduated exercises with a key. I worked through this book from cover to cover before leaving England, and looking back to that time, twelve years ago, I feel convinced that many more might do likewise. The cost for that course would only be that of the text-book.

There is a book on Zulu (it reached its *third* edition in 1895) which is virtually a self-instructor in the same way, but it aims at translating our own colloquial English into equivalent Zulu. There is a still more modern method, that which is advocated for learning Continental languages, and is embraced in one or two systems such as that of Hugo, and, I believe, also Hossfeld, as well as Douay and perhaps others. After looking at the first of these—and a second whose name I have forgotten—I think it is unsuited to Africa: it aims at giving you the equivalents for "What o'clock is it?" "Get me a ticket for K—, first class" almost from the first chapter. African thought and needs are different; the utmost that can be attained in this direction has probably been attained in the Zulu work, and Zulu has been in contact with English for upwards of fifty years.

Instruction by correspondence is a modern method of instruction, but it is always based upon a text-book and so may be passed over as supplemental. There are doubtless missionaries at home on furlough who might be asked to do this at small expense to the Society, if rules explanatory of the method were supplied. Private tuition might also be arranged for in some cases, at comparatively small cost.

There is still another method of self-instruction, viz., the use of excellent

grammars; but in the case of Zulu, at any rate, such a grammar (e.g., Grout's very full one, published at Natal in 1859) seems to have given way for the exercise method. Few people, I imagine, would now care to study from Grout. The grammar drawn up for Uganda by Pilkington, a short but very concise and scholarly book, may here be considered. I worked through it myself and learnt much, but I unhesitatingly say that the collection of exercises in the Swahili put me much more quickly in a position to speak. One Uganda missionary at least to my knowledge learnt to speak from Pilkington's grammar, but he had the advantage of at least one Uganda missionary and some Baganda boys to coach him on the three months' journey from the coast; and it was my privilege to hear his first address in Uganda, the very day he arrived, and only two days march from the Uganda border! But such cases are rare. A limited number of others have derived sufficient benefit from it to produce valuable work suitable for publication that was more or less original (i.e., not direct translation), and that within their first five years. I have three such in mind. But of the majority who learn the language of Uganda with this text-book, and I have examined three or four times, only those who study it in Uganda and amongst Baganda succeed the first time in all the subjects; and sometimes even those studying in Uganda fail in one point or another the first time. It is a most excellent work, but needs supplementing with exercises provided with a key, so as to become a self-instructor. This has just been done, and one successful pass has already been attributed to it.

I would therefore urge that a special point be made of obtaining such self-instructing exercises for each Mission in East Africa. Do not let the man to whose lot it falls to draw up such a work be discouraged because he cannot rival Dr. Steere's excellent Swahili book. To my own knowledge certain members of the Zambesi Industrial Mission five years ago were learning their language on the way out from a much less pretentious work, but all in the form of exercises, simple sentences to translate into the language. And there is on my shelf an even less pretentious book still, made by the Congo-Balolo Mission—"an endeavour," to quote from the Preface, "to formulate a few practical rules . . . based on three years' attentive observation of the native modes of expression." Surely there are few stations of the C.M.S. where this *three* years could not be found! Such exercises are needed, I believe, for Nasa (Kisukuma), Kikuyu, Masai, and Kinyika at the present moment.

I have endeavoured to do my share, and I hope shortly to have such a set of exercises for Kavirondo. Is it impossible to make a special effort to supply this need by issuing a series of self-instructors which can be used anywhere? The publication will probably cost less than the maintenance of such lectures as Dr. Tisdall advocates, and I believe the corresponding gain to the African Missions will very soon be realized.

W. A. CRABTREE.

Masaba (Kavirondo), Sept. 6th, 1903.

DEAR SIR,—As one of the language examiners for the Uganda Mission, may I be allowed to say how fully I would endorse Dr. St. Clair Tisdall's most able article on the above subject in your August number, as also the letter from Dr. W. Hooper in that for October?

With reference to this subject, may I be allowed to bring forward again a suggestion I made now nearly four years ago, with the same object, viz., that the use of the phonograph and gramophone be introduced by our Society for the purpose of rendering and teaching correct accent and pronunciation? If records were made of standard portions of the books used for study in the various countries, from the most capable and clear speakers amongst the Natives themselves, they should be of the greatest assistance in teaching candidates in England this most essential portion of language study, especially if supplemented by some assistance from missionaries in England.

I read recently in the *Review of Reviews* how this very plan was in most effective working order for teaching continental languages to students in other countries. Surely, then, it could be made equally effective for missionary students.

Mityana, Uganda, Nov. 12th, 1903.

F. ROWLING.

## THE POSITION OF THE SOCIETY.

### LETTER FROM SENIOR MISSIONARIES NOW AT HOME.

WE, the undersigned, who are or have been missionaries of the Church Missionary Society, desire to lay before the members and friends of the Society in the briefest terms what will be the practical effect in the mission fields which we represent if the Committee are compelled next April to act upon the Resolutions of November 10th last, and to take the extreme step of "suspending reinforcements and effecting other retrenchments."

What will this mean in the mission-field?

(1) It will mean a serious crippling of existing work.

As it is, the staff in many of our C.M.S. stations is already lamentably weak, and, as there is no reserve force to fall back upon in times of emergency, it not infrequently happens that one missionary is left to attempt single-handed the work of two or three colleagues removed from the field by furlough, sickness, or death. Is it realized that, unless the extreme step be taken of either greatly curtailing or altogether abandoning the work now in hand, the result of withholding reinforcements will be gravely to aggravate this state of things?

(2) It may mean the withdrawal by the Society from some stations or districts, for which, perhaps, the C.M.S. is alone responsible. Is it fully realized that this would involve the premature abandonment of work built up through years of toil and prayer, native helpers being left without much-needed supervision, and the whole Mission permanently injured?

(3) It may mean the silencing of testimony now being borne for Christ in some mission schools (say in India) or in some Medical Mission (say on the Afghan Frontier or in Persia), or from the lips of some earnest native evangelists (say in Africa or China), because through lack of funds the work cannot be maintained.

(4) It may mean that missionaries whom the Committee have accepted and sent forth as in their judgment called of God to the mission-field, must be left without the necessary equipment for their work in the way of schools or agents or other requirements, and so be crippled in doing the very work to which the Committee have appointed them.

(5) It must mean the indefinite postponement of plans for extension work, and that at a time when the many open doors in all parts of the world, as for example in Hausaland, in the Egyptian Soudan, in Uganda (for which Bishop Tucker urgently pleads), Persia, and large unevangelized districts in India and China, seem plainly to constitute a unique opportunity, and to convey a loud call to the Church of Christ to go forward.

Such are a few illustrations out of many that might be given of the effect of carrying out the Resolutions of November 10th. We beg the members and friends of the C.M.S. to consider earnestly these facts, and to do all that in them lies to avert such a calamity as would be involved in "suspending reinforcements and effecting other retrenchments."

T. ALVAREZ, W. Equatorial Africa; W. ANDREWS, Japan; W. BANISTER, S. China; R. BATEMAN, Punjab; A. W. BAUMANN, United Provinces; BARCLAY F. BUXTON, Japan; A. R. FULLER, Japan; E. C. GORDON, Uganda; T. HARDING, W. Equatorial Africa; D. A. L. HOOPER, E. Africa; E. G. HORDER, S. China; P. IRELAND JONES, Punjab; LOUISA M. MAXWELL, Niger; HENRIETTA J. NEELE, Bengal; G. H. PARSONS, Bengal; W. A. ROBERTS, W. India; H. J. SCHAFFTER, Tinnevely; J. WILLIAMS, Japan; KATHARINE C. WRIGHT, United Provinces.

## EDITORIAL NOTES.

**M**ORE than twenty-five years ago a young curate, who is now a Bishop, consulted an experienced clergyman, who still survives, honoured and revered in his old age, regarding a home sphere of great importance to which his thoughts had been directed—namely, an Association Secretaryship of the C.M.S. The reply he received was, "Take it by all means. You will be like a fly swimming in cream. You will move amongst those best worth knowing in the land." The reminiscence was related by Bishop Ingham on January 14th at the annual Breakfast to which the Secretary for Home Organization invites his colleagues and some members of the Committee to meet the Association Secretaries, and it elicited from the latter an emphatic and universal expression of accord with Canon Christopher's pleasing description of one of the special privileges of their office and work. Their busy lives are spent in constant change, but their movements are mainly among those whose homes are centres of spiritual life and influence, and in whom the best hopes for our Church's work at home and abroad very largely rest. It was natural that in such a year as this the meeting and conferring together of men enjoying such advantages should have peculiar interest, and that their reports on their several districts should have been listened to with exceptional curiosity.

OUR first anxiety was to learn how the Society's country friends had received the "Call" which was issued last summer, and how they had taken up the "November Effort." The evidence was of a chequered character. It would be too much to look for signs of a general enthusiasm, and there were a few districts where the response was felt to be discouraging. Most of the Association Secretaries, however, had more or less cheering reports to give, and were hopeful that substantial results would appear in due time. Two could say that probably more than half of the C.M.S. parishes in their districts had done something. Another said that his observations had led him to believe that the whole-hearted clergy were resolved to leave no stone unturned to lift the Society out of its present anxious financial position. But there was a consensus of opinion that while keen missionary-hearted clergy are becoming still keener and their parishes are following their example, such clergy are very few in number. And one whose experience has been exceptionally wide remarked that working-class parishes are often more responsive than those of the better-off classes. All agreed that the greatest need of the day in our Evangelical parishes, as in the Church at large, is a revival of spiritual life. As the impressive article on "Prayer and the C.M.S." in *The News* of January 8th, over the well-known initials of the Rev. Charles Bullock, said: "All our missionary petitions should centre in this: 'Revive *THEY* work.' Not revive *our* work, or *C.M.S.* work, but rather revive our *humility*, our sense of *inability*, and the demerit of all we have done. . . . There will be no lack of workers or means in the mission-field if this spirit prevails in our C.M.S."

THE month of March is one of the two or three very busiest months in our Association Secretaries' year. Many of the Society's largest Associations have their anniversaries then, and the supply of deputations for the Sundays of that month is never nearly adequate to meet the demand. It will therefore be understood that nothing short of an event of the very first magnitude from the missionary point of view would justify the Society in surrendering one of those Sundays and inviting its whole staff of deputations, both paid and

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voluntary, to put aside as far as possible all C.M.S. engagements for that day. Yet this has been done regarding Sunday, March 6th, in the most critical month of this most critical financial year. And why is this? It is because that day will be "Bible Sunday." The British and Foreign Bible Society was founded on March 7th, 1804, and its Centenary will be celebrated, it is hoped, by the Churches of every Reformed Communion throughout the world. The Archbishops of Canterbury and York and nearly all the Bishops of our Church have endorsed the proposal, and so have the Established and United Free Churches of Scotland and the Nonconformist Assemblies and Conferences. All have occasion to participate with grateful hearts in this celebration, but none more so than the C.M.S., whose Missions look to the Bible House for copies of the Word of God in some ninety different languages. The Evangelical Revival of the eighteenth century was the parent of both the B. & F.B.S. and the C.M.S., and their fraternal relations while engaged in a common enterprise, the one printing and publishing, the other translating and expounding "the lively Oracles of God," have never been interrupted. The Home Staff of the C.M.S., Secretaries, Assistant Secretaries, Association Secretaries, and the missionaries on furlough, will assuredly count it a great privilege and joy to bear some part as preachers or otherwise (as the Bible Society's Secretaries may decide, at whose disposal they will place themselves for the day) in setting forth the claims of this honoured Society on this memorable occasion.

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WE trust the interesting paper on the Forward Policy by our missionary, the Rev. G. H. Parsons, will be widely read. He and a number of other senior missionaries who are on furlough have signed a letter addressed to members and friends of the Society, in which they state what they apprehend will be the practical effect in the mission-fields they represent should the Committee be compelled to "suspend reinforcements and effect other retrenchments" in accordance with their Resolution of November 10th last. The letter will be found on page 144, and we commend it also to the thoughtful and prayerful perusal of our readers. They are our best friends who give us frank and timely information regarding the issues that depend on our conduct. Should the worst fears unhappily be realized, we are persuaded that not a few to whom the Forward Policy is dear, and who would make very real sacrifices in order to avert a reversal of that policy, will be mortified and ashamed that while the opportunity lasted they did not do more. The Million-Shilling Fund is one of several ways of rendering help, and is specially suited for an effort that must be prompt if it is to avail. Nearly one-half of the sheets are still awaiting applicants as we go to press—not too many to be disposed of in the present month if only all will do as heartily and earnestly what a few have done.

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THE supply of candidates is an even more anxious matter than that of funds, because failure there would be a more serious and unequivocal indication of a declining missionary interest. As regards funds, there is happily no fear of *falling off*. The only question seriously entertained is whether the large demands for increase will be fully met. But there does seem reason to fear we are suffering from an actual decline in the number of offers of service. It was therefore a wise and timely choice of a subject on the part of the Committee of the C.M.S. Clergy Union for their important meeting on Monday, January 11th, at the C.M. House, to select that of the supply of missionary candidates. Two country members, the Rev. H. J. B. Armstrong, Rector of St. John's, Broughton, Manchester,

and the Rev. C. B. Dowse, Vicar of Christ Church, Leeson Park, near Dublin, put forward suggestions as to the procedure to be adopted with the view of eliciting more recruits, which will doubtless receive consideration. The fact of such suggestions being made and discussed just now is a pleasing indication of the confidence entertained by the younger clergy (of whom some eighty were present) in the Society's perseverance in the Forward Policy. In their view, whatever happens, reinforcements to the front must not fail, but, if possible, be largely increased.

THE article by Canon Hayman, a former Headmaster of Rugby, in this month's number, written, as its opening sentences indicate, for the special benefit of missionaries, will be not less interesting to our home friends. The subject, regarded in its controversial aspect, is mainly one for experts, and is perhaps more in place in a theological review than in the pages of a missionary magazine. It affects so vitally, however, the missionary's credentials and his message, and not less the *raison d'être* of Missionary Societies, that we had little hesitation in thankfully welcoming the offer of Dr. Hayman's manuscript. The broader aspects of the questions raised admit of popular treatment, and the busy worker for Christ, whether abroad or at home, who has had no opportunity to qualify himself for the critic's function, and has no leisure even to read (if he thought it desirable to do so) what the critics have written, can appreciate with satisfaction the difficulties which attach to the conclusions arrived at when they are presented in a temperate and convincing way, as they are in this article. That Dr. Hayman is right in saying that "higher criticism" is a stumbling-block to the missionary's teaching we have evidence from several quarters. The subject is being discussed in India in papers and periodicals accessible to Indian Christians. An article by Mr. James Monro in the October number of *The East and the West*, the Quarterly Review of the S.P.G., and another, of a less satisfactory character, in the January number by the Rev. J. M. Macquail, of the Free Church of Scotland Mission, both refer to a Conference held at Calcutta in connexion with the subject, when missionaries and Native Christians were present; and Mr. Monro quotes from an article in a Mohammedan periodical which claims that "the Bible has been swept away like a straw before the mighty current of modern criticism, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring. . . . What is not itself free from errors cannot free others." Mr. Macquail says that "it has become evident to all that the Higher Criticism of the Bible is now a problem that must be faced in the mission-field." He regards it as "a gratifying sign of the progress of Christianity that there are so many Native Christians who are deeply interested in the question." However that may be, we are assured that a very grave measure of responsibility must attach to any who obtrudes this subject on the attention of infant Christian communities. Their temptations and trials are sufficiently serious, and it is a cruel thing to unsettle their faith by propounding to them the theories of Western *savants* based on grounds which few of them are as yet able to examine.

It is always a pleasure to take up the *Churchman*. Month by month Dean Wace provides excellent reading for thoughtful members of our Church. Our reason for referring to it now is that we wish to draw attention to the article on "Christianity and Islam," by Chancellor Smith, in the number for January. It is one which should by all means be read. Dr. Smith examines in turn the three possible attitudes which Christians may adopt

towards the claim of Islam. The claim may be frankly admitted, in which case we ought to become Mussulmans. Or it may receive a qualified assent, conceding that "Mohammedanism may in the Divine purpose be an adequate and appropriate religion for the peoples who have embraced it, though it would not be adequate or appropriate for ourselves." This is a line which some Christians avowedly take, and which all take tacitly who view with disfavour Christian Missions to Mohammedans. The third attitude is to reject the Moslem claim altogether, in which case Missions to Moslems become as imperative a Christian duty as are Missions to the Heathen. Of the second of these alternative views, Dr. Smith says that it is "the most untenable of all, for it is equally opposed to both Christianity and Mohammedanism. It would have been emphatically repudiated alike both by Christ and by Mohammed." After comparing and contrasting Christianity with Islam, and showing the practical consequences of Islam's denial of the Fatherhood of God and the death of Christ on the Cross, and of Islam's faith in the infallibility of the Koran, Dr. Smith says:—

"But if all this is so, is it justifiable, is it philanthropic—to put the question on no higher grounds—to adopt an attitude of acquiescence in the continued stagnation and low level of 155,000,000 of our fellow human beings, of whom some 60,000,000 in India, and perhaps 30,000,000 more in Africa, are under British rule? For it is such an attitude of acquiescence which we deliberately adopt if we deprecate any attempt to carry on Christian Missions among Mohammedans. Are we not, rather, bound to offer them the opportunity, if they will embrace it, of sharing in those blessings of light and love and life which accompany a sincere adhesion to Christianity?"

We go to press while the question of peace or war in the Far East is hanging in the balance. The preparations have been on such a scale that it is difficult to sustain hope that the issues at stake will receive a peaceful settlement. Nevertheless, until swords are crossed, our prayers should not cease that a way may be found of arresting the threatening and aggressive onrush of the great Muscovite Power without recourse to arms. The self-restraint and patience of the Emperor of Japan and his statesmen have won golden opinions. Would that the sentiments with which Baron Maejima, a former member of the Japanese Cabinet, is credited, were general among them. According to the *Spirit of Missions* he said:—

"No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

We have no letters from our missionaries either in China or Japan which relate to political events, and no reason to think that anxiety for their safety in the event of war need be entertained. They and their work will naturally have a special place in our prayers. The letters we publish this month from our sisters in Japan show by how many open doors access is found to the women in that wonderful land.

THE appointment of Bishop Pym, of Mauritius, to the Diocese of Bombay is a matter for rejoicing. The Society's Missions in Western India have never had occasion to be otherwise than truly grateful for the considerate and sympathetic co-operation of the successive diocesans, and of none of them is this more true than of Bishop MacArthur. But the fact remains that since the first two Bishops, Drs. Carr and Harding, who were men of decided Evangelical views and were both C.M.S. anniversary preachers, the choice has fallen on High Churchmen, and advanced ritual has taken root



in the diocese. Bishop Pym is known to be of a different type, and we heartily wish him God-speed in the responsible and arduous charge which he assumes. The vacancy in Mauritius which his appointment creates, and also the vacancies in Tinnevely and Madura, in Moosonee, and in Caledonia should be borne in mind at the Throne of Grace.

ONE of the "Home-Field" notes of our colleague Dr. Lankester refers to the need for prayer in behalf of our Native Christian brethren, and the same subject has lately been strongly emphasized before the Committee by missionaries just returned from India. We were told of some in the Nizam's Dominions who belonged to a caste of temple servants, and their sole means of support was derived from and conditional upon attendance on idolatrous processions, &c. Mr. Whiteside has been trying with some success to introduce industrial work in order to rescue them from this dangerous and compromising connexion, but he is sensible that his agencies must be developed and extended if they are to be effective. Then we heard of an out-station among the Gonds where baptized Christians observe caste and in other respects live unworthily of their Christian profession. They had been left for lack of labourers too much without pastoral aid and supervision, hence when a missionary went to live among them their inconsistencies were discovered. The fact has a manifest bearing on the question of retrenchment. Then Miss Barton's journal on page 119 affords yet further evidence, this time from Uganda, that Native Christians need our fervent and unceasing prayers. We are apt to forget that our converts live in the midst of a public opinion which not only palliates and excuses, but takes for granted, and indeed approves, what in Christian lands is universally condemned. Mr. A. G. Fraser, of the Uganda Mission, has some pertinent remarks in the *Student Movement* on this subject. He says:—

"Throughout Christendom the spirit of our Lord and of His example has sunk deep even where He is not owned, and men recognize that they must bear one another's burdens, and owe to one another love. Greece and Rome had no hospitals; cultured but heathen India has none; educated China cannot understand the motives for creating them; wherever Christ has been lived and obeyed for any length of time, all recognize their necessity.

"In heathen Uganda, if a party of workmen are out in the forests wood-cutting, and one breaks his leg, the natural and normal thing is to leave him. He is useless to society, therefore society has no obligations towards him. And slowly this attitude has to be driven from the Church.

"On the other hand, I have known a Christian voluntarily nurse a small-pox patient who was neither relative nor friend. I have seen, too, men terrified of epilepsy, for they consider it very infectious, bear off an epileptic to the hospital because they were Christian teachers. The heathen crowd around could only gape their astonishment.

"The Uganda Church has sent missionaries to the surrounding countries. Shortly before I went out there was a severe famine in one of these countries, Busoga. When these native missionaries were recalled for a rest after the famine was over, I was told that they arrived with few and poor clothes. They were asked where their clothes were, and replied that their flocks had been starving, and they had sold their clothes to provide them food.

"As to the grosser sins. During my three years in Uganda I have known a good number of our teachers, evangelists, and two of our native clergy, fall into adultery. Numbers of the rank and file of the Church fall off in the same direction, but though such sin is fairly common it is recognized as very serious. Those that fall are far fewer, I believe, than those that stand—far fewer. And till Christianity entered Uganda not one stood—not one."

Our prayers may therefore be mingled with thanksgiving, but more prayer is wanted.

THE report of the Uganda Protectorate for the year ending March 31st,

1903, was published as a Parliamentary Paper in Christmas week. The Commissioner, Lieut-Colonel J. Hayes Sadler, alludes to the Katikiro's visit to England as having been productive of good. "On his return his account of the places visited, and his description of our arts and manufactures, railways, and the scenes of daily life he witnessed were listened to with the keenest interest." The Commissioner regards with a qualified satisfaction the erection by the Natives of houses after European models, fitted with furniture; but he deprecates the Uganda ladies adopting a European style of dress, which is "quite unsuited to them." He mentions gratefully the help rendered to the English Protestant community at Entebbe by the Rev. J. J. Willis (who is partly supported by the Colonial and Continental Church Society), not only in ministering as their chaplain, but in forming a class for the encouragement of the study of Luganda amongst the officials. Then the Commissioner gives the following statistics of the C.M.S. and Roman Missions:—

"Some idea of the scope of the work undertaken by the Mission may be gathered from the following statistics:—Church Missionary Society.—32 stations, 24 ordained English missionaries, 9 lay missionaries, 17 lady missionaries, 3 doctors, 3 nurses, and 32 native clergy; native churches, 1,070; 16 permanent schools, 30 native school-teachers, and 1,900 general native teachers; baptized Christians, 40,056; adherents of the Mission, about 250,000. White Fathers.—16 stations, 48 fathers, 9 brothers and 9 sisters, 38 native schools, 797 native teachers, and almost as many native churches; baptized Christians, over 69,000; adherents of the Mission, about 126,000. Mill Hill Mission.—12 stations, 31 ordained clergy, 6 nuns, established schools, 12; baptized Christians, 13,000; adherents of the Mission, about 20,000."

For several years past the second Sunday of February has been observed, on the suggestion of the General Committee of the World's Student Christian Federation, as a Universal Day of Prayer for Students. Some 1,600 separate Christian student societies, with an aggregate membership of 89,000 students, have officially adopted this day, which will be on the 14th inst. Mr. Manley's account of the Edinburgh S.V.M.U. Conference last month (see page 138) and Dr. Lankester's reference to it in his "Home-Field" notes should be an incentive to unite our prayers that more students may be led to dedicate their lives to Christ's work.

WE have heard from more quarters than one with how much interest Mr. Mott's address in our last month's number, delivered at the Anniversary of the N.S. Wales C.M. Association, has been read. On the other hand, one or two have drawn our attention to some statistical errors, and it is our duty to mention them in case our readers should be tempted to give them further currency. The striking sentence near the top of page 16, aiming to give an idea of the world's population by comparison with the letters in the Bible, is quite wrong. The world's population being 1,500,000,000, and the number of letters in the English Bible (A.V.) 3,671,480, it would take over 400 Bibles and not sixty-nine to equal the population. Indeed, it would take almost sixty-nine Bibles to represent the Protestant population. On the next page in the middle of the paragraph about India the sentence, "But to-day a larger number of students, &c." should doubtless read, "a larger *proportion* of students." We dare say Mr. Mott's speech was taken down in shorthand, and that he had no opportunity of correcting the proofs. The *Intelligencer* reproduced from the printed Report of the New South Wales C.M. Association.

THE second week in January was noteworthy for no less than three

functions connected with the London centres of as many well-known missionary societies. On Tuesday, January 12th, the Wesleyan Missionary Society held a service of Dedication, at 11.30 a.m., on the re-opening of their Mission House at 17, Bishopsgate Street Within. It is on the site of the old London Tavern. The former Mission House has been pulled down, and an imposing structure has replaced it, but only the upper story is occupied by the W.M.S., the ground floor and intervening floors being either let or to be let. A spacious lift, or as an alternative a climb up a beautiful marble staircase, conducts to the commodious premises which constitute the new House. The Rev. Marshall Hartley, the President of the Wesleyan Conference, took the chair at the service of prayer in the Centenary Room. On the same day at 2 p.m. the foundation-stone was laid of the building which will shortly be the home of the London Missionary Society, in lieu of the house occupied for nearly forty years in Bloomfield Street. Visitors to Salisbury Square who pass over Blackfriars Bridge must have noticed the work in progress at the corner of Tudor Street where it joins New Bridge Street. Mr. Albert Spicer, J.P., performed the ceremony of laying the stone. Again, on Thursday, the 14th, the new premises recently acquired by the South American Missionary Society in John Street, Bedford Row, after being driven from their former house in consequence of the sale of Clifford's Inn, were opened by the veteran Bishop Stirling, late of the Falkland Isles, and Bishop Every, his successor, addressed the meeting. The C.M.S. was represented at all these interesting and notable functions, by the Lay Secretary at the two last, and by the Editorial Secretary at the first. We cordially wish that in each case the glory of the latter house may far exceed the glory of the former.

A FORMER missionary of the Society who in his younger days was a fellow Sunday-school teacher with Allen Gardiner, the martyr missionary of South America, has lately been called to his rest. George English went to the Telugu Mission, South India, in 1849, eight years after Noble and Fox, with the former of whom he was a fellow-worker (the latter having returned home in 1848). He left the Mission in 1858 and took a chaplaincy. For the past nineteen years of his life he was Rector of Combe Hay, near Bath.

WHAT can be done to bring the parishes that neglect Foreign Missions altogether to come to their aid? In the nearly fifteen thousand parishes in the Provinces of Canterbury and York less than six thousand (5,777) support the C.M.S., while there are over three thousand (3,036) which help neither the S.P.G. nor the C.M.S. Some friends at Cambridge are making the present special needs of the C.M.S. a ground of appeal and are offering to visit hitherto non-supporting parishes in the neighbourhood and give lantern lectures. At the Ripon Diocesan Conference, held at Bradford, the discussion on the report of the Ripon Diocesan Missionary Union divulged the fact that seventy parishes in that diocese do not contribute to any missionary society. A proposal was moved and discussed that the names of these parishes should be published, but this was not thought likely to lead to amendment. Then it was suggested that the rural deans should be requested to bring pressure to bear on the incumbents, but one of the rural deans protested and it was not pressed. Eventually the Bishop promised, at the instance of our old Association Secretary, the Rev. T. T. Smith, to write an appeal to the defaulting incumbents. We are rejoiced to learn that of the Bishop of Ripon's Million-Shilling Fund, which has realized altogether £7,338, £350 each have been granted to the S.P.G. and the C.M.S.

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## THE HOME-FIELD.

THE AVAILABLE INCOME FOR 1902-03 WAS £317,977. THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,000, AND THERE WAS A DEFICIT OF £35,000 IN MARCH LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1904, WILL BE £406,000.

WILL ALL FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

THE Student Volunteer Missionary Union is to some of our friends possibly only a name, but many are beginning to think that in the course of a few years those who have been members of it will be predominant members of the foreign or home staff of some of the great missionary societies. To an increasingly large extent those who come to us already trained at a university or college have been led to think about missionary work through this Union, or at any rate have joined it during their college course; and as a result of its extended influence among the colleges it is more than probable that a large proportion of the most zealous and active home workers for Foreign Missions will have come into more or less close touch with it. Ought we not therefore to remember our young friends very frequently and very definitely in prayer, that the systematic efforts which they are making, in conjunction with the British College Christian Union (in this country), to encourage Bible and missionary study may be greatly blessed by God, and also that He will guide as to the various methods by which the young men and women in the colleges can best be reached?

At the recent Conference of the S.V.M.U. in Edinburgh there were 803 students, of whom 94 (78 men and 16 women) came from 15 different countries, and 709 (424 men and 285 women) represented different colleges in our own country. An account of the Conference, by the Rev. G. T. Manley, will be found on a previous page.

We are always glad to hear that various groups of friends are going to "support" their "Own Missionary," but we would suggest that one way in which extra help might be given to the Society is to make the annual contribution large enough to really support the parochial worker abroad just in the same way as they would provide for the curate or other parochial home worker. We think that it is a great help to the achievement of this end if the name of the foreign member of the staff be painted on the notice-board with the names of the various church officials, and also printed in a similar list in the annual parish statement or report, and in the parish magazine. When the congregation really feel their responsibility they will very commonly rise to it. It is evidently of importance for the success of an O.O.M. scheme that there should be some fairly close bond between the subscribers, such as being fellow-members of a Gleaners' Union or parish. From the different localized *C.M. Gleaners* we notice that the more diffuse efforts in counties or dioceses are often unsuccessful in raising even the £100 a year. We hope that we shall soon be able to make arrangements to secure some more regular report from the foreign workers so supported as to how their work is progressing. The pressure of work abroad is, we know, often great, yet our friends in the mission-field will realize that half an hour spent in writing a letter once a quarter may assist very materially at home in keeping up a real interest in their work. A clergyman told us a few days

ago that his O.O.M. fund was going down because he could not get any information from the missionary they were "supporting." Periodical reports will lead to prayer for general and special needs, and the additional interest resulting will elicit new help in many directions.

The beginning of December was a bad time to start the Million-Shilling Fund, but it seemed desirable and important to make a start even if the interest did slacken a little for a week or two. We cannot of course tell what proportion of the collecting-sheets will be returned with the full amount of their face value, but up to date we have issued 1,945 A sheets, representing £9,725, 11,241 B sheets of £1 each, and 252 C sheets of the value of £5,040, equal to a total face value of 520,120 shillings. In addition up to date (Jan. 22nd) we have received £3,353. We have had a considerable demand for the new boxes for church porches, and have been obliged to order a further supply. They will be sent on loan together with a card to be placed over them. A new leaflet has been issued in the shape of a statement by twenty-two C.M.S. missionaries as to what in their opinion retrenchment would mean (see page 144). We fully believe in the possibility and necessity of increasing the regular contributions to the Society's work, but it was clear that if the present immediate and pressing need was to be supplied some temporary scheme such as this Shilling Fund was called for. We do therefore appeal to all our friends, and especially we would ask the clergy to put before their congregations the fact that the immediate danger of withholding reinforcements and other forms of retrenchment will be averted if each will do a little. A collection at Emmanuel Church, Wimbledon, produced (with a gift sent in late) £67. Archdeacon Pelham has sent a first instalment of £146 from Norwich, and Miss Patteson has forwarded £46 from the Norfolk Ladies' Union. The collection at St. Matthew's, Bayswater, is well over 6,000 shillings. Canon McCormick has sent three sums of £15 each and more is coming, and £30 has been collected by the students at "The Olives."

Last month we referred to the fact that the Society was issuing an Intercession Paper in which would be printed month by month some details of any matters about which the Secretaries were specially desirous of the prayers of God's people. A Gleaner who "remembers hearing Bishop Daniel Wilson's sermon in St. Bride's in 1846" writes to say that he is especially glad that in this paper stress is laid on the importance of prayer for the Native Church. He refers to the fact that in the "Committee" Prayer which is printed in the Report the longest paragraph is about the native converts. He adds: "We look to you to awaken Christians at home to this great need. Tell them what the state of too many of the converts and even churches really is. Tell them of their dangers and temptations, and tell them how the work of evangelizing the Heathen is standing still because of the inconsistency of nominal Christians. God forbid we should think ourselves better than they, but we have not those old ways to cast off which they have, and we are surrounded by a purer atmosphere, and have many more privileges and helps." May we take these words of one who must be an aged brother and determine that, God helping us, we will not cease to make mention in our prayers of those who have given up their old religion and become members of the Church of Christ. In case any of our readers overlooked the paragraph about the Intercession Paper in our last issue, we reprint the rules:—

"(1) This intercession paper will be issued on or about the first of each month

(the date may vary slightly, influenced by the occurrence of events calling for special prayer); (2) it will be issued on written application to Dr. Lankester, C.M. House, Salisbury Square, E.C., enclosing (in the case of those residing in this country) two *½d.* stamps for each remaining month of the calendar year; (3) the first number will be ready by January 1st, and those wishing to have the paper during 1904 should therefore send a shilling's worth of stamps; (4) it will not be distributed in any other way; (5) no acknowledgment of the application will be made other than the forwarding of the paper applied for. We do not propose to form any new union, and therefore no membership or other card will be issued."

At a drawing-room meeting held at Mr. Victor Buxton's on Friday, January 15th, a very stirring address was given by the Bishop of the diocese (St. Alban's). Dr. Jacob spoke of the knowledge he gained of the work done in India by missionaries when he was chaplain to Bishop Milman of Calcutta. He laid considerable stress on the utterly unfair comments that are often made about missionary work by Government officials who have never come in touch with Missions and have never taken any trouble to find out where such work was being carried on. He said that he had considerable doubt whether one who did not feel that the Heathen had a claim upon him really had himself any claim to be considered a Christian. A true Christian must live for others as well as himself.

We understand that there are now about 430 members of the Home Preparation Union. The object of this Union, as most of our readers know, is to help those who are hoping eventually to find their way into the mission-field in such systematic Bible-study and other self-preparation as will be useful to them in any case, and especially so if they are led out to foreign work. In many cases the member is put into communication with some friend who will give the necessary oversight by correspondence; in others they are gathered into special classes. We append a list of such classes as are known of at headquarters:—

*Altrincham*.—Class for women. Leader, Miss M. N. Holmes, 6, Brown Street, Altrincham. Meets weekly.

*Belfast*.—Class for men. Leader, Mr. John Magee, 10, Woodland Avenue, Belfast. Meets weekly.

*Birmingham*.—Ready Band. Leader, the Rev. G. N. H. Tredennick, Sparkbrook Vicarage, Birmingham. [The Rev. W. Browne, St. Silas' Vicarage, Handsworth, has a Preparation Class which meets fortnightly, but this is not connected with the H.P.U.]

*Blackburn*.—Preparation Class open to communicants. Leader, the Rev. G. Denyer, Christ Church Vicarage, Blackburn. Meets fortnightly at the Vicarage.

*Bristol*.—Class for men. Leader, the Rev. N. S. De Jersey, 47, Queen's Square, Bristol.

*Carlisle*.—The Rev. C. Askwith had a Preparation Class up to September, 1903. His successor, the Rev. D. E. Davies, hopes shortly to re-commence this class.

*Dublin*.—Class for men. Leader, the Rev. J. Northridge, 30, Eccles Street, Dublin. A combined Y.M.C.A. and H.P.U. Class. Meets weekly.

*London*.—(1) Class in connexion with the London Lay Workers' Union and Home Preparation Union, held at the Church Missionary House on Wednesday evenings, for men only. Leader, the Rev. E. K. Botwood, St. Mark's Vicarage, Victoria Park, E. Secretary, Mr. T. H. Baxter, 56, Canonbury Park, N. (2) Central Ladies' Class, H.P.U. Leader, Mrs. Wilmot-Brooke. Held at the Church Missionary House on alternate Monday afternoons. (3) Class for men and women. Leader, the Rev. G. H. Fooks, St. Thomas' Vicarage,

Islington, N. (4) Class for women. Leader, Mrs. Bickersteth-Cook, 29, Brownwood Park, London, N.

*Nottingham.*—Preparation Class meets weekly in the local "Church Missionary House." Leaders, the Revs. A. W. Bell, 38, Hope Drive, Nottingham, and E. A. Berry, 3, Brunel Terrace, Derby Road, Nottingham.

*Plymouth.*—The Rev. N. Vickers, Charles Vicarage, Plymouth, has, it is believed, a Preparation Class, but no particulars about it have been received at headquarters.

*Sheffield.*—The Rev. G. S. Butterton, 1, Claywood Road, Park, Sheffield, conducts a class which meets monthly at the house of Mr. W. E. Kingdon, Fitzwalter Road, Sheffield.

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The London branch of the C.M.S. Clergy Union held its monthly meeting at the Church Missionary House on December 14th. Mr. Eugene Stock briefly outlined the Society's financial policy since 1870, and the Rev. F. S. Webster addressed the members on the Policy of the Forward Movement. The following was one of his sentences:—"The present deficiency is due to enterprise, not neglect; work always increases necessity for more work." Brief discussion followed the address. We have also received reports of meetings at Liverpool and in the Black Country. At the former thirty-five members were present, and an address was given by the Rev. H. G. Grey, of Wycliffe Hall, Oxford, who pressed on teachers three thoughts which they ought to impress on children: that Heathenism has "no hope, no power, no peace," illustrating each with facts which had come under his own observation. The Rev. A. J. Tait, Principal of St. Aidan's, also spoke. At a later meeting in Liverpool on January 8th, Bishop Royston was in the chair, and the address was given by Bishop Young, late of Athabasca. The Black Country clergy met at Wolverhampton, and discussed the possibility of resuscitating the Staffordshire C.M.S. County Prayer Union, which it was eventually resolved should consist of two branches, northern and southern, with separate secretaries. The Rev. C. F. Fison described the formation of the Surrey County Prayer Union, and addresses were given by the Revs. J. A. Anning and E. Brewer. A sub-committee was appointed to develop the scheme. A meeting of the North Staffordshire Branch was held in December, at which a paper was read by the Rev. E. J. Sturdee. The Rev. J. S. Halford's resignation of the post of secretary was accepted with regret, and the Rev. C. E. Cope was appointed in his place.

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"Business men in the mission-field" was the leading theme at the meeting of the London Lay Workers' Union, which was held on December 8th. Mr. W. McCowen, Y.M.C.A. Secretary at Rangoon, gave the opening address, in which he referred to the efforts that were being made to win the educated classes of India for Christ. Further addresses were given by Mr. Werner, late of Uganda, and Mr. Pearce, late of South Africa. On Monday, January 11th, the New Year's Meeting was held, and addresses were given by two Association Secretaries, the Revs. C. F. Jones and P. G. Wood, and by Dr. Lankester. Good work is being done by the Provincial Lay Workers' Unions. At the annual meeting of the Birmingham Branch, Mr. Austin, the Hon. Secretary, read a statement showing that they had a membership of 114. Sunday-school addresses form an important part of the work of members, and during the year 110 such were delivered; fifty-six lantern lectures were given in and around Birmingham; a medical missionary conversazione was arranged, at which a profit of £79 was made; and the members worked hard to make the

anniversary of the Birmingham Auxiliary a success. We learn further from their report that part of their plan of action is the formation of Missionary Bands in every parish, and we hope that their efforts in this direction will be successful.

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The report of the Bristol Church Missionary House, which has just come into our hands, proves encouraging reading, and says much for the energy of our Bristol friends. The House has now been established in Park Street for five years, and the local committee has each year had abundant reason to thank God for a steadily increasing measure of blessing and prosperity. The returns for this last year are the largest yet recorded, and the profit for the year was £78 16s., in addition to which the local Association was saved £60, which it had previously paid for accommodation and services rendered. From the profit £40 has been paid to the Society and the remainder added to the capital account. While urging Bristol friends to support this House by every means in their power, we hope that the time will soon come when our fellow-helpers in other towns will be able to make their C.M. Houses as great a success.

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We regret that Miss Ince has been obliged to resign the post of Lady Correspondent for the Archdeaconry of Wilts owing to ill-health.

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The rural deanery of Ultra Aeron, in Cardiganshire, did exceedingly well for the C.M.S. last year. It consists entirely of villages and hamlets with a sparse and scattered Welsh population, many of whom are Nonconformists. Take *Trevilan*, with a population of 270. In 1892 the sum collected was £4, and in 1902 it was £11, rather less than in the previous year. At *Tregaron*, with a larger population of 1,500 scattered over many miles of a mountainous parish, a sum of £2 3s. in 1892 has been exchanged for £20 in 1902, and contributions are sent to the S.P.G. also every year. *Nantcwnlle*, with only 700 souls all told, sent £1 5s. in 1892, and over £8 last year. *Blaenpennal* is another remarkable parish, consisting of peat-bogs and rocky soil for the most part, with a population purely agricultural and very poor. The local demands have been exceedingly heavy; a vicarage, a parish room, and a new church have been erected within the last six years. And yet this poor little Welsh parish has remitted to the Society an average of over £5 per annum. Other country parishes, such as Colwinstone in Glamorganshire, and Garthbrenghy in Brecknockshire, show a remarkable increase.

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There are two varieties of Missionary Exhibitions, viz., those on a large scale which are organized on behalf of one or more towns or a county, and those of a more modest order which are parochial. There is no doubt that a very great majority of the former, which have been usually under the direction of Mr. H. G. Malaher, have been a financial success, and a great deal of instruction has been given to those who attended. Whether these efforts be on a large or small scale, we are convinced that the essential condition to the attainment of the best result is that the spiritual character of the work be constantly emphasized by those who are helping. It is not sufficient to tell a crowd that the image in one's hand is worshipped by Hindus, or that this spear is from the Pygmy Forest, we must go on to show the need of the people and the fact that Christ and Christ only can supply that need. We do not hear very much of Parochial Exhibitions, but the Nottingham Association organized one recently in five different parishes in the town. The Hon. Secretary of the Association, the Rev.



C. Lea Wilson, reports:—"The financial results show a profit of about £50, but apart from this altogether, there was the gratifying evidence that the real object of the Exhibitions in stirring up interest had been so far attained as to call for hearty thanksgiving to God, coupled with hope as to the future."

That a wider use of *missionary-boxes* might be made in some parishes is proved by a glance through the columns of the Contribution List in our Annual Report, where under many places boxes do not even appear at all. *A propos* of what can be done, a lady writes from Exeter:—"We have doubled our output of boxes since the September opening, and now number forty-four, exclusive of school boxes. We are now starting to treble our number, all or nearly all doing their best, and our committee is most energetic." We would urge friends to have a *quarterly* box-opening if possible. There is no doubt that frequent opening tends to keep these valuable auxiliaries in remembrance and thus produces more than when they are opened only once during the year.

A short time ago an officer in the army told us that in the last ten years he had been obliged frequently to change his place of residence, and in not one case had he been asked for his subscription. We certainly ought to have some method of obtaining the new address of a subscriber on his moving, and of passing on the fact to the secretary in the new district, who would doubtless be glad to hear of another name to add to his list. We hope soon—if possible by next month—to give particulars of a plan for effecting this.

[At this season of the year the Society's account at the Bank is always largely overdrawn. Will all Local Treasurers make a point of sending at once to the Lay Secretary any funds that they may have in hand, so that as far as possible the necessity of paying interest to the Bank may be avoided.]

H. L.

### TOPICS FOR THANKSGIVING AND PRAYER.

CONTINUED prayer that war in the Far East may be averted. (Pp. 90, 148.)

Thanksgiving for the various missionary agencies at work in Japan. (Pp. 99—106, 134—137.)

Prayer (with thanksgiving) for the work in Usagara and Chigogo. (Pp. 109—119.)

Thanksgiving for continued progress in Uganda; prayer that the seed sown may be more deeply rooted, and that the Committee may be enabled to respond to the appeals for extension. (Pp. 119—123, 126, 127, 140.)

Thanksgiving (with prayer) for the efforts to reach girls in Cairo, and for the work of the Medical Mission. (Pp. 128, 129.)

Thanksgiving for ordinations and confirmations in South China; prayer for the Chinese Church. (Pp. 133, 134.)

Thanksgiving for the Student Volunteer Missionary Union Conference; prayer that the meetings may have a very far-reaching effect. (Pp. 138, 139, 150, 152.)

Thanksgiving for the gatherings on January 13th, 14th, and 15th; prayer that the result may be a great outpouring of the Holy Spirit both on workers at home and on missionaries in the field. (Pp. 140, 141, 145.)

Prayer (with thanksgiving) for Native Christians, especially in Uganda. (Pp. 119—123, 140, 150.)

Prayer (with thanksgiving) for the extension of the "Own Missionary" plan. (P. 152.)

Thanksgiving for the way in which the appeal for one million shillings has been taken up; continued prayer for the complete success of the scheme. (P. 153.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 15th, 1903.*—The Committee accepted with regret the resignations of the Rev. W. P. Parker, of the Bengal Mission; Miss L. Sheldon, of the United Provinces Mission; and Miss J. Palmer, of the Yoruba Mission.

The Secretaries having reported the death of the Rev. F. A. Klein, formerly of the Palestine and Egypt Missions, the following Minute was adopted:—

“That the Committee, on hearing of the death on December 1st, 1903, at Wallington, Surrey, of the Rev. F. A. Klein, formerly of the Palestine and Egypt Missions, desire to express their deep sympathy with Mrs. Klein and other relatives of the deceased, and also to express their fellowship with them in the assurance that an abundant entrance into the Master's Presence has been given to His aged servant after long years of faithful service. Mr. Klein, having been born in 1827 at Strasburg, entered the C.M. College in 1849, after some preliminary training at the Basle Seminary. From 1851 to 1877 he laboured in the Palestine Mission, first at Nazareth, and subsequently for over twenty years in Jerusalem. In 1877 a financial crisis of the Society occasioned the abandonment of the Society's Missions in Smyrna and Constantinople, as well as other retrenchments, including the withdrawal of Mr. Klein from Jerusalem and his engagement in Germany in translational work. From Germany he was called in 1882 to re-open on fresh lines the Egypt Mission, which from 1862 had been in abeyance. The appeals of the late Miss Whately and the British occupation of Egypt led to the opening in 1882 of a Mission among the Mohammedans in Cairo, of which Mr. Klein was the leader until he retired from active service in 1893. In addition to his work in the field, Mr. Klein has rendered valuable help in literary and translational work since his retirement, and he retained his zeal in this cause until his powers failed him near the end. To a very wide circle his name will always be memorable in connexion with his discovery in 1868 of the famous Moabite Stone. The Committee look back over such a long record of faithful service with appreciation of the work done, and with gratitude to God Who raised up and sustained him.”

The Secretaries also reported the deaths of Mrs. Castle, wife of the Rev. H. Castle, of Sierra Leone, and of Mrs. Pain, wife of Dr. E. M. Pain, of Egypt. The news was received with much sorrow, and the Committee placed on record their sense of the loss thus sustained, and desired that an expression of their sincere sympathy be conveyed to the bereaved relatives.

*General Committee (Special), December 15th.*—The Secretaries presented a Memorandum on the subject of “Joint Meetings.” [The Memorandum and the Resolutions thereon was printed in our issue for January, pp. 31-37.]

*Committee of Correspondence, January 5th, 1904.*—The Committee approved of the regulations submitted by the Niger Executive Committee for the formation of a tentative Ibo Pastorate, to supervise the work at Onitsha, Obusi, Asaba, Ugbolu, and Akwukwu.

The Rev. A. J. Walker, having accepted the Chaplaincy at Shanghai, tendered his resignation as a Missionary of the Society. The resignation was accepted with regret, and a hearty God-speed was accorded Mr. Walker in his new duties.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. and Mrs. A. B. Fisher (Uganda), Mr. and Mrs. D. Deekes (Usagara), the Rev. W. C. Whiteside (Western India), Mr. L. Ashby (Central Provinces), and the Rev. A. J. Walker (Mid China).

Mr. Fisher contrasted the journey between England and Uganda as it was twelve years ago and as it is now. Referring to his work of the last five years, he explained that he had taken up fresh work in Bunyoro in February, 1899, then, in January, 1900, he had resumed his former work in Toro, replacing Mr. Roscoe. During the last three and a half years, there had been steady advance in Toro, especially in the education of the Christians. He spoke of special fellowship between the Missionaries and the King of Toro, and gave evidence of the way in which the C.M.S. Mission seemed to be relatively gaining ground as compared with that of the Roman Catholics, who at one time had been proportionately very strong in Toro.

Mrs. Fisher referred to four years' work in Toro, beginning with dispensary work and the training of the first band of ten women workers. Since her marriage she had specially attended to school work, including (a) large classes for the peasants; (b) a High School for men; and (c) a class for a few teachers preparing to conduct school work, &c.

Mr. Deekes mentioned that he had spent a good deal of his time of missionary service in building, and had recently built a brick house now occupied by the ladies in the Mamboia Valley, and a stone house for his own occupation at Nyangala. There are seven out-stations connected with Nyangala, the Natives having built preaching-places at each of them. In that neighbourhood, as in other parts of the Mission, there seems a stir in the direction of learning to read. Inquirers have come forward, and firstfruits are soon expected. Mr. Deekes recalled his companionship with Mr. Alexander Mackay at Usamiro, when a great deal of printing was done, subsequently so useful in Uganda.

Mr. Whiteside, in referring to his work in Aurungabad during the last four years, dwelt on the peculiar difficulties with which he had had to contend amongst a Christian population of 1,800 and an equal number of non-Christian adherents. Although there were some beautiful examples of faithful Christian lives, yet the state of the Native Christian Church, as a whole, was far from satisfactory, and there was urgent need of a larger number of earnest workers, and of special efforts to raise the tone of Christian life.

Mr. Ashby spoke of his experience during a four years' term of service in the Gond Mission in connexion with the Band of Associated Evangelists. He referred to the lamentable way in which the caste spirit still held sway over many of the Christians, and of the serious problem which this presented to the Missionaries in their efforts to build up a strong Christian Church.

Mr. Walker fully explained to the Committee the educational policy which hitherto has existed in Mid China. He pointed out the modifications which had been suggested by Conference and approved by the Committee, whereby secondary education would be provided for Chinese Christians.

Approval was given for the adoption of the Regulations for a provisional Church Council for Brass, submitted by the Niger Executive Committee.

It was resolved to request the S.P.C.K. to print and publish a Luganda-English and English-Luganda Vocabulary, compiled by the Rev. G. R. Blackledge.

*General Committee, January 12th.*—The Secretaries reported the death of the Right Rev. C. W. Sandford, Bishop of Gibraltar, a Vice-President of the Society.

Reference having been made to a Minute of this Committee of December 8th, 1903, agreeing to Mr. A. E. W. Gwyn accompanying Bishop Ridley as a Deputation to the Australasian Colonies, subject to a favourable reply from those Colonies, the Secretaries reported the receipt of a telegram from New South Wales advising that Mr. Gwyn should not be sent.

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### PUBLICATION NOTICES.

THE following new Publications have been issued since our last notice :—

**Educational Missions.** A reprint of the paper, by the Rev. H. B. Durrant, which appeared in the *C.M. Intelligencer* for September last, now issued in separate form for general circulation. Copies free of charge.

**Not in my Line.** By the Rev. Prebendary Fox. A booklet intended for enclosing in letters. Price 1d., or 6s. per 100 direct from the C.M. House.

**Sunday-School Missionary Lesson, No. 21, "Sunrise Land."** By Miss Lily Sandford. This is a special Lesson on Japan, issued out of the usual course. Copies free of charge to Teachers in Schools supporting the Society.

**Medical Mission Auxiliary Leaflet (No. 2) for Young People.** Free of charge.

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All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

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## NOTES OF THE MONTH.

## ORDINATIONS.

*British East Africa.*—On Dec. 20, 1903 (4th Sunday in Advent), at the Frere Town Church, by the Right Rev. Bishop Peel, Mr. Joseph Alfred Wray, Johanna Nene Mbele, and Lugo Gore to Deacons' Orders.

*South India.*—On St. Thomas's Day, Dec. 21, at Madras Cathedral, by the Right Rev. Bishop of Madras, the Revs. S. Vedhanayagam and P. Yohan to Priests' Orders.

*West China.*—On St. Simon and St. Jude's Day, Oct. 28, at Pao-ning, by the Right Rev. Bishop Cassels, the Revs. W. Andrews and W. Squibbs to Priests' Orders.

## DEPARTURES.

*Sierra Leone.*—Mrs. J. Denton and Miss H. Bisset left Liverpool for Sierra Leone on Jan. 9, 1904.

*Western Equatorial Africa.*—Miss E. Ballson left Liverpool for Lagos on Jan. 9.—Archdn. N. T. Hamlyn left Liverpool for Lagos on Jan. 16.

*Palestine.*—Dr. and Mrs. A. H. Griffith left Marseilles for Constantinople, *en route* to Jaffa, on Dec. 10, 1903.

*Bengal.*—Miss Winifred Beatrice Mees Sturges (*fiancée* to the Rev. H. Perfect) left London for Bhagalpur on Jan. 15, 1904.

*United Provinces.*—Miss K. C. Wright left London for Agra on Jan. 7.—Mrs. Waller left London for Allahabad on Jan. 15.

*Punjab and Sindh.*—Miss A. W. Gross left London on Jan. 7.

*Ceylon.*—The Rev. and Mrs. R. W. Ryde left Marseilles for Colombo on Jan. 8.

## ARRIVALS.

*Sierra Leone.*—The Rev. H. Castle left Sierra Leone on Dec. 1, 1903, and arrived at Plymouth on Dec. 14.

*British East Africa.*—Mr. and Mrs. V. V. Verbi left Mombasa on Dec. 16, and arrived at Trieste on Jan. 1, 1904.

*Punjab and Sindh.*—The Rev. T. Holden and Mrs. Bomford left Karachi on Nov. 28, 1903, and arrived in London on Dec. 14.—The Rev. and Mrs. C. E. Tyndale-Biscoe left Karachi on Nov. 30, and arrived in London on Dec. 19.

*Western India.*—The Rev. L. B. Butcher left Bombay on Nov. 28, and arrived in London on Dec. 14.—The Rev. and Mrs. W. C. Whiteside left Bombay on Dec. 1, and arrived in London on Dec. 20.

*South India.*—The Rev. and Mrs. T. Walker left Madras on Dec. 8, and arrived at Naples on Dec. 28.

*South China.*—Archdeacon and Mrs. Banister left Hong Kong on Nov. 14, and arrived in England on Dec. 20.

*Mid China.*—Miss B. L. Frewer and Miss H. Clayton left Shanghai on Nov. 17, and arrived in England on Dec. 20.

*West China.*—Miss E. D. Mertens left Shanghai on Nov. 6, and arrived in England on Dec. 12.—The Rev. and Mrs. W. Kitley left Shanghai on Nov. 30, and arrived in England on Jan. 4, 1904.

*Japan.*—Miss D. S. Wynne Willson left Yokohama on Oct. 20, 1903, and arrived at Liverpool on Dec. 11.

## BIRTHS.

*Western Equatorial Africa.*—On Dec. 27, at Bournemouth, to the Rev. and Mrs. J. L. Macintyre, a daughter.—On Jan. 18, 1904, at Hastings, to the Rev. and Mrs. T. J. Dennis, a daughter (Grace Winifred).

*Western India.*—On Dec. 25, at Bombay, to Mr. and Mrs. G. H. Hodgson, a son.

*South India.*—On Nov. 7, to Mr. and Mrs. G. R. Ennis, a daughter (Irene Maud).

*Fuh-Kien.*—On Jan. 10, at Fuh-ning, to the Rev. Dr. and Mrs. S. Synge, a daughter.

*Japan.*—On Nov. 23, 1903, at Osaka, to the Ven. Archdeacon and Mrs. Price, a daughter (Elsie Serena).

## MARRIAGES.

*Uganda.*—On Dec. 30, at St. Luke's, West Holloway, the Rev. C. H. T. Ecob to Miss Mary Christine Annie Freeman.—On Jan. 6, 1904, at Mengo, the Rev. H. Clayton to Miss H. M. Turnbull.

*United Provinces.*—On Dec. 1, at Coimbatore, the Rev. E. Walker to Miss Nettie Huntingdon Harris.

*Western India.*—On Dec. 15, at Girgaum Church, the Rev. A. D. Henwood to Miss Florence Wyeth Head.

*Mid China.*—On Nov. 5, at Ningpo, the Rev. W. J. Wallace to Miss A. R. S. Ashwell.

*Japan.*—On Dec. 9, at Osaka, the Rev. G. W. Rawlings to Miss L. Boddington.

## DEATH.

On Dec. 9th, at Combe Hay, the Rev. G. English, formerly of the *South India Mission*.

THE

# CHURCH MISSIONARY INTELLIGENCER.

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## THE ARITHMETIC OF HEAVEN.

By the Rev. HARRINGTON C. LEES, M.A.,  
Vicar of St. John's, Kenilworth.

“Much . . . and more.”—*St. Mark* xii. 41-43.

**M**AN is a great arithmetician, but a poor reckoner. He talks of large subscriptions, yet the greatest subscription on record was less than twopence of our money. The Lord hears the heavy fall of the rich man's handful, and says, “Much.” A widow's gift rings light and timid, and He says, “More.” Thus does He baffle our brains, and turn our eyes in the direction of His gaze, inwards, for He “looketh on the heart” (1 Sam. xvi. 7). This familiar incident, contained in four verses, and often but lightly scanned, will well repay attention. It falls naturally into three divisions:—(1) The Watching Master, (2) The Worshippers' Money, (3) The Widow's Munificence.

(1) *The Watching Master*, ver. 41. Our Lord had been parrying controversial thrusts, answering ignorant questions, and scathing the shifts of hypocrisy; now He turns, as always, from hearing men's words to watching their deeds. He sits down in the court of the women, opposite the thirteen chests placed there to receive the various gifts of God's people.

*He beheld*, ver. 41. The word means more than mere sight, it implies scrutiny and intelligent perception. He keenly watched, and divinely fathomed both men and their motives.

*He beheld how*. It is not only what we give, but how we give it, that matters to Him. In the light of these three words, every offertory and each subscription become invested with importance. The “eyes of His glory” (Isa. iii. 8) are upon us. We are regular givers perchance, and we thank God for it: there was a Pharisee once who did the same (St. Luke xviii. 12). But *how* do we give? Proudly? “Well, that is pretty good at any rate.” Self-consciously? “The Vicar will be pleased with that, I feel sure.” Half-heartedly? “One must, I suppose.” Down to the very root He follows the intricacies of our motives, only half-guessed by ourselves. Joyfully? “God loveth a hilarious giver” (2 Cor. ix. 7). The delighted generosity of the child kindles a deep emotion in the responsive Father.

(2) *The Worshippers' Money*, ver. 41. The Lord beholds not only *how*, but *what* we give. Crowd as they might (see *R. V.*), His eyes marked each gift singly. Who were the givers? Wealthy men, “full,” as the original word suggests. Men with houses full, pockets full, treasures full. And not one here and there only, but “many” of them.

M

*They cast in much.* But much of what? It was only copper after all (marg.)—"small money," as John Lightfoot calls it. Without a word of disparagement, there is yet a suggestion of inadequacy. You may get a heavy bagful of copper for a sovereign, but as a rich man's gift it evidently does not rank very high in the honours-list of heaven.

And where did it come from? *Out of their abundance* (ver. 44), literally, "out of their overflow." This is a very pregnant thought, worthy of fuller development. Look at some city reservoir in the heart of the hills: that resembles our capital. At the lower end there are outlet-pipes to supply the regular daily needs of the community: that represents our interest. But when there is too much water—more than either the outlet-pipe demands or the reservoir requires,—then a sluice at the side, dry at other times, is opened and takes off the rest. *That* is the overflow, and our Lord says that it is just from here that the rich man is in danger of giving habitually. We have our sunk capital, we have what we need of our interest, and afterwards we give to the Lord from the overflow, and call it an offering. He says, "Give Me to drink," and we think all is well because we reply, "Yes, Lord," but we take care to give it to Him out of the waste-pipe! Ah! the copper gifts of some rich men, often literally copper, as the wardens at many a fashionable church can testify. Rich? Yes, but in which direction? "Not rich toward God" was the condemnation of a lost soul (St. Luke xii. 21). The earthward current is full and deep, the heavenward stream shallow and intermittent. May the channel deepen heavenward from to-day, and may we, who have the right to be filled with all the fulness of God, yield to Him, for the building and repair of His world-wide temple, the earthly fulness He has given to us, so that each day's commerce and profit shall yield its due share for the God Who giveth power to get wealth (Deut. viii. 18).

I have sometimes wondered whether these gifts were even clean. There is a certain suggestiveness in the way the passage tells of men who grew rich by robbing widows' houses (ver. 40), and then proceeds to describe the almsgiving both of rich men and a widow. Was the handful of copper really theirs, or had it belonged to the widow? Had they taken the poor man's lamb to set before the waiting Lord (2 Sam. xii. 4)? Let us all beware how we come by our money. There are trades whose profits are dripping with the blood of poisoned souls, there are golden gains which are sweating with the life-dew of over-driven workwomen and underpaid maidens. Jesus still sits opposite the treasury watching keenly whether our gifts be clean of stain, adequate in amount, and simple in their unobtrusiveness.

Having seen what lessons and warnings we may learn from the watching Master and the wealthy worshippers, let us turn to the third section of the story.

(3) *The Widow's Munificence.* In contrast to the crowd of rich men in gorgeous raiment stands a pathetic and solitary figure—"one poor widow," as St. Mark graphically says. They, trusting in themselves; she, a disciple who, through shadow and storm, has grasped the promise given to the Edomites in their hour of calamity, "Let thy widows trust in Me" (Jer. xlix. 11). She is not only a widow; she is poor, and more

than poor. There are two Greek words translated "poor"; the one (*πτωχός*) means a man who works and is poor; the other (*πτωχός*) indicates one who is reduced to begging. The *second* word is used here of this widow. Like Lazarus, of whom the same word is used (St. Luke xvi. 20), she begged her bread; and yet it is of her, and those like her in spirit, of whom the Lord spoke the pauper's benediction, the pledge of the Kingdom of Heaven (St. Luke vi. 20).

*She cast in two mites, which make a farthing.* The gift is as pathetic as the giver. Think (1) what it was to the world. A poor, puny, paltry sum, scarce worth giving, certainly too obscure to mention,—the price of two sparrows in the market, the very lowest sum permitted by the temple authorities, who, turning God's service into slavery, refused to accept one mite alone.

But (2) what was it to her? *All she had.* Verily she was a grateful soul to give God a thank-offering because she possessed a farthing. Men with pounds have upbraided Him before now for failure in paternal care. Their bread should have been meat, and their cotton, silk! *All her living* (*βίος*, ver. 44), but not all her life (*ζωή*). She, like St. Paul (Phil. iv. 12), had learned Christ's "secret," that the life-principle depends not merely on bread, but on delight in the will of God (St. Matt. iv. 4),—not on feeding, but on following.

And God takes her very last farthing. Who but God would do that? And who but God could so repay it a thousand-fold? As by the command of God, Elijah accepted the "two mites" of another widow (1 Kings xvii. 12),—the last scraping of the meal-barrel, and the drippings of the oil-cruise, bread out of the mouths of the starving household,—and then with royal regularity provided the unailing meals till the famine ceased; so we may be sure the Lord Who took this widow's "uttermost farthing" (St. Matt. v. 26),—no payment for sin, but the wistful munificence of a loving heart,—the same Lord cared for her body and soul, till she sat down at His table in the presence of her King. Be that as it may, she, without reserve, gave to her Father in heaven that which perhaps but a few moments before some God-touched soul had given her.

*Out of her want* (ver. 44), or shortage, or deficiency. The word is used of the beggared profligate in St. Luke xv. 14, and it is mentioned as one of the insignia of the life of faith in Hebrews xi. 37. Like the saints in Philippi and Thessalonica and Berea (2 Cor. viii. 2), she had such "joy" in the Lord that the "deep well of her poverty" miraculously "overflowed with wealth" (paraphrase).

For (3) consider the encomium Christ bestowed upon the two mites, wealth! People talk of the widow's mite, but it was *two*. She gave with both hands. Most of us give with one hand and hold back with the other; and the hand behind our back is generally full, while that extended is often almost empty. In these days of immense accumulations of private wealth on the one hand, and large deficiencies in the public agencies for building God's world-wide Temple and preparing Christ's Kingdom on the other, are we sure that the lavish self-emptying of the early Pentecostal Church (Acts iv. 34) is not calling for some measure of imitation? (God keep us, however, without an

Ananias.) We have been giving our shillings to a deficit fund, and perhaps we called them our mite. If you gave your *mite* you ought to give *half your capital*. But if you were to give the *widow's mites* you would give all that you possess in the world!

*More than they all* (ver. 43). How much one person can do! The throng of wealthy men have left the world no legacy, but this one poor widow—"this widow, the beggar," as our Lord with loving exultation calls her—has surpassed them all, and sowed a seed which has borne golden fruit all over God's Vineyard.

There are some ideals which defy imitation. The sacrifice of Christ is the supreme instance: He "beggared Himself" for us (2 Cor. viii. 9 lit.) Among His disciples the magnificent self-abnegation of St. Paul (Phil. iii. 7, 8) stirs us, but for tender pathos that calls a blush to the cheek of many a Christian niggard, can we match the tale of the beggar of Jerusalem, who, bereaved of husband, perchance robbed of patrimony, flung away with sublime recklessness her one visible prop because, leaning on the strong arm of her Beloved (Sol. Song, viii. 5), she knew she should come up out of life's wilderness into the wealth of a Kingdom and the glory of the Paradise of God?

#### EXCAVATIONS IN BIBLE LANDS.

(1) *Explorations in Bible Lands during the Nineteenth Century*,\* by H. V. Hilbrecht, Clark Research Professor of Assyriology and Scientific Director of the Babylonian Expedition, University of Pennsylvania. Edinburgh: T. and T. Clark. 1903.

(2) *The Religions of Ancient Egypt and Babylonia*, by A. H. Sayce, D.D., LL.D., Professor of Assyriology, Oxford. Edinburgh: T. and T. Clark. 1902.

(3) *Sacred Sites of the Gospels*, by W. Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, Hon. Fellow of Exeter College, with the assistance of Paul Waterhouse, M.A., F.R.I.B.A. Oxford: Clarendon Press. 1903.

**N**O pretext need be sought, nor apology offered, for an attempt to present to the readers of the *Intelligencer* some of the facts and opinions which are embodied in the three volumes whose titles and authors appear in the above list. The subject-matter, it is true, does not relate directly to Foreign Missions, but it does relate to countries where missionaries are labouring, and, in particular, the greater part of the contents of these books concerns the immediate neighbourhood of C.M.S. stations in Egypt, Palestine, and Turkish Arabia. The chief claim to attention of these modern discoveries must always be the light which they have thrown and are throwing on the sacred page, but to the Society's friends the fact that, in the providence of God, their own representatives are now engaged in preaching the everlasting Gospel close to the very sites where the long-buried evidences of ancient civilizations are being at length disclosed, will naturally dispose them to look on these results and to watch the present and future labours of explorers with a special interest.

\* The references in the footnotes in the course of this article will, in lieu of giving the titles, quote only the numbers (1, 2, and 3) which precede them in the above enumeration.





# SOME PICTURES FROM BIBLE LANDS.

1. View of Cairo.
2. The Colossus of Thebes.
3. Home of Lazarus at Bethany.
4. Domes over the Church of the Holy Sepulchre at Jerusalem.
5. The Mosque of Omar.
6. South Gate of the City of Baghdad.

“You give your shillings to a deficit fund, and your note. If you gave your *mite* you ought not to. But if you were to give the *widow's mites* you pass on the world!”

ver, 441. How much one person can do! The  
 world has left the world no legacy, but this one poor  
 man, the best of his one Lord with loving exaltation  
 pressed the earth and sowed a seed which has borne  
 a hundred fold.

of trials & weary persecution. The sacrifice of Christ is the only one that 'gave Himself' for us (2 Cor. viii. 9) and the only one that imitates the self-abnegation of St. Paul (Phil. ii. 5-8). The only path is that which calls a blush to the cheek, and only one that can match the tale of the beggar who gave up his all, and reliance robbed of patrimony, and recklessness, her one visible prop because, 'that other to have' (Lut. d. Song, viii. 5). she knew that life's wages were 'into the wealth of a Kingdom' (Lut. d. Song, viii. 5). What is the use of God?

## PLACES IN BIBLE LANDS.

*in America, 1800-1850*,\* by H. V. Hillbroeck, Secretary and Secretary-Director of the Babylonian Expedition of the University of Chicago, 1902-1933. Pp. 117. Price 15s. 6d.

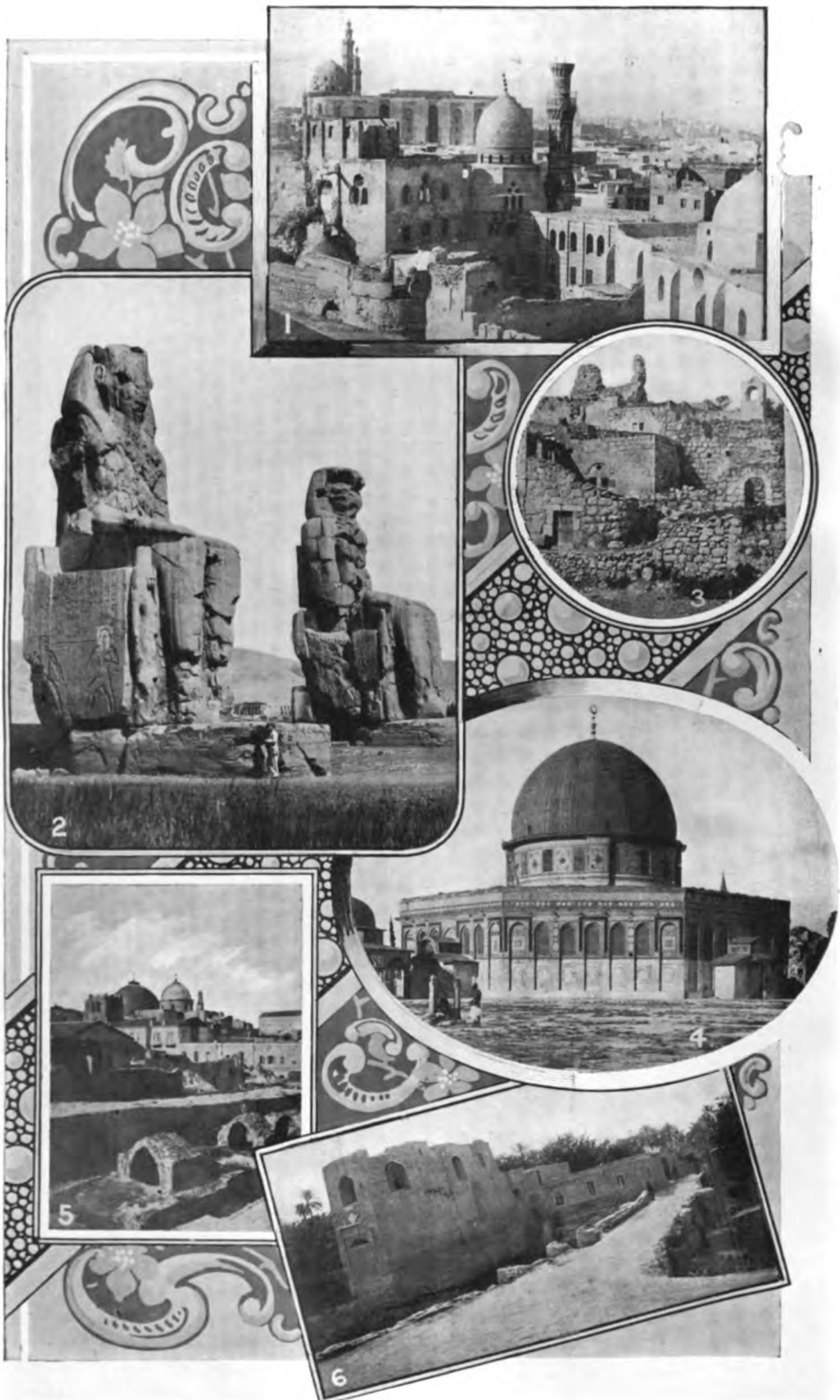
*St. Paul's Epistle to the Romans*, by A. H. Sayce, D.D., LL.D., University of Oxford, and T. Clark, 1902.

*St. Paul's Epistle to the Galatians*, by W. S. Barrett, D.D., LL.D., Litt.D., Lady Margaret Professor of Divinity and Lecturer in Church History, Oxford, Hon. Fellow of Exeter College, 1902.

*St. Paul's Epistle to the Hebrews*, by P. W. Bateman, M.A., F.R.I.B.A., Oxford, 1902.

sought, nor apology offered, for an attempt to  
 readers of the *Intelligencer* some of the facts and  
 figures embodied in the three volumes whose titles  
 stand in the above list. The subject-matter, it  
 is, properly speaking, Missions, but it does relate to  
 commerce, laboring, and, in particular, the  
 commerce of these books concerns the immediate  
 relations in Egypt, Palestine, and Turkish  
 Syria to the modern world, and they have grown and are throwing on the  
 world's friends the fact that, in the providence  
 of God, they are now engaged in producing the  
 very situation where the long-sought existence  
 of a permanent and well-ordered  
 commerce is the result, and it is worth the present  
 special interest.

$$\begin{aligned} \mathbb{E}[\mathbf{y}^T \mathbf{y}] &= \mathbf{y}^T \mathbf{y} \\ \mathbb{E}[\mathbf{y}^T \mathbf{y}] &= \mathbf{y}^T \mathbf{y} \end{aligned}$$



# **SOME PICTURES FROM BIBLE LANDS.**

1. View of Cairo.
2. The Colossus of Thebes.
3. Home of Lazarus at Bethany.
4. The Mosque of Omar.
5. Domes over the Church of the Holy Sepulchre at Jerusalem.
6. South Gate of the City of Baghdad.

(See p. 164)



Dr. Hilbrecht's book is in every way a remarkable production. It contains over 700 pages, large octavo, and is enriched by over 200 plates and four maps specially drawn for this volume. The Professor has edited the whole, and is solely responsible for the main portion of it, that portion, namely, which gives an account of the Babylonian and Assyrian explorations of the past century. Professor Benzinger is the writer of the section on "Palestine," Dr. Steindorff on "Egypt," Dr. F. Hommel on "Arabia," and Dr. Jensen on "The Hittites." Dr. Sayce's volume gives his Gifford Lectures on "The Conception of the Divine among the ancient Egyptians and Babylonians," which were delivered in Aberdeen. He writes with a copiousness of knowledge of cognate subjects which supplies illustrations in rich abundance to support the theories he suggests here and there, but at the same time he acknowledges frankly that for a systematic history of Babylonian religion the time has not yet come. His studies have led him, he says in the Preface, to conclude that the religions of Babylonia and Egypt form a background and preparation for Judaism and Christianity. "But," he adds, "on the other hand, between Judaism and the coarsely polytheistic religion of Babylonia, as also between Christianity and the old Egyptian faith—in spite of its high morality and spiritual insight,—there lies an impassable gulf. And for the existence of this gulf I can find only one explanation, unfashionable and antiquated though it be. In the language of a former generation, it marks the dividing line between revelation and unrevealed religion." Full of interest as the Lectures undoubtedly are, the subject is too unfamiliar to the writer of this article to render him disposed to attempt more than casual references to the book, and those mainly for the purpose of corroborating or supplementing the facts supplied in Dr. Hilbrecht's volume; moreover, the subject appears to him to be of too speculative a nature in the present state of knowledge to be of great practical utility. Dr. Sanday's is, by comparison with the other two, a short book, and it serves a subsidiary purpose. The Author is engaged in writing a *Life of our Lord*, and this volume is intended to relieve the larger one of some topographical matter, while he hopes the latter will benefit from the criticism which it may elicit. Three of the four chapters have the form of lectures which Professor Sanday delivered after his return from a brief visit to Palestine in the spring of 1902. There are over fifty well-selected photographic plates. Mr. Waterhouse is responsible for a striking perspective view of ancient Jerusalem from the north-east, with the temple in the foreground, which forms the frontispiece, and for a plan and sections of Herod's Temple. There is also a plan of Jerusalem and a map of Palestine. We propose to begin our review of the copious supply of matter presented in these volumes with Palestine, and then to proceed in turn to Egypt, Babylonia, and Assyria.

#### I. PALESTINE.

As Dr. Sanday remarks, Palestine has no Pompeii to take the traveller back at one step into the very heart of the past, to preserve it for him hermetically sealed through all the centuries, and to set it before him certainly authentic and unadulterated, free from all admixture of the effects of intervening ages. "We have to work our way

painfully back to the past from the present by a long process of analysis, elimination, and reconstruction." The alien elements that have since the time of Christ intruded into the unhappy country include, tracing backwards, first the Turk, now in possession, whose period includes features superadded by several of the great forces of modern life—colonies of Germans and of Jews, Roman Catholic religious orders, Russian churches and establishments for pilgrims, British and American schools and missions; then the Saracen, the Crusader, and the Saracen again; then the Byzantine; and lastly the Roman. It is the Saracen that gives the most pervasive and predominant stamp to the Jerusalem of to-day: the temple area and the city walls are Saracenic, and the bazaars and tortuous streets give the same impression—scarcely less so than do those of Damascus or Old Cairo. The country districts, no less than the towns, bear witness, to their cost, to a prevailing "Arabization." Mr. Hogarth's *Nearer East* is quoted by Dr. Sanday to account for the more recent progress of their influence:—

"For some centuries Palestine has been in the evil case of having to receive from time to time broken remnants of Hamad tribes worsted in desert warfare, who must perforce take up the uncongenial status of fellahin. Such have no skill in agriculture and no heart. They impoverish the land and lightly abandon it to denudation and sand-drift; and it is largely due to them that Palestine, especially in the south of Judæa, is the waste that it is."

"Under any other government the prosperity of Palestine would advance by leaps and bounds," says Dr. Sanday. At the same time he thinks the verdict of some travellers on this subject is too depreciatory. There are spots, such as Bethlehem and the Nâblus Valley, where cultivation is excellent, and "the Syrian middle class, from whom the dragomans are taken, many of them trained in the mission schools, seemed full of enterprise and energy." When the Saracen element has been subtracted, in the process of mental reconstruction, that of the Crusaders presents a surprisingly large element to be next disposed of. In the short space of time between 1099 A.D., when the kingdom of Jerusalem of the Middle Ages was created, till 1291, when the last Crusader was expelled, they wrote their names in stone all over Palestine, both in castles and churches, both in cities and remote villages. And when the Roman period is reached, while the extant monuments are few, such as the group of tombs in the Valley of Jehoshaphat, they sustain the theory that the great buildings of the time, before and soon after the birth of Christ, were in their style and essence Græco-Roman—including Herod's temple, a fact which, Dr. Sanday thinks, has not been sufficiently recognized in the famous model by Dr. Schick.\*

The systematic exploration of Palestine began less than forty years ago, when in 1865 the English Palestine Exploration Fund was organized with the special aim of aiding in elucidating the Scriptures. The researches of Professor Edward Robinson, given to the world in 1841, as the result of his travels in 1838, and those of Titus Tobler, had revealed to the world that the Holy Land had something to show besides the sacred places pointed out to the pilgrims by the monks; they proved that the customs and manners of the people, and the nature

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\* A photograph of Dr. Schick's model is given on page 597 of (1).

of the soil and climate were worthy of attention, and that the country was able to make valuable contributions to a better understanding of the Bible. But they especially revealed the fact that Palestine was practically an unknown land. The geographical survey accomplished by Captain Conder and Lieutenant (now Lord) Kitchener for the Palestine Exploration Fund showed how unreliable the best previously-existing maps—even that of Robinson—were. The P.E.F.'s own map of the country west of the Jordan gave 10,000 names as compared with 1,712 in that of Robinson, and 72 new identifications of Biblical names were added to the 260 previously ascertained, out of a total of 600. A good beginning of the region to the east of the Jordan, especially in the Land of Moab, has since been made by the same Fund, and the German Palestine Exploration Society, founded in 1878, has in like manner surveyed between the lake of Tiberias and the mountains of Hauran.\*

Dr. Sanday gives some pages to the questions relating to the "Gergesenes" or "Gadarenes" of St. Matt. viii. 28 and St. Mark v. 1 respectively, and concludes that the true reading should be "Gerasenes," which he identifies with the modern Kersa on the east coast of the Sea of Galilee. On the more difficult question as to the locality of Capernaum he expresses no decisive opinion, though evidently inclining to prefer Khân Minyeh to Tell Hûm. He is more confident, however, in placing Emmaus on the road from Jerusalem to Jaffa, on a site occupied now by a village called Kolônîyeh (an Arab transliteration, it is suggested, of the Latin *Colonia*, and Josephus mentions that Titus planted a colony at a village called Emmaus), the one objection being that the distance is only thirty-four furlongs from Jerusalem, while St. Luke gives sixty. Regarding names of places in Palestine, Dr. Benzinger remarks † how persistently the Semitic names have on the whole survived, illustrating an observation of Dr. Sanday that the prevalence of Græco-Roman culture counted to the eye for much more than it really did in the deeper springs of the national life. Lydda, Acca, Bethlehem, and many other places for a time bore Roman names (Diospolis, Ptolemais, Skythopolis), but with the downfall of the Roman Government these names almost entirely disappeared. The only exceptions are Shechem and Samaria, whose Roman names, Neapolis and Sebaste, still remain in an Arabicized form (Nâblus and Sebastîye).

The English and German Exploration Societies have brought about a remarkable advance in our knowledge of the topography of Ancient Jerusalem. Warren's excavations divulged the course of the Tyropœan Valley, and the division of the eastern ridge into three spurs by depressions has been brought to light by the German Society. It is only twenty years ago that Fergusson maintained that the Temple stood on the south-west corner of the area occupied by the present Haran enclosure, whereas it is now recognized ‡ as almost certain that both Solomon's and Herod's temples stood on the highest point of the hill, about where the present "Dome of the Rock," or so-called Mosque of Omar is built. This is on the central of the three spurs just referred to, and it is further agreed that on the same spur, to the south-east of the temple, stood the palaces of

\* (1), p. 595.

† (1), p. 586.

‡ (1), p. 598; (3), p. 53.

David and Solomon, while the ancient Jebus, which became the city of David, was on the southern spur.\* It follows from the latter consideration that the name of Zion belongs properly to the ridge on the east of the Tyropœan, and not to that on the west to which it has been applied since the fourth century. Dr. Sanday accounts for this error, first, by the fact that as a local designation the name "Zion" fell into disuse, it not being found in this sense in Josephus, and that in Christian times it was revived in the religious sense as the abode of Jehovah (Heb. xii. 22), and attached to that part of the city where the single Christian Church (which in the fourth century is described simply as "Zion") stood.

Dr. Sanday epitomizes in a very interesting way† the arguments for identifying the site of the traditional Cænaculum with that of the upper room in which the Lord's Supper was instituted, in which two of the post-resurrection appearances occurred, and in which (according to the Liturgy of St. James) the disciples were gathered on the Day of Pentecost, and further with that of the house of Mary the mother of Mark. The two monographs on this subject which appeared soon after the German Emperor's visit to Palestine in 1898, one written by a Protestant, Dr. Theodor Zahn, and the other by a Roman Catholic, Dr. Karl Mommert, are referred to with approval by Dr. Sanday, while Dr. Benzinger,‡ on the other hand, appears to regard the tradition with incredulity. The spot is in the immediate neighbourhood of the Society's Bishop Gobat School, and Dr. Benzinger mentions§ that while the school was being built remains were found of the ancient city wall (well to the south of the existing southern wall), which existed before the Exile and which Nehemiah restored.

Dr. Sanday refers|| to Benzinger's map of 1894 as favouring the traditional site of our Lord's burial-place represented by the Church of the Holy Sepulchre; but the latter himself says¶ the question must be regarded as still entirely undecided and must await renewed excavations. The place of our Lord's condemnation by Pilate Dr. Sanday thinks may be said to have been proved by Dr. J. Kreyenbuhl to have been in and in front of Herod's Palace, of which the outer fortifications survive by the side of the Jaffa Gate. The ancient gate Gennath, near the modern Jaffa Gate, was, it is presumed, the one through which our Lord went to Calvary, the traditional site of which is some 300 or 400 yards distant from the place of condemnation on this theory. Part of this site thus identified is now occupied by the church (Christ Church) and depository of the London Jews' Society.

The archaeological results of excavations in Palestine have not been considerable, indeed these labours have been undertaken for the most part for another purpose—to determine questions of topography. Professor W. M. Flinders Petrie found no inscriptions when, in 1890, he laid bare ancient Lachish,\*\* though there were remains of Greek times of about 450 B.C. near the surface, and forty-five feet below ground he discovered ruins of about 1400 B.C. The Siloam inscription,†† found in

\* (1), p. 601; (3), pp. 78, 79.

§ (1), p. 603.

\*\* (1), p. 608.

† (3), pp. 80-88.

|| (3), p. 72.

‡ (1), p. 583.

¶ (1), p. 605.

†† (1), pp. 613, 614.



1880 by some boys while bathing in Hezekiah's Conduit connecting the spring Gihon with the Pool of Siloam, and the tablets found inscribed in Greek and Latin at Tell Sandahanna\* (identified with the ruins of Mareslah of Josh. xv. 44) by Dr. Bliss in 1900, appear to be almost if not quite the only finds of this nature in Palestine itself. Discoveries in neighbouring lands, however, encourage the hope that the soil of Palestine holds treasures of this kind which will in due time reward the patient seeker. At Soida, an almost unknown town in Sidon, the black basalt sarcophagus of King Eshmunazar, containing an inscription of 990 words in Phœnician characters was found in 1855. Again, in 1868 a C.M.S. missionary, the late Rev. F. A. Klein (whose death the pages of the *Intelligencer* recorded so recently as last January), discovered at Dibân, the ruins of the ancient Dibon, the royal city of Moab, the famous stone containing King Mesha's inscription, the fragments of which are now in the Louvre at Paris. And lastly, and in some respects the most important of all, are the tablets found at Tell El-'Amarna, on the Nile, about half-way between the sites of Memphis and Thebes, in 1887. These consist† of several hundred letters, in cuneiform writing and for the most part in the Assyrian language, written in Phœnicia and Palestine by the local petty vassal kings to their liege lords Amenophis III. and IV. about 1400 B.C. Dr. Benzinger says:—"The mere fact that about 1400 B.C. a ruler at Jerusalem writes a letter on a clay tablet, in Babylonian cuneiform characters and in the Assyrian language, to his sovereign in Egypt, already speaks volumes! Who would have believed this to be possible, even twenty years ago? . . . These letters also have a philological value. Along with and instead of Assyrian words are sometimes found Canaanite words and forms, more familiar to the writer. These Canaanite glosses demonstrate—what was previously suspected but could not be proved—that the language of the Canaanites was essentially identical with Hebrew."

## II. EGYPT.

No monuments have as yet been discovered in Egypt which give direct evidence of the sojourn of the Hebrews in the country.‡ The Delta, where the land of Goshen lies (identified with Gesem re-discovered by Naville in the ruins called Saft-el-Henne), has, unlike Upper Egypt, a damp climate, and the salts which exist in the ground have proved destructive of the works of human hands. Moreover, the ruins of ancient towns and temples have for centuries been used in this region, where stones are otherwise scarce, as quarries for mill-stones and buildings. At Tell-el-Maskhûta, however, near the eastern end of an ancient canal connecting the Nile with the Red Sea, it is believed§ that the Pithom of Exod. i. 11 may be identified. The place is called in Egyptian Pir Atum, "the Home of the god Atum," and near the temple, in the grounds of which is a shrine built by Rameses II., have been found granaries, constructed of bricks, belonging apparently to the same Pharaoh's reign. The remains of the ancient Ero, or Heroônpolis, have also been discovered there, and this, according to the Septuagint, was the meeting-place between Joseph and his father.

\* (1), pp. 610, 611.

† (1), p. 620.

‡ (1), p. 627.

§ (1), pp. 649, 650.

Professor Steindorff traces the history of Egyptian excavations from the time of Napoleon Buonaparte's military expedition in the summer of 1798, when a French artillery officer discovered the Rosetta Stone, by the aid of which François Champollion, twenty-three years later, solved the mystery of the hieroglyphics; through the labours of Lepsius, sent out by King Frederick William of Prussia in the forties, and of the French savant, Augustus Mariette, from 1850 to 1880; to the efforts of Flinders Petrie, of the Egypt Exploration Fund (formed in 1883). He then conducts his readers from the Delta to Thebes, and displays in a most fascinating manner the results of the excavations. Vyse and Perring (1837-38), followed by Lepsius, were the first to attack the pyramid field of Memphis, a few miles south of Cairo. The pyramids were not actually opened, however, until 1880, when Maspero entered those at Saqqâra, and found that, so far from being "silent," as had been supposed, these chambers were "completely covered with inscriptions." \* A little farther south, the Fayûm, whose capital the older Greeks called Crocodilopolis—because the crocodiles sacred to the local deity, Suchos, were held in veneration there; but the name was changed to Arsinoë at the time of the Ptolemies—yielded no important finds till near the close of the seventies. Then attention was drawn to it through Arab peasants offering for sale at Cairo papyrus fragments and some of the wonderful Hellenistic portraits which were placed on the faces of mummies. Petrie was attracted to the place and discovered the true solution of Lake Moeris and the Labyrinth mentioned by Herodotus. The field of ruins embraced by the latter is declared by Petrie to be large enough to include the precincts of the temples of Karnak and Luxor, and of a number of others besides.† The discovery of cuneiform tablets at El-'Amarna, a few miles north of Assiût, has been referred to above. It was made by Arab peasants in 1887-88. Dr. Steindorff says:—"By the discovery of these writings all previous ideas of the affairs of nations and international relations in antiquity have been changed." Most of the tablets found their way to the museums of Berlin and London, and a few are in the Gize Museum at Cairo. Flinders Petrie laboured on these ruins in the early nineties, and a rich assortment of antiquities were brought to light, some of which—the rings and different amulets of pearls and faïence—show that about 1400 B.C., the end of the Eighteenth Dynasty, was the best period of Egyptian art.‡ The tomb of Amenophis or Amonhotop IV., later called Khu-n-Aten, "the glory of the solar disc"—the religious reformer who endeavoured to replace the worship of Amon of Thebes by a sort of monotheistic pantheism, and to enforce the change by means of persecution; and whom the priests of Amon compelled to leave Thebes, his capital, and build a new city §—was also discovered by some French scholars. Still ascending the river, at Abydos, the site of the sepulchral temple of Osiris, Flinders Petrie was again the chief agent, and the discoveries include the tombs of kings of the First Dynasty, regarding whom previously Manetho—whose account is largely mixed with mythical elements—was the chief authority. In

\* (1), p. 654.

† (1), p. 670.  
§ (2), pp. 11, 35, 95.

‡ (1), p. 675.

1897, Dr. Morgan found in this neighbourhood the tomb of no less than Menes,\* whom Egyptian tradition and the Greek writers place at the head of all the Egyptian kings, being the first to unite under one head the Upper and Lower Kingdoms of the Nile. At length Thebes, the southern capital of Egypt, is reached, and here—unlike Memphis, its northern rival, where few traces of temples remain—are found in excellent preservation the temples of Luxor and Karnak on the east bank of the river, and other groups, only less distinguished, on the west bank. These latter include the sanctuaries of Menephtah, “in which the famous Israel stele was discovered.”† On the west side also is the rock pit in which the graves of the kings of the Eighteenth to the Twenty-first Dynasties were found in 1881. The subterranean chamber where they were found was approached by descending a well thirty-five feet deep and then proceeding over 200 feet along a passage. The mummies include those of the famous Rameses II. and Rameses III., and they, together with their coffins, are now in the Cairo Museum. Dr. Steindorff expresses a fear that the preservation of these valuable remains may prove to have been rendered impossible by their having been unrolled in 1875 at the wish of the Khedive.

Dr. Sayce has some interesting remarks on the connexion between the practice of embalming and the Egyptian belief in the doctrine of the resurrection. In a lecture‡ on “The Imperishable part of Man and the Other World” he says:—“The mummy contained within itself the seeds of growth and resurrection. It could be visited by the soul and inspired by it for a few moments with life, and the Egyptian looked forward to a time when it would once more be reunited with both its heart and soul and so rise again from the dead.” And again, in his lecture on “Osiris and the Osirian Faith,” after drawing attention to the Sumerian god Asari, the sun-god of Eridu, the ancient seaport of Babylonia on the Persian Gulf, and concluding that the two were identical, he says:—

“Both in Egypt and in Babylonia he was the god of the resurrection, whether that took place in the visible world or in the heavenly paradise, which was a purified reflection of the earth! . . .

“How came this doctrine of the resurrection to be attached to the cult of Osiris and to become an integral part of Egyptian belief? There is only one answer that can be given to this: the doctrine of the resurrection was a necessary accompaniment of the practice of mummification, and Osiris was a mummified god.”§

The doctrine of the resurrection of the body involved a doctrine of judgment, and it is remarked that the Osirian tests were moral and not ceremonial. Professor Sayce indeed, as do so many other writers, discovers “foregleams of Christianity” in several features of the Osirian creed, some of them even more striking than the famous doctrine of the Trinity—Osiris, Isis, and Horus. He says:—

“It is not only the philosophy of Christianity, or the wider or more general doctrines of its creed, which find an echo in the religion of ancient Egypt; in details also Egypt is linked with the modern world. Long before the Hebrew

\* (1), p. 680.

† (2), p. 67.

‡ (1.) A photograph of this stele is given opposite p. 684.

§ (1), pp. 165 and 167.

prophets pictured the Kingdom of the Messiah, an Egyptian poet, in the reign of Thathmes III., had said: 'A King shall come from the south, Ameni, the truth-declaring, by name. He shall be the Son of a woman of Nubia, and will be born in (the south). . . . He shall assume the crown of Upper Egypt, and lift up the red crown of the north. He shall unite the double crown. . . . The people of the age of the Son of Man shall rejoice and establish His Name for all eternity. They shall be removed far from evil, and the wicked shall humble their mouths for fear of Him. The Asiatics shall fall before His blows, and the Libyans before His flame. The wicked shall wait on His judgments, the rebels on His power. The royal serpent on His brow shall pacify the revolted. A wall shall be built, even that of the Prince, that the Asiatics may no more enter into Egypt.'\*"

Dr. Sayce's lectures are throughout intensely interesting. He is careful, however, to preface them by two cautions. The first is that they are based almost entirely on monumental materials which are both fragmentary and mutilated. Those which have been found are but a tithe of those which once existed, or even of those which will doubtless yet be discovered. "At every step we are brought face to face with the imperfections of the record, and made aware how much we have to read into the story, how scanty is the evidence, how disconnected are the facts. The conclusions we form must to a large extent be theoretical and provisional, liable to be revised and modified with the acquisition of fresh material or a more skilful combination of what is already known." Moreover, and this is Dr. Sayce's second caution, there was between the high and spiritual conceptions of individuals to which some of the monuments bear witness and the religious ideas which prevailed among the people at large a considerable distance. The official explanation, for example, of the legalized worship of the bull Apis of Memphis, Mnevis of Heliopolis, and the ram of Mendes was that these animals were but incarnations of Ptah and Ra to whom the worship was really addressed, but the people neither knew of nor cared for the distinction, their worship was paid to the animals themselves.†

### III. BABYLONIA AND ASSYRIA.

The Pharaonic Egyptians—those, that is, by whom the temples and tombs were built, the Nile was embanked, and the marsh and desert transformed into cultivated fields—are traced with increasing confidence by archæologists to Asia, and Dr. Sayce assigns several striking analogies between the religious beliefs of Egypt and Babylon as

\* (2), pp. 248, 249. The passage quoted is found in Papyrus 1,116 of the Hermitage at St. Petersburg, &c. The words "son of man" are a literal translation, Dr. Sayce says, of the original *Sin-sa*.

† (2), pp. 211, 206. Dr. Sayce traces an instance of modern snake-worship by the fellahin of Egypt to the prehistoric days of the country, pp. 213, 214. The custom also which prevails among the fellahin, both Moslem and Copt, of offering food to the dead he traces to the influences of the curious doctrine of the "Ka," or "double" of a man (distinguished from his *Ba*, or soul, whose abode after death was with the gods), which was supposed to live in a world in which what are so many shams or pictures to us were concrete realities. A false door was painted on the walls of a tomb to admit of the Ka's entrance and exit, and in front of this door the offerings to the dead were laid. The sacred name of Memphis, *Ha-Ka-Ptah*, meant the temple of the Ka of the god Ptah (for the gods also had their *Kas*), and from this the Greeks derived *Aiguptos*, "Egypt," pp. 55-68. There are points which remind the reader strongly of the views about the dead prevalent in China. Dr. Sayce remarks that the theology of the two Egyptian Sacred Books—the Book of the Gates and the Book *Am Duat*—resembles Taoism in its identification of religion with the knowledge of magical formulas (p. 201).

grounds for the conclusion that their first home was in Babylonia. He believes they entered Egypt from the south, crossing the Red Sea and marching through the Nubian Desert to the Nile. The correspondence between Osiris and Asari has been already mentioned, but there was also a characteristic distinction. The Egyptian Osiris was a dead god whose kingdom was in the other world; the Babylonian Asari brought help to the living, whom he restored from sickness and delivered from death. The difference, we say, was characteristic. To quote Dr. Sayce:—"The Egyptian of the historical period fixed his eyes on the future life, and the god he worshipped accordingly was the god who judged and saved him in the other world; the religion of the Babylonian was confined to this world, and it was in this world only that he was judged by the sun-god and received his sentence of reward and punishment."\* Like Egypt,† Babylonia was divided into two halves, Akkad in the north and Sumer in the south. But whereas in Egypt the north succumbed to the conquering south, in Babylonia the northern Semites imposed their yoke on the Sumerians of the south. But the conquerors adopted the religion and manners of the conquered.‡ Asari was the sun-god of Eridu, now marked by the mounds of Abu-Shahrain, some 120 miles from the coast of the Persian Gulf, but which then stood on its shores as the ancient seaport of Babylonia, the Gulf having receded. The city of Babylon was originally a colony, Dr. Sayce believes, of Eridu, and he identifies the Sumerian Asari with the Babylonian sun-god Merodach. The history of this god cannot at present be traced beyond the age of the Semitic dynasty of Khammurabi (about the time of Abraham), when Babylon became an imperial city.

Dr. Hilbrecht, as others before him have done, draws attention to the literal fulfilment of the predictions of the Hebrew prophets regarding Babylonia. The solitude and devastation—a desert of sand in the winter, an almost continuous marsh in the spring and summer—inhabited by half-naked people living in a most primitive state of barbarism and destitution—what a contrast between the past and the present! It is impressive to read his quotations from books of travel during the first eight centuries of the Christian era, and to realize how completely the knowledge of the ancient sites had been lost. The first successful explorations in Babylonia were not made until the nineteenth century had completed the first half of its course, and they resulted indirectly from the political disputes between Turkey and Persia regarding the boundary-line between the two countries. A joint commission of British, Russian, Turkish, and Persian representatives was appointed, and to the staff of the British Commissioner William Kennett Loftus, a geologist, was appointed. He applied himself to excavation, his labours being expended at Warkâ, the ruins of which, the largest in all Babylonia, are situated about half-way between Hilla (the site of ancient Babylon) and the junction of the Tigris and Euphrates. Sir Austen Henry Layard, who had already won his fame

\* (2), p. 326.

† (2), p. 264.

‡ (2), p. 327, 328 and *passim*.

in Assyria, worked, contemporaneously with Loftus, at Hilla and Nuffar, the next largest to the ruins of Warkâ, but little success rewarded him. In 1854, Mr. J. E. Taylor, the British Vice-Consul at Basra, excavated at Muqayyar, about thirty miles south of Warkâ, and to the west of the Euphrates, and discovered the famous temple to the moon-god Sin (after which, according to Dr. Hilbrecht and Dr. Sayce, Mount Sinai is called, the name meaning "Sacred to Sin"). Sir Henry Rawlinson established soon afterwards that this was the site of Ūr of the Chaldees, the original home of the patriarch Abraham. Clay cylinders deposited by Nabonidos, king of Babylon, who restored the temple some 2,000 years after it was built, had a prayer for the king's eldest son, Bêl-shar-usur (Belshazzar of Dan. v.). At Abû-Shahrâm, a few miles due south of Muqayyar, Taylor discovered Eridu, which has been already mentioned as the ancient seat of the sun-god Asari. The French excavations at Tello under De Sarzec, those of England at Babylon, El Birs, and Abu Habbu under Rassam, and those of Germany at Surghul and El Hibba under Moritz and Koldewey, can here be only mentioned. Abu Hassam was identified as Akkad (the Accad of Genesis x. 10), the ancient capital of North Babylonia, and on two large cylinders was read the inscription of Nabonidos, the last Chaldean ruler of Babylon (550 B.C.), explaining how, after digging eighteen cubits down, he had brought to light the foundation-stone of the temple of Shamash, "which for 3,200 years no previous king had seen."

Dr. Hilbrecht naturally describes at greater length the American excavations of which latterly he was himself in charge, under the auspices of the University of Pennsylvania, at Nuffar (said to be probably identical with Calneh of Genesis x. 10). Beginning in 1889 and, with short intervals continuing till the present time, these excavations have cost a sum of £20,000, and have achieved most important results. Much of the time has been spent in exposing the *ziggurrat*, the platform to the temple of Bel, buried under a huge Parthian fortress. The temple itself has yet to be dealt with. In some respects the most interesting finds were made in the south-eastern mound—the temple library. In a terra-cotta jar in the library was found a collection of antiquities, "a small Babylonian museum" of about the sixth century before Christ. The curios included a large tablet giving a section of the ground plan of Nippur itself, with houses, canals, roads, gardens, &c. A part of one wing of the library contains forty-four rooms and galleries. The school-books in this ancient seat of learning consisted of unbaked clay tablets stored on wooden or clay shelves or in jars. Examination of the contents of the tablets and fragments led Dr. Hilbrecht to the following conclusions:—

"There is a large number of rudely-fashioned specimens inscribed in such a native and clumsy manner with old Babylonian characters, that it seems impossible to regard them as anything else but the first awkward attempts at writing by unskilled hands—so-called school exercises. Those who attended a class evidently had to bring their writing materials with them, receiving instruction not only in inscribing and reading cuneiform tablets, but also in shaping them properly, for not a few of the round and rectangular tablets were uninscribed. The contents of these interesting 'scraps' of clay from Babylonian 'waste-baskets' are as unique and manifold as their forms are peculiar. They enable us to study the methods

of writing and reading, and the way in which a foreign language (Sumerian) was taught at Nippur in the third pre-Christian Millennium.

"The very first lesson in writing that the children received is brought vividly before us. I refer to several large tablets comparatively neatly inscribed. They contain the three simple elements of which cuneiform signs are generally composed, in the order here given and repeated again and again over three columns. Or I mention a much smaller table showing nothing but the last given wedge *do'sen* oftentimes inscribed in horizontal lines upon the clay. When the first difficulties have been mastered by the student, he had to put those three elements together and make real cuneiform signs.

"As we do in our Assyrian and Babylonian classes to-day, the easiest and most simple characters were selected first. The pupil was then told to group them together in different ways, generally without regard to their meaning, simply for the sake of fixing them firmly in mind. There are a good many specimens preserved which illustrate this 'second step' in the study of Babylonian study."

Grammatical exercises, and others in drawing, surveying, and arithmetic, were found. There were also scientific works on mathematics, astronomy, medicine, &c., and books of reference. Only one-twelfth of the library has been excavated, but enough has been discovered to show that the arrangement of the "books" is scientifically classified according to subjects. A number of letters were found in "envelopes" sealed and addressed more than 4,000 years ago—the clay envelope having been baked with its document enclosed. In another mound were found thousands of cuneiform records and fragments, many of which are business contracts. Several hundred had evidently been made with special care, and on closer inspection they proved to belong to the business archives of a great Babylonian firm, Murushû Sons, bankers and brokers at Nippur, who lived in the time of Artaxerxes I. (464-424 B.C.) and Darius II. (423-408 B.C.) !

In Assyria, excavations began a few years earlier than in Babylonia. The French led the way at Khorsabad under Botta in 1843, and when the gigantic winged bulls and beautiful bas-reliefs which he disinterred were transferred to the Louvre, witnesses to the beginning of a resurrection of an almost forgotten empire, the enthusiasm of Europe was greatly stirred. Sir A. H. Layard's labours, and those of Rassam and Loftus, at Nimrûd (the Biblical Calah) and Nineveh are familiar enough to English readers ; so, perhaps, is the story of Sir Henry Rawlinson's forcing the rock of Behistan to surrender the great trilingual inscription of Darius which, in his master hand, became the key to the understanding of the Assyrian documents, and which he gave to the world in the *Journal of the Royal Asiatic Society* between 1846 and 1851 ; and so also is George Smith's discovery in 1872 of the Babylonian account of the Deluge. The sculptures found on the walls of Sennacherib's palace at Qoyunjuk, within the walls of ancient Nineveh, and of those at Nimrûd, introduced the civilized world of the nineteenth century to the very life and occupations of the no less civilized world of 4,000 years ago. The peculiarities in type and dress of the foreign nations that were subject to Nineveh, and the characteristic features and products of their lands, were faithfully revealed. But the chief interest of these researches lies in their bearing upon the Scriptures. As Dr. Hilbrecht truly says, "We can scarcely realize fully how much we owe of our knowledge of the Old Testament and its interpretation to the excavated sculptures

and inscriptions of Assyrian and Babylonian palaces." And, besides the illustrations they afford of institutions, customs, and deeds, the corroborations regarding persons and events mentioned in historical and prophetic books are numerous and striking. The great warrior, Sargon, for example, the conqueror of Samaria (722 B.C.), was known only by name from the parenthetical reference in Isaiah xx. 1, until Botta and Place exposed his fortified town at Khorsabad, and summoned its monuments to bear witness to the truth of God's written Word.\* Or, to mention one other example, Sennacherib, represented on the slabs found in his palace at Nineveh seated on his throne in the hilly districts of Southern Palestine, surrounded by his army and attired in his richly-embroidered robes, and above his head the inscription: "Sennacherib, King of the Universe, King of Assyria, sat upon a throne and reviewed the spoil of the City of Lachish." (Cf. 2 Kings xviii. 13, xix. 8; and Isaiah xxxvi. 1, 2.)

We will conclude with a reference to two particulars in which a comparison has been instituted between the Babylonian records, &c., and the Holy Scriptures. The story of the Deluge found in the Epic of Gilgames, which George Smith brought home from Nineveh in 1874, bears a close resemblance to the Bible narrative of the Flood. Dr. Sayce discusses the subject of the relations of the two accounts to one another, and he observes† that the most remarkable fact which the comparison establishes is that "the resemblances between them are not confined to one only of the two documents into which modern criticism has separated the Biblical narrative. It is not with the so-called Elohist, or the so-called Yahvistic, account only that the agreement exists, but with both together, as they are found at present combined, or supposed to be combined, in the Hebrew text. The fact throws grave doubt on the reality of the critical analysis." Again, much has been written on the analogies existing between Babylonian and Hebrew temples, and it has even been attempted (and we find something to this effect in Dr. Sayce's lectures‡) to trace the architectural features of Solomon's temple to Babylonian sources, though, and we now quote Dr. Hilbrecht,§ "as a matter of fact not one of the large Babylonian temples has as yet been excavated thoroughly enough to enable us to recognize its disposition and necessary details." Dr. Peters, who had charge of the American Expedition for a time, referred to the *Parthian* palace at Nippur as "a pattern of the architecture of Babylon," and the *Parthian* fortress lying on the top of the ruined temple of Bel as "affording us for the first time a general view of a sacred quarter in an ancient Babylonian city." Dr. Hilbrecht remarks *à propos* of these short-lived theories, "It will be wise to refrain for the present entirely from such untimely speculations until the characteristic features of at least one of Babylonia's most prominent sanctuaries have been established by pick and spade." G. F. S.

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\* (1), p. 87.

† (2), p. 444.  
§ (2), p. 459-461.

‡ (1), p. 477.



## IN MEMORIAM.

## I.—THE REV. JOHN IRELAND JONES.

(*From the Ceylon Localized "C.M. Gleaner."*)

**T**HE Ceylon Mission, and indeed the diocese at large, has just suffered a severe loss by the death of the Rev. John Ireland Jones. His health had not been good for the past twelve months or so, and he had been frequently laid aside for a day or two at a time by attacks of illness. But on October 16th, after presiding at a meeting of the Colombo Gleaners' Union (his last public act), he became very ill, and from that day gradually got weaker till the end came. In order that he might have the advantage of good nursing he was taken on the 2nd instant to the Stirling Home, but all the kind attention he received there was of no avail, and at 11.30 on Thursday night, November 12th, he passed away to be "for ever with the Lord."

Mr. Ireland Jones was one of the ablest and most successful missionaries who have laboured in Ceylon in connexion with the Church Missionary Society. Coming to the island *via* Madras in 1857, whilst the Indian Mutiny was raging, his connexion with Ceylon extended over a period of forty-six years. His first work was to start the "Kandy Collegiate School," now existing as Trinity College, an institution which has conferred untold benefits on the youth of Ceylon, especially on the Kandyan Singhalese, for whom it was primarily started. In 1861 Mr. Jones took charge of the important Cotta district, and on two subsequent occasions returned thither, remaining on each occasion about two years. In addition to this he was in charge of the Training Institution there from 1877 to 1879. But the work with which his name has been chiefly associated is that of the Kandyan Itineration, especially that part of it which lies in and around Kurunegala. The Rev. E. T. Higgins did the pioneer work there, and it was not till 1874 that Mr. Jones succeeded him and "entered into his labours." The Singhalese congregation at Kurunegala was for several years a large and important one, and from this strong centre the surrounding villages were evangelized. The people of Talampitiya, Hewadiwela, and Kudagama in large numbers embraced the Gospel, and flourishing churches were soon established in these places. The villagers, in the warmth of their first love, showed great devotion to the cause of Christ, and a band of volunteer evangelists rallied round the missionary and accompanied him on his itinerating tours. The Christians generally had a hunger for the Word of God, and eagerly received the teaching that was imparted to them. Their knowledge of the Scriptures thus soon became such as would have put many English Christians to shame. Mr. Jones was greatly beloved by these people, and, to the day of his death, was regarded by them as their spiritual father. It was a grief to him that his health did not permit him to pay them a visit after his last return to Ceylon. In 1885 Mr. Jones was compelled by ill-health to return to England, where he remained, with the exception of a short re-visit of six months, until 1900. But his heart was all the time in Ceylon, and, whilst serving the country parish of Brampton as rector, and afterwards Christ Church, Chislehurst, as assistant minister, he kept in touch with the Ceylon Mission and continued to render valuable aid to it. It was during this time that the Clarence Memorial School for the daughters of Kandyan chiefs was opened at Kandy in connexion with the Church of England Zenana Missionary Society. The idea of having such a school was started by the Rev. J. G. Garrett, and afterwards most warmly taken up by Mr. and Mrs. Jones, who collected considerable sums

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of money for it, got the scheme adopted by the Zenana Society, and watched its progress with the keenest interest.

In 1900 Mr. Jones was able to return to Ceylon, to his great joy. For three and a half years he was permitted to engage again in the work he so much loved and among his beloved Singhalese people. With the exception of about six months, when he was in charge of the Cotta district, he resided at the Galle Face Mission House, Colombo, and superintended the Singhalese work connected with that station. He was also, after the death of the Rev. S. Coles, Chairman of the Native Church Central Council, and of the Singhalese Bible Revision Committee after the death of the Rev. R. T. Dowbiggin, and was also responsible, during the past four months, for a Catechists' Training Class. To his younger missionary brethren and to many besides he was a wise counsellor and friend, so that his advice and prayerful sympathy were often sought. His returning in his old age to Ceylon was abundantly justified, and he will now be greatly missed in the Mission.

As a Singhalese scholar Mr. Jones stood above most of his missionary brethren. His "Handbook of Singhalese" has been useful to many a student of the language, he was the author of many tracts, and of a booklet entitled, "The Wonderful Garden," a story designed to convince Buddhists of the existence of a Creator, and which has been very extensively read by them, to the blessing of not a few. To him was also committed the translation of parts of "The Annotated Paragraph Bible," several New Testament Books of which are now published in Singhalese.

A conspicuous feature in the varied work which he was permitted to do has been its *permanence*. His life was one of abiding in Christ, and the promised results of much fruit and abiding fruit have followed. And it was his privilege to live to see how greatly the Lord's work prospered in his hands. Further, he has left behind him the fragrance of a blameless life and the record of a man who sought to live and walk so as to please God. Of a very gentle and loving disposition, he yet never made any compromise where what he esteemed to be something which affected the honour of the Lord or the truth of His Word was concerned. He lived "as seeing Him Who is invisible," and it was a frequent petition of his in prayer that there might not be one unprepared moment in his life for entering the Lord's presence. Accordingly, when he came to die there was no sign whatever of any cloud between him and his Lord, into Whose presence he has now been ushered to serve in a higher sphere Him Whom he so loved and served on earth. "The memory of the just is blessed."

THE Rev. John Ireland Jones was in some respects a model missionary. The son of an independent gentleman near Dublin, and a graduate of Trinity College, he threw the whole weight of his learning and social position into the work of evangelization among the Buddhists of Ceylon. He had also considerable gifts as a pastor, and was a most acceptable preacher, both to European and native congregations. He was Bishop's Commissary at the time when the King, as Prince of Wales, visited Ceylon, and officiated in that capacity at the religious service held when the foundation-stone of the Colombo breakwater was laid in the presence of his Royal Highness.

There was a sweet and holy calm about him at all times which was very impressive, and gave a charm to private and familiar intercourse with him—a sense of his continually dwelling in the conscious presence of the Master. There was very close and brotherly friendship between him and a member of the Ceylon Civil Service, Mr. Louis Frederick Liesching, and when the

latter represented the Government at the ancient city of Anuradhapura, their friendship was turned to good account, for Mr. Ireland Jones accompanied the agent of the Government on tours through the district, preaching the Gospel to numbers who had not heard it before. This led eventually to the occupying of this ancient stronghold of Buddhism by the C.M.S., and the establishment of mission stations in and around it. L. G. P. L.

## II.—THE REV. ANDREW BURN.

IN 1863 I was appointed chaplain of Hyderabad, Sindh, and made the acquaintance of Andrew Burn, who for nearly four years had ministered to the Europeans in the absence of a chaplain, besides fulfilling his duties as sole missionary to the Natives.

He had then toiled and taken nothing as far as man's eyes could see, but that did not discourage him from strenuous but very unobtrusive work. Indeed his time was so fully occupied that it was only by sitting up the whole of Saturday nights that he was able to prepare for his ministrations to the Europeans.

But patient industry was only one of Burn's characteristics. I think his humility was the greatest. A graduate in honours of the University of Cambridge, the best Sindhi scholar of his day, in the opinion of the Government officials,—a man, I should say, of great culture, he had the most humble opinion of himself and his abilities. His humility and self-depreciation were so great that if it had not been for his transparent simplicity of character I think he might, and sometimes has been, considered to be guilty of affectation. I have often thought that of the surprises of the other world, the greatest to Burn would be the nearness to the throne of the place assigned to him by his Master.

Personally I owe a debt of deep gratitude to Burn for his sympathy and counsel in times of difficulty. He never volunteered advice, but when it was asked for it was readily and faithfully given, to the great advantage of him who sought it. G. C. R.

## LETTERS FROM BISHOP RIDLEY.\*

s.s. "*Kaga Maru*," Nov. 19th, 1903.

INSTEAD of being like an old hulk laid up in port waiting for the breakers-up, I am greatly surprised and full of gladness to be far out on the Pacific Ocean on a voyage to Japan. How delightful God's secrets are, even when they contradict one's own forecast of events! He who keeps them chooses His own time to break the seal. When in 1902 I crossed the Atlantic, it was as if its storms were a befitting dirge over one who would see them no more; yet here I am on a greater ocean, with wind as fierce and waves as high as any lover of Nature's grandest moods could wish. Surely God has sent me or I would never have ventured out. It is not that I cease to love the sea, but that it does not pay the least respect to my thin grey locks as it buffets me.

The skies low and leaden without a break, the sea high, and the glass low—28·60°, and falling! So look out. This ship, the *Kaga Maru*, was built at Nagasaki in 1901 by Japs, without white supervision: the captain and crew are Japs. The chief reason for choosing a foreign ship was that it would be a useful introduction to Japan. I always try to get to the heart of things, though the nearest is seldom the pleasantest.

It was fortunate for Columbus that the Continent of America lay across his path when he sailed westward to reach India; for if the width of the Pacific were added to that of the Atlantic, his ill-equipped ships would never have reached Cathay. Without a western continent to colonize, the Anglo-Saxon race would have been cooped up within the British Isles,

\* See Editorial Note, p. 230.

instead of becoming by God's providence His chief evangelists to the wide world.

Seventeen days seem a long time to be crossing an ocean nowadays, but I do not forget the 125 days in sailing to India before Suez Canal days, and very pleasant it was to my youthful mind. Since then civilization has developed hurry and worry, as we seniors deem it, making the stress of life part of its joy to the inexperienced.

On August 11th I left the Mersey, and after a halt to consult the Primate of all Canada at Winnipeg, reached the shores of the Pacific on the 28th of that month.

To the 6,000 miles then travelled I had added 2,300 more before I embarked on this voyage. What the mileage will be by the time I have spent eight weeks in Japan visiting our Missions, four weeks in China, thence to Australasia, for I know not how many months of work there, and finally, with my face homeward, *via* India and Egypt, having accomplished the circle of the earth, I cannot tell. It will be a zigzag with blessed memories, I hope, in every angle and along every line.

If God carry me through I shall have so much cause for gratitude that the rest of my working life will not be long enough to praise Him for it, and shall be so full of store that I shall grudge every day that is not spent in telling it out among Christians at home that the Lord is King. His service is delight everywhere, and the climax worthy of the King and His Court.

"Gold, vermillion, and blue." That is the heading of some notes made on my last journey in September to the most northern part of my diocese.

"I wish I could make those colours mean to you what they do to me. Though I fail I will try, because 'the works of the Lord are greatly sought out by all those who have pleasure therein.' A quarter of a century ago I began to write letters descriptive of the scene of coming labours. I feasted and never could be satiated by God's splendour in His handiwork. So I am still an ardent lover of it all, and feel as much inspired to write about it, however feebly, as I felt on coming back to this land of beauty.

" 'Home of great hearts, thy stately pines  
No consultations hold.

At once their consciousness divines  
I love them as of old.

" 'Quintessence here of Nature's art,  
O Spirit of Love's design,  
Thou wilt to sympathy impart  
A grace almost divine.'

"The printer will profit by my rhymes, but for my reader's sake I drop into prose to explain that the blue and gold I had at sea when steaming up the Lynn Canal in Alaska to Skagway, the present gateway to the Atlin and Klondyke goldfields. I say 'present' because I think the unreasonable disappointment in Canada will end in the decay of that northern city and the building up of an all-Canadian railroad from Kitimat.

"Standing beside me on the steamer's deck in Lynn Canal was a young Canadian journalist of much promise who had never seen Nature in such grandeur, though I often had, and something approaching it among the Swiss lakes.

"Glaciers to the right, to the left, behind, before, at the water's edge, looking over a lofty height, indeed, everywhere! It was nearly sunset: the beauty of the blue had nearly faded from heaven; but the gold became more golden, and incense crowning the whole in God's sight ascended from more than one reverent heart to the Creator. My acquaintance, after long silence, said in a loud whisper, 'How can any man be an atheist?'

"The rippling blue of the sea channel reflected that of heaven as long as the sun shone in his strength. As we approached the head of the inlet where the fresh water from the rivers overflowed the heavier sea water, the blue shades off to an opalesque green and tells the story of their glacial birth-places.

"This same beautiful tint is seen on the lakes when calm, especially near the streams that flow into them. Let the morning zephyr awake and in an instant the new-born ripples on the waters cause them to reflect the clearer blue of heaven, as should a soul in the spiritual sphere when God smiles on it.

"It was near the margin of Lake Bennett, about 2,000 feet above the sea not very distant therefrom, that I saw, when travelling along by rail, the water as a ribbon interwoven in the fringe of trees by the lake side, and bounded on the further side by

mountains timbered in many places from their rocky feet, say, for two-thirds of the distance towards their summits

"The lake was the ribbon of blue dyed and perfected from above, as souls should be when by grace reflecting God's infinite love.

"The mountain slopes opposite and across the lake were all too beautiful to be compared to the skirts of a bevy of magnificent dames exhibiting their splendour to an admirer who in his heart has been their trainbearer ever since.

"The pale-blue sky and the bluer ribbon harmonized perfectly with the mottling of the mountain's skirts. What a mosaic it was! There are no discords in Nature till we reach mind.

"There is risk, however, of discordance in attempting to analyze the magnificent picture. I cannot describe an atmosphere, and yet that is an essential element. But attention to details will not damage the general effect, because in themselves they are as exquisitely perfect as the whole is.

"The brilliant yellow cottonwood-trees interspersed with the bright golden hue of the willows blend with the russet of a tangle of smaller plants, all translucent in the sunshine, and give us the gold. The gorse on an English hillside by the sea would seem dull beside it, even in dear England's sunshine, so precious because so rare.

"Acres of pink fire-plants in the distance suggested heather because of the softening effect of the brown moss near by.

"Towards noon the wind freshened. When dashing over the projecting rocks rose a bustling fringe of living waves white as snow, and the lake surface transformed from the rippling blue of morning to the cream-bespattered green of the breezy noon.

"Before the early calm was disturbed the opposite mountains were mirrored on the lake. The calm disturbed, the beauty departed; just as the face of the Prince of Peace is banished from the once restful heart, but now given over to passions broken loose from the bridle of a sanctified conscience.

"Just above the breaking waters the rocks were shaded by the spruce pines and balsam poplars. Higher up the clumps of black pines looked like swarthy soldiers on the march with their outposts on the sky-line.

"Not only is the general effect warm and singularly beautiful for so northern a climate, but the vegetation in detail is also charming.

"The trees are rather stunted, rarely exceeding ninety or a hundred feet in height; but not so the flowers, though at this season (September) only lovely relics remain of the summer glory. The tints of the great variety of leaves decking the foreground with brilliant colours constantly command attention, and when they are borne on the breeze one's heart sees God's fingers counting His treasures.

"Some of the plants—miniature trees—I long but fail to identify, but they are as beautiful without as with a name. One with a serrated leaf about the size and shape of the hornbeam stunted itself to be as modest as glorious in splendour, varying from the most transparent of copper beech, passes from a crimson hue to a vermilion that pours light into the beholder's soul.

"I must hurry on. How can I without reminiscent mention of the shining berries of the wild rose, the warm leaves of the ribes, and the mountain ash whose clusters of gems seek concealment by bending among the wealth of golden foliage? Whenever the train stops I make a dash for specimen berries and leaves, the most exquisitely beautiful of all from a dwarf gooseberry-bush, so completely armed with bristling thorns that it is very difficult to gather the leaves—veined as brilliantly as a humming-bird's neck resplendent in the sunshine—without pricked fingers as the price of ravished beauty.

"How glorious and instructive to an old man is this last effort of Nature, as if intended to cheer and discipline the well-protected buds that must face a terrific winter before in the spring they can preach to us of the Resurrection! Hoar frost is charming, but it is the downfall of the sere leaf. The frozen dew, for that is what it is, by expansion presses off this year's leaf to give room to the bud, first to be weathered, and finally burst into a larger life. Death need not be dreaded, and its effects may be and should be glorious.

"Yet none of these things awakened admiration, much less turned to God, the hearts of the Indian Heathen that for ages lived and died among them. Since they have been taught to see the salvation of the Gospel their eyes have been opened to see the beauty of

nature and learn its lessons in the School of Christ.

"My jottings must cease awhile, because the train is approaching the narrowest part of the lake here called Caribou Crossing, where the train crosses by a wooden girder bridge. There on the platform stands the straight and venerable hero of the north, Dr. Bompas, the Bishop of Selkirk. Until the Klondyke gold fever his was the most inaccessible of dioceses, but now it is within fifteen days of Europe."

I will now quote from my notes made the following day:—

"I jumped from the train, and though I had never met him before, I grasped his hand and exclaimed, 'At last! at last!' We knew each other well by letter only, though in a sense neighbours as bishops. He was as placid as the mountains and the lake they embosomed. Having picked up my valise, with difficulty was he persuaded to let me share with him its weight. This settled, we crossed the railway bridge on foot, keeping step from beam to beam, for there were no planks there to make a pathway. Having crossed, we turned to the left and walked along the sandy beach to the dear old Bishop's house, built of logs on the sand. I am afraid I was expected to admire it, but I could not, though tempted, muster enough hypocrisy to congratulate him on his choice of a palace. Concern for him and Mrs. Bompas emboldened me to suggest some improvements before the terrors of winter approached.

"A few yards from the house stood in a line with it a big log stable, that I suppose had sheltered the railway contractors' horses, as the smaller building had his *employées*.

"They were evidently built for temporary purposes. The stable was to be used for storing fuel. I am an inveterate lover of comfort. In 1881, when forced to winter in a sorry hut that had been deserted like this one here, I took pains and pleasure in making it as snug and tasteful as possible. 'Tis true it was less than half the size of my brother bishop's palace, which cost him, site and all, with the stable and litter of puppies in occupation, exactly £30. That there may be no mistake, print it in full—*thirty pounds sterling*. No wonder missionaries are blamed. Think of this extravagance!

"In my own case I at once set about improvements, building a stone boulder chimney with my own hands and an arch, the first and only one within hundreds of miles. Whether my complacency was sinful or not others must settle for me, but in this case pride did not go before destruction, as it happened. The medicine-men found themselves left astern in the race for public approbation. My arch proved that I could make stones fly without visible means of support. The medicine-men envied my reputation as a sorcerer.

"I told the Bishop here how I mossed and muddled my hut, and (I was not then alone) decorated meat tins with Greek patterns and nailed Indian mats tightly all round the rough logs inside. I suddenly pulled myself up, because it struck me that the grave face of my host showed that I was in danger of being regarded as a Sybarite. Altering my tactics, I avoided the subject of house decoration, and remarked that the flooring boards were half an inch apart, so shrunken were they, and that it would be easy to rip them up and lay them down close together. The dilemma was that this would leave an open space of about ten inches at the end of the room, and I fear this winter will nip the inmates by the pitiless cold and icy breezes, by no means 'soft' over shrunken floors.

"Then the roof: it was papered, with battens across the paper! I was anxious to see inside less of the light of heaven through the rents. The partitions if more finished would ensure more privacy. Should this ever reach the Bishop's eyes I hope he will muster a smile—or, if possible, a hearty laugh—otherwise I fear he will blame my levity. His calm satisfaction and the glowing gratitude of Mrs. Bompas for such a commodious home reined in my passionate desire to make it better rather than make the best of it. The question that has often sprung from my heart has been this: If this poor £30 affair is by comparison delightful, what of the contrivances that have sheltered them in the past forty years?

"My fingers itch to write a true and full description of the present abode of two grand figures I revere, but I dare not, lest it seem irreverent. There is no harm, I hope, in figures. He will wonder how I got them. He does not know I cannot help being exact. The outside dimensions of his palace are

48 by 16 ft., with walls about 8 ft. high. The front door opens into a reception room, on the left of which is the kitchen, and at the other end the bedroom. Out of this a smaller space, 9 by 7 ft., is papered off by stout paper, like that often put under carpets. The bedroom, like the rest, is finished off with the rough-hewn wall logs. Ventilation is carried to excess. Everything around is as simple as indifference to creature comforts can make it, excepting the books, which were numerous, up-to-date, and as choice as any two excellent scholars could wish.

"Never in my life did I value hospitality so much, or feel so honoured as here under the roof of these grand apostles of God. Two septuagenarians of grace and broad culture, whose lives have been spent nobly in God's eyes, have deliberately chosen an austere type of service, not for austerity's sake, but for Christ's sake, under circumstances the average citizen of this Empire would feel to be past endurance. Yet they are as happy as heroic. One learns how much greater the mind is than such subordinate necessities, so-called, as society, modern inventions, art furnishings, an appetizing menu, servants, or fashionable apparel! True greatness is best seen in simplest surroundings, a Tolstoi without his pessimism, because greatness harmonizes with simplicity.

"Walking outside last evening with my hostess, bent as she is by long years of toil for the Lord she loves and adores, she, leaning on my arm, stopped in the twilight to calmly say, 'Bishop, the lines are fallen unto me in pleasant places; I have a goodly heritage. Beautiful Caribou—beautiful!' I was so deeply affected by this sudden expression of joy that I could not find utterance, and felt relieved because I was sure there was not light enough to let her see the tears in my eyes. She, accomplished far beyond the standard one meets with in London drawing-rooms, unless among the most cultured circles; he, a fine scholar steeped in Hebrew and Syriac lore, as well as in the commoner studies of the clergy, live on, love on, and labour on in this vast expanse, little trodden but by the Indian for whom they live and will die. It is a pattern of grace that almost forces one to envy the excellent weight of glory even eternity will borrow from their saintly beauty."

What a light their lives are among their scattered people! The effect I may not attempt to describe now. A passing Indian called while I was present, and as the Bishop went into another room for something, I said to the stranger, whose daughter the Bishop had been teaching among others, "You ought to help your leader in his work." On the Bishop's return the Indian took £6 from his pocket and gave it to him with hardly a word. Before you can reach an Indian's purse you must be in his heart. If such lives fail in Christ's cause that cause is doomed. Let those who criticize cease their cackling and try to imitate by self-sacrifice such lives as those I have just touched on, and then they, too, may have some share in the betterment of mankind, the expansion of Christ's Kingdom, and the eternal welfare of humanity.

I seem to hear even now the music in the sweet old lady's voice as it instructed the little Indian her love saved from a brutal death. What a wealth of happiness, usefulness, content, and brave endurance! It is all for God, and must make this His world more beautiful in His eyes, not only than all the glitter of thrones, but than all the glory of Nature.

It is the dear autumn colouring of two strong, long, and noble lives in the glory of the western sun, the glow of which life I feel is warming and lighting my own soul as I meditate on this picture of saintliness. I have taken some pains to present it to my readers for their good, for such is too little seen, though the world and the Church are now richer for it, and ere long heaven will treasure up this wealth.

W. CALEDONIA.

Nov. 21st. *In sight of the Alutian Islands, snow-covered.*

We are having a rough voyage. The wind is ahead and blowing a moderate gale that reduces our average speed of twelve knots to about seven per hour. It is less difficult to write than when I scrambled through my first letter. Then it was a beam sea, now a head one that only makes the ship pitch. To write in a rolling steamer a letter for publication is likely to overtax the ingenuity of the editor who must read it and of the compositors who must guess where they cannot be sure of my meaning.

Already I have taken you to Caribou Crossing, where Bishop Bompas lives. Then I proceeded to Atlin, a mining town, and was much pleased at the progress of our work there. Instead of enlarging on that I must conduct you to Metlakahtla with all speed. I had to sail back to Victoria, nearly a thousand miles, in order to embark on another ship that calls at Metlakahtla. It was tantalizing to be passing within seven miles of that place and yet have to sail twice six hundred miles to reach it. I was on an express steamer that called nowhere between Skagway and Vancouver.

I was able to visit all our coast missionaries, and was gladdened to find progress all along the line. In crossing over to Massett we had a rough experience. Nearly all the crew were seasick, certainly the cook was, and therefore we got no midday meal. We were therefore the more glad to reach the shelter of the harbour. Mr. and Mrs. Collison, junior, went in the ship with me. We met with a warm welcome from the Haida Christians. After returning on board the steamer to sleep we were surprised to see the brass band following with their instruments. The captain invited them into the saloon, where for an hour and a half they greatly pleased and amazed the many passengers by giving us an excellent concert.

At Kincolith the Archdeacon and three of his sons came on board, and I brought him along with me to Metlakahtla to assist at the consecration of the new church there. An account of this will follow.

If those who contributed for the rebuilding could have seen what we saw their hearts would be full of gratitude. Where the old buildings stood we have now the finest group of mission buildings I have seen anywhere. The White Home, directed by Miss West, assisted by Miss Soal, Miss Duncan, and Miss Northern, is, I think, an institution to be thankful for and proud of. The half-breeds are commonly spoken unfairly of as having the vices of two races and the virtues of neither. Here they have an opportunity of gaining a good English education and the best of home and religious training. I found in the Home many of the children of those who were formerly trained under my own roof. The parents have become useful, respectable, and some of

them leading citizens in our different Missions. I do not know of a single instance of the pupils turning out badly. Almost all our teachers have come from this institution.

Next to this comes the Indian Girls' Home, under the direction of Miss Davies, Miss Jackson, and Miss Collison, the last-named a *locum tenens* of Miss Edwards. This is also a very fine building of an imposing appearance, and, like the White Home, equipped with all that is required to carry on the work with a minimum of manual labour. The girls are healthy, beautifully neat, and trained in all that is wanted to make them fit for the life they will have to lead in their own homes. I wish we could get two more ladies who could come out at their own charges and assist in this noble work.

The Boys' Industrial School I have before now written a description of, and therefore will only repeat that it is overcrowded with Indian boys, who get a good English education and are taught several trades to equip them for their working lives.

These three institutions have done more for the young of the diocese than all other means combined. It has been an uplifting of the whole Indian population by keeping before the people standards of life they would never have aimed at without them. It is not found anywhere that after they return to their parents they sink back into former habits. Nor have we a single instance of a girl joining those of ill-repute among white men. These institutions are our chief means of so training the young of both sexes that they may be trusted at least as fully as our own young people to stand out against the seductions of an incoming flood of civilized villainy that the building of railways fosters.

It is Saturday night. I must cease writing and complete preparations for ship services to-morrow.

*Monday, Nov. 23rd.*—All the white passengers attended Divine service in the morning of yesterday. This was one surprise, but one greater than that was permission to use the saloon as we like, and the Jap stewards brought out the latest edition of our English Prayer-book in which we prayed for George, Prince of Wales, among other royalties; and they also produced copies of hymns A. & M. for as many as wanted them. This is more than mere toleration: it is



an encouragement offered by a non-Christian steamship company to Christians to worship God. What should we think of an English shipping company providing Buddhist books for Japs, and give them the free use of the best part of the ship?

It strikes me that, besides being an act of native courtesy, this is a symptom of total indifference, a poor soil to find much or a rapid increase from missionary seed-sowing; but I will not draw conclusions too promptly. Rather will I try to keep an open mind until many weeks of watchful observation justify the expression of opinion.

I am glad I came on a Jap steamer. It will be a practical introduction to larger knowledge. It is fair, however, to say I am deeply impressed by the practical good sense and general ability of the little men. It is natural at first to feel amused in watching them, but it soon dawns on one that the quality of brain in their round heads must be at least equal to our own, and we learn from the Psalmist that the Lord delighteth not in any man's legs.

I must not pursue this line, or I shall have no space for a description of my second visit to Metlakahla since I last arrived in the diocese.

On Friday, October 9th, the rain ceased and the sun shone out as on a summer day. This filled our hearts with gladness which increased as flags were hoisted on every staff. The little town was briskly alive. Work ceased excepting on the decorations along the streets and within the church to be consecrated. Finishing touches were tastefully given. Cut flowers and growing plants and flowers were brought from every house and garden to fill the holy house with beauty and fragrance. I well remember the time when Indians showed no pleasure in the beauty of flowers and would heedlessly tread them underfoot as we would the grass. Now window gardening is much cultivated, and bright patches are fenced in on purpose to cultivate beauty and sweetness in front of their houses. There is rivalry in this floral ambition that indicates the greatness of the change in their tastes. To the old pagans nature's beauty and grandeur were veiled. The spirit of a pure religion has awakened dormant faculties that find pleasure in things beautiful. My notes proceed as follows:—

"Listen! A cornet call at the Church

Square, where streets meet, bids the members of the band to assemble. That is a signal that all must be ready for the great function. There are more than 120 school-going children in the place, and soon they are seen darting about like butterflies, until at last they settle in perfect order for the procession. The great bell of the church rings out its rich tone of invitation, and the streets swarm with well-dressed Indian men and women. How glad they seem to be. The babes are to share in the service of praise.

"When vested, the Archdeacon and his eldest son from Massett, Mr. Keen, our Metlakahla missionary, and myself take our places. In the front of the procession was the brass band, a better one than is generally heard in England—a band that would be praised in the West Riding of Yorkshire; then came the town council, followed by the choir of twenty-five men and boys and seven women; next the clergy and the two faithful churchwardens immediately in front of the Bishop. The children lined Church Street, and later on fell in after the official persons had passed, and finally came on the general population. None were more solemn or interested than the school-children. As I walked along between the files of people great and small my heart leaped for joy till I saw it all through a mist.

"It would be deemed extravagant were I to tell you exactly all that flashed from the past through my soul into the present. I lived through a quarter of a century in one short hour. It issued in joy great and almost awful, that melted into sweetness and calm. The little white marble cross glistened in the sunshine, and after my eye turned from it I saw everything else through its pure outline. Oh, how she would have rejoiced to-day! Last night I slept but little, and before I dressed composed some verses for the occasion. They seem low-pitched after the beautiful scenes of the day had broken through the sober restraints of the calm morning and set my heart on high. I will copy some of the stanzas:—

"Here on the battlefield we plant  
Thy standard on the height,  
Remembering, Lord, the day was won  
By keeping Thee in sight.  
"Amid the tumult of the war,  
Through flood and fire we fought;  
Beneath the shadow of the Cross  
Obtained the peace we sought.

"Brave Bridegroom, thine the spoils of war,  
Jewels reward Thy search.  
Their beauty well becomes Thy choice,  
The glory of Thy Church.

"O sweet surprise! Our Zion's joy  
Here like a river flows.  
Through all Thy temple's living stones  
The true Shekinah glows.

"Sprung from the shadows of the past  
This house of God shall stand  
A witness to the faith that sheds  
A glory o'er the land."

About as many more followed which must remain in manuscript to remind me of my last great function in the land of the white cross.

The church will seat four hundred when all the spaces are occupied. It is a graceful, airy, and spacious building, but smaller and therefore less dignified than the dear old building that was rich in associations. The principal pieces of furniture are free gifts. The Bishop's chair, given by Mr. Gurd to the old church, and with the harmonium and reading-desk, Miss West's gift, were saved from the flames by two of the women, Hannah Hope and Julia Ryan. The oak reading-desk was of my own design, and therefore I may not describe it further than to say the front panel is a beautiful brass commemorating the dear partner of my joys and sorrows. Most people say it is the most beautiful object in the church with one exception. The inscription winds up in words chosen by Miss West, "Without fault before the throne of God." The most beautiful piece of work is a communion table-cloth worked and presented by Mrs. Skipton, of Ealing, well known in C.M.S. circles.

Quite recently an old Indian disciple, a centenarian, passed to her rest, but not before she had bequeathed to the church a sum of money enough to provide a fine stained-glass window for the chancel. Her son is one of the church-wardens, her grandson one of the sidesmen, and two of her great-grandchildren, who have been in the interior all the summer, will, I hope, be Sunday-school teachers this present winter. When last I saw the dear old woman she laughed because she had lately cut four new teeth. "I must die in my baby-hood," she said.

The most delightful part of this record is that the Indians of Metlakahla out of their poverty freely gave of their

labour as carpenters to the amount of £400, Mr. Keen says, and he kept account. Besides this, they gave well in cash, so that their cash gifts, added to the sums raised or subscribed by the missionaries themselves, amounted to more than £350. Is it not a proof of devotion? Missionaries have been accustomed to Indians giving until they naturally minimize the grateful facts. I have never found liberality among whites equal that among Indians, considering that the latter have to earn by manual labour every coin they give to God. 'Tis this that makes it precious. There is not much difficulty in giving from abundance, but when poverty gives it means real sacrifice.

The principal cash payment came, of course, from the fund I raised in England, to which "Gleaners" were the most numerous subscribers. Would that they could see the fine group of handsome and commodious buildings standing where I found but the ashes of the old ones two years ago! To me the new ones will never possess the interest the old ones did. They were rich in associations, but were rotting from their foundations, and cost a considerable annual sum in repairs. The new ones are up to modern requirements, and the three will accommodate about one hundred and thirty boarders, as well as the teaching staff, who are, excepting in the Boys' Industrial School, ladies full of good works, united lovingly, and as happy as saints on earth can be. Two more ladies are needed on the staff. Who will offer? There are no emoluments to tempt them. They must devote their substance, at least £50 a year for their board, and give themselves living sacrifices on the altar of Divine Love. It is not necessary they should learn the Indian language, because the elder children speak, read, and write English as well as ourselves, and the little ones are clever in learning.

It is time to end this long letter, but I linger over the scenes so dear to me and fondly imagine others will bear with me. I never supposed I could leave them, but expected to rest there till the great awaking. What I heard from the shadow of the white cross would so lose by translation that I can only hope life will construe it well till lost in adoration.

W. CALEDONIA.

## EVANGELISTIC WORK AT THE OSAKA EXHIBITION.

**T**HE *Intelligencer* has had occasional brief references to the united effort made by the Protestant Missions in Central Japan on the occasion of the Fifth National Exhibition, which was held at Osaka from March 1st to July 31st, 1903, but, to our regret, no report of those efforts has reached us until now, more than six months since the Exhibition closed. We have at length, however, received a printed copy of a paper which was read on October 13th before the Missionary Association of Central Japan, and we gladly avail ourselves of its pages to place a connected account of the effort and its results before our readers.

The writer of the paper is the Rev. T. C. Winn, an American Presbyterian missionary, who was appointed chairman of a committee consisting of eight members (the Rev. C. T. Warren, of Osaka, being one of them), by which the arrangements were carried out. This committee issued a circular in the spring of 1902, announcing that the Missionary Association of Central Japan had decided to rent a house in the immediate vicinity of the Exhibition for the purpose of carrying on vigorous evangelistic efforts during the five months of the Exhibition, and that the work would be supervised in turn by representatives of the Baptist, Congregational, Episcopal, Methodist, and Presbyterian Missions. Subscriptions were invited towards the cost, estimated at yen 3,000; and united prayer was specially asked for (see *Intelligencer* for May, 1903, page 371).

The original purpose was to obtain space for a hall within the Exhibition grounds, but it was found that conditions would be imposed which would limit the usefulness of the work; e.g., preaching and the sale of Scriptures and Christian literature would not be permitted. A row of three houses was therefore rented opposite the main gate of the Exhibition which proved most suitable. The expenditure amounted to yen 4,276; and the receipts to yen 4,440. The latter sum was contributed as follows by the five groups:—Baptist, yen 338; Congregational, yen 417; Methodist, yen 683; Presbyterian, yen 928; Episcopal, yen 1,167; and miscellaneous sources, yen 905. It was thought unlikely that the audiences would be large, and as a means of attracting attention a number of megaphones were employed to give notices and invitations to the crowds, and to send forth blasts of hymn tunes. But the latter was found to be unnecessary after a short time. The following table shows some interesting statistics of the work:—

Days and groups.	No. of meetings.	No. of addresses delivered.	Attendance.	No. of persons signing papers asking for further instruction.
Thirteen days . . . }	151	229	23,465	1,029
United Effort . . . }				
Twenty-eight days . . . }	242	389	36,488	2,180
Baptist Group . . . }				
Twenty-eight days . . . }	320	446	49,356	3,326
Congregational Group . . . }				
Twenty-eight days . . . }	245	545	33,956	2,035
Presbyterian Group . . . }				
Twenty-eight days . . . }	313	622	41,222	3,309
Methodist Group . . . }				
Twenty-eight days . . . }	399	535	56,681	4,342
Episcopal Group . . . }				
Total . . .	1,670	2,766	246,168	16,221

The attendances proved larger than the most sanguine had ventured to expect. On the first day, Sunday, March 1st, there were ten meetings and an aggregate attendance of 17,002 persons; and the total number for the five months was no less than 246,000, about one-sixteenth of the whole number who visited the Exhibition!

Regarding the preaching and the character and behaviour of the audiences Mr. Winn says:—

"There was no long *enzetsu-kwai* (lecture) style of speaking done at the hall. The time allotted to each meeting was generally limited to thirty or forty minutes. In that time two short, pointed speeches were made and an opportunity offered for any to hand in their names and addresses, thereby signifying their desire to receive further instruction in Christianity. This was deviated from somewhat, notably by the Episcopal Group, during the second two weeks that they were in charge of the hall. During this two weeks and the last three days of union meetings, only one but a somewhat longer speech was given at each meeting. And such preaching! Rarely, if ever, has it been equalled in Japan, for at the hall there was the plain, earnest presentation of Christ and His teachings. Japanese and Europeans alike were stirred by those hourly throngs of earnest faces to improve the opportunity to give them some knowledge of the way of life. This was pre-eminently characteristic of the preaching of the hall. Philosophy, sociology, and kindred subjects were not the themes for speech and discussion at any time during the continuance of that work. It is cause for profound gratitude to God that there was no tendency to do anything else than declare the cardinal doctrines of the Evangelical Faith. The distribution of tracts went on daily with the preaching. The sale of Bibles and Christian literature was continuously and vigorously pushed. The Bible Societies and the Osaka Christian Book Stores had one of the rooms in the buildings, and constantly used their endeavours to reach the masses with some Christian influence. The Bible Societies' salesmen had their lodgings in the upstairs rooms, as did also the preachers in attendance from abroad.

"With these colporteurs out upon the streets, together with the corps of workers who came daily from the city churches to act as ushers and invite people into the meetings, there was every inducement to passers-by to give heed to the conspicuous sign on the roof, 'Come and See.'"

"The character of the audiences was noteworthy. By no means were they composed of the lower classes only, but many of good positions in official and social circles attended. Even one nobleman was there, *incognito*, and was so much impressed by what he heard and saw that he bought a Bible and hymn-book. We know this because we have learned that he is studying the books since his return to Tokyo. An evangelist in a country field received the names of a half-dozen persons who at the hall had signified their desire to investigate the teachings of Christianity. On looking them up he found that they were all prominent men in the region. This gave him an introduction to them and an entrance into their homes as a Christian minister. Were it not for this, it is likely that he never could have made their acquaintance and gotten the opportunity to teach them the Gospel. Farmers, tradespeople, teachers, students, officials, priests, jinrikishamen, old men and women, young men and young women, all these were there at the meetings. These promiscuous assemblies were composed of people from all parts of the Empire. Every prefecture had its listeners at the hall. The preaching there, therefore, was a most extensive sowing of the seed of Truth. It may be called a Japan-wide scattering of the precious seed of the Word of life!

"The behaviour, too, of those audiences was truly surprising throughout the meetings. It would not have been wondered at if the enemies of the truth had been stirred up by sight of the evident success of the work to interfere with and oppose it. It would have been in keeping with what we all have known and what has been the history of such things from the time of the mob against Paul at Ephesus. It seemed almost certain that our meetings would call into existence opposition preaching by the Buddhist priests, but they did not, as far as my information goes. It would have been perfectly consistent, I repeat, with the history of our work even in Japan if such things had had to be contended with. Two or three individuals on as many occasions dissented from the utterance of the speakers in rather a boisterous way, but aside from this the meetings were

perfectly quiet and undisturbed. The people who came in respected the request to take off their hats and desist from smoking in the hall. More than that, frequently the speakers, Japanese and missionaries, were greeted with hearty hand-clapping at the close of their addresses. It was cheering beyond expression to see such demonstrations on the part of the hearers. It revealed the fact that the Gospel of the Lord Jesus Christ meets the heartfelt needs of even the religiously unenlightened and ignorant such as many of them were. Multitudes of those people were ignorant of Christianity, except to be superstitiously opposed to it. But it is quite certain that many of them went away to some degree enlightened as to the growing influence which Christianity is attaining in their land and as to the increasingly evident need of its principles and power amongst their own people. They got new ideas as to what Christianity is and of how wrong their attitude towards it has been. Any one who saw much of the preaching and attention which was given to it at that hall could not fail to be impressed with this as one of the effects produced in those minds. One evening, before the invitation to hand in their names could be given to those wishing further instruction, a man arose and said that he had never heard anything so interesting as that which he had listened to at that meeting, and began to inquire where he might get fuller information about Christianity! There were many questions asked and exclamations uttered which showed plainly that the persons who used them had been led into unwonted thoughts and feelings toward our blessed religion."

The table on page 187 shows that over 16,000 persons signed papers asking for further instruction. It would be quite erroneous to assume that all these, or indeed any considerable proportion of them, have since become hopeful inquirers. It seems doubtful, from the evidence afforded, whether many of them had very serious impressions even at the time when they signed their names. The course pursued according to the plan agreed upon was that each group of Missions was allowed to select from the names given in during the period that it was in charge of the meeting such of the names as it cared to be responsible for, and the remainder were handed over to a committee specially appointed for that duty. This committee communicated the names and addresses to those Missions which were in a position to give further teaching and guidance. Information was solicited from those who undertook this duty as to the experience they had had in trying to find and instruct the "inquirers." Few responded to this request, and the replies received were for the most part not very encouraging. One wrote that less than half the twenty names sent had been found owing to wrong addresses having been given or taken down, and only one was showing himself an interested inquirer. Another could not find a single person out of twenty names, "though diligent and faithful efforts had been made." On the other hand, some interesting individual cases were heard of; and one Japanese minister had succeeded in finding 293 persons, and believed that as many as seventy were sincere inquirers, of whom forty-nine gave good evidence of conversion—nineteen having already been baptized. This experience, in fact, corresponded very closely with that in connexion with the Taikyo Dendo of 1900-01; and the chief encouragement to be derived is the evidence afforded of the remarkable readiness of the people to listen quietly to the Gospel message. This is far removed from a general movement towards Christianity, but it is a necessary preliminary to such a movement; and the bread cast upon the waters may be found in some cases after many days. The sales of Scriptures and portions numbered over 11,000; viz., 207 Bibles, 7,224 New Testaments, and 3,619 portions. Each of the officials of the Exhibition received as a gift from the Bible Societies' Committee a presentation copy of the New Testament, specially bound in an attractive cover. A gift of £130 from the London Religious Tract Society made it possible to distribute over 200,000 tracts, and 2,038 other books to the value of yen 337 were sold.

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## JUBILEE CELEBRATION AT ST. JOHN'S COLLEGE, AGRA.

By the Rev. J. P. HAYTHORNTHWAITE.

ON December 29th and 30th, 1903, a most successful Re-union of old students took place at the above College in honour of the fiftieth anniversary of its opening in December, 1853.

On both evenings the College buildings were brilliantly illuminated. The festival began with a public reception and conversazione in the College Hall, which had been gaily decorated with evergreens and bunting. This meeting was presided over by Mr. T. C. Lewis, Director of Public Instruction, and the large hall was crowded to its utmost dimensions. The proceedings were of a warm and enthusiastic character. The "old boys" were presented in turn to the Principal, the Rev. J. P. Haythornthwaite, who informed the audience of the period when each had been a student. The total number of old students who attended during the two days was 125, of whom four belonged to pre-Mutiny days.

The Principal gave an historical sketch of the College's career, pointing out that it owed its foundation, not to the initiative of a missionary society, but to an influential body of civilians and military officers who were resident in the capital of the Agra Presidency at the time, and who earnestly desired to raise the moral and spiritual tone of Indian youths of the higher classes by providing a college in which Western education would be imparted upon strictly Christian principles. A strong committee was formed to raise subscriptions and to undertake the building of the College and of a house for the Principal, as the London Committee of the Church Missionary Society responded to the proposal by offering to double the amount raised locally from its Jubilee Fund of 1850. Amongst the subscribers were many well-known Anglo-Indian names: the Hon. James Thomason, the Lieut.-Governor (who also endowed the College with a scholarship fund), the Hon. J. R. Colvin, his successor, the Hon. R. Drummond, Sir W. Muir, Sir H. Lawrence, Colonels Wheeler and Boileau, Major Kitto (the architect), and such civilians as Raikes, Reade, Harington, Morland, Grant, Begbie, Money, Unwin, Alexander, Dashwood, Thornton, Shakespeare, Thornhill, &c.

The first Principal of the College was the Rev. T. V. French, Fellow of University College, Oxford, who had been educated at Rugby under Dr. Arnold, and his colleague was the Rev. E. C. Stuart, both of whom were subsequently raised to the episcopate as Bishops of Lahore and Waiaapu.

When the College was opened in 1853 there was no University education in India. The celebrated dispatch of Lord Halifax, which has been called the Charter of Indian Education, was not written until the following year, and the University of Calcutta was not founded until 1857. In 1862, St. John's was affiliated to this University, and passed its first graduate in 1866. Taking a general review of the work of the College during the fifty years, it seemed to fall into three periods, which might be described as those of growth and development, 1853-73; arrested advancement and struggle, 1873-90; and revival and expansion to the status of an efficient first-grade college, 1890-1903.

During the first period, in spite of the Mutiny in 1857, and a serious secession of students in 1861, owing to the refusal of the Principal to eject a baptized *Mehtar* from attendance, the average attendance was from 300-400, and the Government grant-in-aid ranged from Rs. 3,600 in 1859 to Rs. 10,425 in 1871. During most of this period there was a staff of three Europeans. In 1866 a Normal School for the training of Christian teachers was added to the institution, and additional buildings became necessary in 1867.

In the second period, 1873-90, which might be described as the dark age in the history of the College, several causes contributed their share in arresting progress and in restricting the scope and influence of the College. The chief, perhaps, was the loss of the Government grant to the College Department, which seems to have varied from Rs. 500-Rs. 350 per mensem at different periods. In 1874, under the administration of Sir John Strachey, this grant-in-aid was entirely withdrawn. Another cause was the coldness, and even hostility, which prevailed at home amongst C.M.S. subscribers, with regard to educational missionary

work. Amongst the people of India, too, there was a re-action against higher education for their sons, as it did not seem to provide the "open sesame" to Government service which had been expected. During these seventeen years, however, the average roll number advanced to 400-500 in the combined departments. In 1882 the College was visited by members of the Education Commission, who seem to have been favourably impressed. In the same year the first wing of the Christian Hostel was built, and a second was added in 1887. In 1888 the College was affiliated to the University of Allahabad to the intermediate standard.

During the third period, 1890-1903, there has been steady advancement up to the present time. In 1890 a Hostel for Hindus was opened, and the College was affiliated to the B.A. standard. In 1891 the LL.B. affiliation was added, and the M.A. in 1893. In December, 1903, a further affiliation was granted, viz., that of B.Sc., so that now the College may be said to have taken full rank as a first grade college. In 1896-97, a sum of Rs. 33,000 was expended upon the erection of a new building for the Collegiate School, a new wing for College students in the Christian Hostel, a swimming-bath, laboratories, &c. In 1900 a College Chapel was opened, for the daily use of the Christian students. In 1902 two more class-rooms were added to the Collegiate School, and in 1903 considerable improvements had been made in the Hindu Hostel. A new wing was in course of erection, to be followed by another when funds permit. With regard to scholastic success, during this period ten students had passed the M.A. examination, ten the LL.B., two the first D.Sc., and eighty-six the B.A. examination. At the present time the numbers upon the roll were 140 in the College Department, 390 in the Collegiate School, 355 in the branch schools, and forty in the Business Department, a total of 925 in the institution. During the year 1903 the fees of the College and Collegiate School had risen from Rs. 8,180 to Rs. 10,900, an advance of Rs. 2,720 for the year. In the Business Department there were now fifteen typewriting-machines, two vernacular machines for typing in Urdu and Hindi characters having been lately added.

Such in outline was the history of

the College to the present time. It was well known that the College gave special attention to physical and moral education. Every year prizes were won in the School and College tournaments, and every effort was made to encourage a love for manly, healthy games. In the sphere of morals and religion the Bible was the daily text-book, and the example of Jesus Christ was upheld as the only true standard for character and conduct. Students appreciated this regard for their moral and spiritual well-being, and undoubtedly the religious teaching was a source of attraction to many.

An old student, Rai Bahadur Purshotam Dass, who rose step by step to a high position in Government service until he was appointed Judge of the Small Cause Court, Jubbulpore, on a salary of Rs. 800 per mensem, thus wrote in 1895: "I must say that my success in Government service is due to my observance of the lessons of truth, honesty, and morality which I was taught while I was receiving education in the College; and I trust that all the College students will follow the same example." Those who knew Mr. Purshotam Dass know how highly he was respected by European and Indian officials, because his personal character was unimpeachable. Such old students were indeed worthy sons of their *Alma Mater*, and an example to each generation of their successors.

Speeches, full of interesting reminiscences of past days, were then delivered by the following old students:—Mr. J. F. Fanthome (1855-1861), retired Deputy-Collector; Pundit Giraj Kishore Dutt (1870-1875), Subordinate Judge, Moradabad; Mr. S. G. Thomas, Headmaster, St. John's Collegiate School, Agra (1862 and 1869-1875); Mr. Jangi Nath, Government Pleader, Moradabad (1875-1878); Col.-Sergt. Schoolmaster Banarsi Dass, 17th Bengal Infantry (1870-1880); Mr. Murli Dhar, Headmaster, Victoria High School, Agra (1858-1870); Mr. John Phillip, Sanitary Assist.-Superintendent, Delhi (1882-1888); Mr. G. C. Chaudhry, B.A., LL.B., Pleader, Agra (1896-1901); Mr. Wazir Sahai, Assistant Engineer, Dehra Dun (1891-1899); Mr. Raj Behari Lal, M.A., LL.B., Pleader, Agra (1891-1897); Pundit Tika Ram (1890-1903); Mr. Muttra Dass Chowdhry (1851-1860).

An Urdu poem and an English poem, composed for the occasion, were recited

by Mahbub-ul-Rahman, B.A. (1901-1902), and Mr. Sirdar Singh, B.A. (1895-1903), respectively. There were also two speeches from old professors, viz., the Rev. J. M. Paterson, M.A., Vice-Principal (1895-1898), and Mr. A. C. Banerjee, M.A., Professor of Science (1892-1900).

The chairman, in a brief speech, expressed his satisfaction at being present on such an occasion. He referred to the Universities' Commission and its endeavours to remedy certain defects in Indian education. Every one admitted that there were defects, although these were not equally present in all the Universities. One of these defects was that the passing of examinations was regarded as the chief end of education, after which it did not matter whether learning was retained or not. Another defect was that very little attention had been given to the formation of character. This could not be said of St. John's College, where from the first the building of character had been a constant aim. Probably throughout the United Provinces in the various colleges this defect was not so apparent as in other parts of India. The proceedings terminated at a late hour with the singing of the National Anthem.

On the following day, December 30th, a public thanksgiving service was held in the College Hall at 8 a.m., and was largely attended by old students, irrespective of creed. After the reading of suitable Psalms and the singing of the hymn, "O God, our Help in ages past," a prayer of thanksgiving was offered by the Principal, and an eloquent and impressive address was

delivered by the Rev. Professor Durrant, M.A. The service concluded with the singing of the Doxology and the Benediction.

A procession of the "old boys" was then formed, and conducted by the Principal over the College buildings. The various improvements and developments of recent years were pointed out. A visit was paid to the Business Department, and considerable interest was taken in the two vernacular machines for writing in Arabic and Hindi characters.

During the day a cricket match was played on the College ground at Haripurbut, when the "Present" showed its superiority over the "Past" by scoring 174 against 90, S. W. Bobb, the captain, beating them off his own bat by making 97.

In the evening, at 6 p.m., a commemoration dinner was served to 215 guests, of whom 80 were Christian, 25 Mohammedan, and 110 were Hindus, and was an occasion of happy association and good feeling.

Another feature of the programme was a powerful gramophone, kindly lent for the occasion by Mr. F. H. Treherne, which gave forth selections of vocal and instrumental music, from distinguished originals, in a most life-like and pleasing manner.

The proceedings again closed with the singing of the National Anthem, and with cheers for the "old boys" and various members of the staff. As there seemed a general desire that an annual re-union should be established, it was announced that an endeavour would be made to hold it during Christmas week each year.

## USAGARA AND CHIGOGO REVISITED, 1902-03.

### Incidents of the Marches and of Camp Life.

By the BISHOP OF MOMBASA.

(Continued from p. 119.)

THE march from Itumba to Mpwapwa can be over a succession of mountain-tops and deep valleys, or along the vast Masai plain, though without escape from traversing a somewhat dangerous pass, the haunt of man-eating leopards, or from boldly scaling the heights of Chibolyani, and dropping rapidly down a precipitous path on the Mpwapwa side. We, on leaving Berega, chose the plain, journeying

to Mvuni, and stopping at Mpwapwa on the return *safari*.

Some twenty-seven years of missionary labour in *Mpwapwa* have not resulted in much that can be termed encouraging in 1903. Kisokwe, six miles off, is not at the moment under consideration, that little spot being about to receive special mention presently. The Christians as a whole neither seem to care for the inward comforts of the Gospel, nor for



the externals offered them in the way of services and meetings. But I only say this generally, and admit how difficult it is to form a right judgment regarding the attitude of men inwardly towards Gospel claims and privileges. The non-Christians in the surrounding villages evince no interest in the preachings, though some signs of appreciation of elementary education are discernible. Altogether, an impression of stagnation in the whole work was left upon me. But I must dissociate the missionaries and some of the African teachers from [this cessation of] motion and life in the station and its neighbourhood. They are as disappointed as I am, and keenly feel that their loving and constant services are outwardly, at any rate, little rewarded. To me, to the missionaries resident, and to the members of the C.M.S. Conference which was held in December, there appeared to be need of even such a drastic step as the removal of the "station" to some other part of the Mpwapwa district. There are some earnest men and women among the Christians, specially those recently confirmed by me in Kisokwe last December. These would rally round an African pastor (or quasi-pastor) and help to maintain Christian work and life in the place, as an out-station of the first importance, after the manner of Kisokwe. Much prayer has been asked for the guidance of all concerned in the change proposed, it being the one desire of all that God's most holy will and pleasure may be done either in retaining the station or in reducing it to an out-station.

Mr. and Mrs. Cole have often been much cheered by the kindness of Captain and Mrs. Fonck, resident in Mpwapwa Fort. Captain Fonck is the officer in command of Mpwapwa district.

A very happy and helpful Conference took place during our stay in Mpwapwa. All the missionaries were able to be present except Mr. and Mrs. Wood, Mrs. Doulton and Mrs. Briggs, and those on furlough. As many of the teachers as could be drawn from all the mission districts were joined with us in the profitable meetings held. After the Conference came the choosing of a site for the sanatorium intended for the whole Mission. The entrancing summits of the Chibolyani group of mountains were selected as the place of trial; and a band of three missionaries (Dr. Baxter,

Mr. Deekes, and Mr. Westgate), together with Mrs. Peel, Miss Peel, and myself, undertook the pleasant climb and scramble, ending in a three nights' camp in most bracing air and gladdening surroundings. We literally inspected every available place, walking miles and miles without fatigue. Finally Mrs. Peel turned the first sod of the ground where the house was to be, after our earnest prayer to God for His blessing, just 300 feet below the highest peak, on a sheltered table-land spur which dived down into depths promising some struggling walks in days to come. There, perhaps 6,100 feet above sea-level, the sanatorium stands almost finished as I write.

*Kisokwe* Christians and catechumens enjoy a peculiar blessing in having the ministry of their quasi-pastor, Andreya, whose faithfulness and thoroughness were easily apparent. Under his fostering care the good work of Mr. and Mrs. Cole, spread over years in *Kisokwe*, has not been allowed to suffer loss. The Christians have gone forward. Their liberality has been striking. The large church, and the school, also a large building, have required extensive repairs of late, a burden which has been wholly borne, I think, by the Christians, under the inspiring influence of their leader, Andreya. At any rate, the labour and material provided by them was equivalent to more than Rs. 300 (£20), a considerable sum for such poor folk. At half-past six o'clock one morning I confirmed twenty-five persons in the very nice church, made of mud and wattle, and having a very sloping roof of grass, supported by great rough poles down the middle. Mpwapwa, *Kisokwe*, Mvumi, and Ibwijili were represented in the confirmees. One realized that hands were being laid upon fit persons, and one, blessed God for having set before them such a bright example of a Christian in the person of Andreya. This very valuable teacher is not clever, but he is one who ought to be prepared for ordination as a village pastor. Once a slave, he is now the Lord's freeman and *doulos*.

A march of just under fifty miles will take one from Mpwapwa to *Mvumi*, but I imagine Mr. Briggs is the only one who has covered the ground in sixteen hours. With this journey before one, it is usual to strongly desire fine weather, for a few hours' heavy rain introduces most un-

pleasant obstacles. For instance, our party when bound for Kisokwe, on the Mvumi road, were delayed by heavy rain which continued for some hours. In our path, before the storm, lay the *broad, shallow, and dry* bed of the Mpwapwa River, which can be so terrible when fed by the thousand torrents of the mountains hard by. As the storm continued, we heard a roar from the great glen whence the river emerges to run almost along the surface of the ground. Looking from the verandah of the mission-house, we saw a kind of bore racing along the dry sandy bed, and rolling as do waves of the sea rushing over reefs on which they do not break. As soon as we could start we hastened to the river-side. I shall never forget the tearing gallops of those waters, red with the earth torn from the mountains, and *higher than the low banks*, but not overflowing them, through being hurled along in gigantic undulating folds which could only go headlong in the shallow bed. It was terrifying. We gazed in silence, while every few moments, with a great hiss and swirl, the waters rose higher, fed by some far-off torrent. In an hour or two we were all able to cross on men's shoulders! Again, there is a stretch of swampy ground, half a mile or more across, through which the Mvumi track passes. After rain it means a walk knee-deep in soft mud! To this must be added an insignificant little stream which crosses the caravan path. In fine weather you descend into the bed, and step over the tiny rill. We saw it thus, and also otherwise. We numbered five Europeans and about forty porters and servants, a caravan escaping from mud and water and hurrying hopefully to a camp removed from all risks, when a stern halt was ordered. The little stream had become a river for men to swim in! Trees were numerous and lent themselves to bridging-arrangements. In a few hours a very shaky stand of poles and twigs was available in mid-stream. To it, and from it on the other side, it was possible for men to walk nearly breast-deep. With much trepidation I beheld my wife and daughter lifted, dragged, and wobbled across. There were many slips and shouts, but no damage. Briggs and I were light-weights, and were carried easily, not having skirts. Mr. Doulton required *thirteen* men to transport him.

In March, 1900, Mr. Briggs and I stood on a long ridge in Mvumi looking west. It had an elevation of about eighty feet above a corn-filled plain. There was water near, but it was an untested spot, proposed as the farthest outpost of the Usagara-Chigogo Mission. On us lay the great responsibility of decision to make it a mission station or not. Before we left it, we had pegged out the foundations for the house, and I had picked a hole in the gravel, and termed it "cutting the first sod." In September, 1902, Mr. Briggs met my wife, my daughter, and me on the same ridge and took us into a most comfortable and strongly-built house, with spacious verandah and double roof, one a flat one of wood and mortar, and one of thatch. The walls of the house were of stone and lime. He was indeed to be congratulated on having erected such a house, with such good doors and windows, at a cost of only £95, in the out-of-the-world Mvumi, as it used to be.

Within two hundred yards was an excellent church-school, built *tembe* fashion, i.e., with the flat wood and mud roof so common in Chigogo. For accommodation of the teachers and their families, a roomy *tembe* had been constructed. As at Berega, Nyangala, and Itumba, I was much moved to give thanks to God. It was wonderful to see how He had set His blessing on the *forward movement of the Mission*.

We received a most warm welcome from Mr. and Mrs. Briggs, just as we had from each of the missionaries with whom we had stayed. In a few days we began to understand how much was being done among the people within easy reach of the mission-house, and in places at a considerable distance. The same thoroughness, conscientiousness, and laborious faithfulness which had so strongly attracted our attention in the various mission homes was here.

Soon an opportunity was afforded me of meeting and addressing the inquirers, of whom, to my surprise, there were upwards of thirty on the register. With what power and freshness and clearness the Gospel story enters one's mind and heart, when the pleasant task is before one to make plain the *whole state* of human nature's degraded condition, and the *whole prospect* of the restoration of man to God's image and likeness in Christ,

to men and women just emerging from a low Heathenism and intent upon knowing God's message to them. And what a grave responsibility it is to have to do this! Two of these inquirers, men, were publicly admitted by me to the class for catechumens. Since then they have been baptized, after six months' probation. A branch of the Church of Christ has begun to sprout in Mvumi!

Six or eight miles away from the mission hill is a district named Nhwandani. It is full of *tembes*, low, flat-roofed houses, with courtyards in the middle, and rooms running all round, opening into the yard, sometimes square, sometimes oblong. As many as 300 persons are to be found in a large *tembe*, but, as a rule, thirty, fifty, or eighty. Mr. Briggs has a good rest-house here, in which he and his wife live for a fortnight at a time, when they can move into it to teach the people. Rest-houses are a great desideratum in Chigogo and Usagara. The present good system of constant personal contact with people within twelve to fifteen (and more) miles of the station makes it imperative to have them. Tents are hot, and cost much for portage. Three or four pounds will serve to cover the cost of a small rest-house, which will last a long time. Nhwandani offers a very inviting field of labour for ladies. The plain is an elevated one, about 3,500 feet above the sea.

The station school was duly inspected. Classes are taught on three days in the week. On the other days the staff separate for the purpose of giving instruction in the out-schools. It was curious, and quite startling, to watch the scantily-clothed pupils, men, women, and children, respond to Mrs. Briggs' questions and pointings in connexion with the Sol-fa modulator. Much progress was being made in reading and writing.

Large black cobras frequently obtrude themselves upon one's notice. I have already narrated a thrilling adventure with one which threatened to cut short Mr. Rees' career and mine in Berega. At Mpwapwa, Mr. Westgate, while searching for one in an out-house, suddenly received, on his cheek, saliva ejected by the reptile. In Ibwijili, Mr. Doulton had a struggle with one six feet long, and killed it.

In Mvumi, one morning as we were going to service, a large one was discovered in the servants' or teachers' quarters, hanging from the low roof. A gun was speedily used, and successfully. I measured the repulsive black thing and found it to be 6 feet 3 inches. Its hood was not as pretty as is the Indian cobra's.

The districts superintended by Mr. Briggs and Mr. Doulton, viz., Mvumi and Ibwijili, are quite cut off from each other by a long chain of hills, rising in places as high as 1,000 feet above the plain. Twenty-three miles from house to house is, perhaps, the distance. In fine weather the march is most agreeable. In the rains it is depressing, mud and water abounding.

In March, 1900, Mr. Briggs and I walked through Mvumi to the pass in the hills, ascended it and dropped down into the expansive plain, dotted with irregularly-shaped hills and with *tembes*. We could only hastily study the physical features of it, and pick out a wide area in which a mission-house should stand as soon as the Lord God, in His kindness to the shepherdless people, should open the way for a missionary to reside in *Ibwijili* (Bugiri, the Germans now call it). In September, 1901, Mr. and Mrs. Doulton pitched their tent on the long, high slope of a boulder-strewn hill littered with euphorbiae and mimosae, in view of many *tembes*. Lime and stone were plentiful. House-building began, and, after a few months, Mr. Doulton, with the help of hints from Mr. Deekes and Mr. Briggs, finished a good, sound house, on a high plinth, airy, well-lighted, and large enough for a married man. Truly the German East Africa missionaries of the C.M.S. seem adepts at building well and cheaply. In February, 1902, "school" began in a serviceable church-school, a temporary one now being replaced by a more durable structure. When my wife and daughter and I arrived, towards the close of last year, we found a compact station, consisting of house, church, dispensary, teachers' *tembe*, and a teachers' sanctum. This sanctum was unique. The teachers, for the purpose of study and prayer, had built a rather large room at a little distance from their "village" house. They had furnished it with their own

handiwork, having made desks out of boxes, and chairs after the pattern of our English ones. The whole conception was good, and was that of men whom we found to be very worthy indeed. Time after time I looked fixedly at the spreading plain, and in imagination followed the winding track trodden by Mr. Briggs and me in March, 1900, when there was nothing on the slope of the boulder-strewn hill but its growth of euphorbia and mimosa. Though the evangelistic work had been of comparatively short duration, a great influence had been exerted on the people living in the neighbourhood of the mission-house. No fewer than forty persons were known to all men as *bonâ fide* "inquirers." They were coming frequently for instruction, and had quite appropriated their missionary teachers. As the days went by, and I was able to visit the out-schools, I was again much struck with the energy and devotion and whole-heartedness of the mission-staff. The patient and methodical Gospel-preaching and school-teaching will surely end in rich blessing for all the Wagogo who have the privilege of contact with God's consecrated servants.

Yohana, the senior teacher employed by Mr. Doulton, is an uncommonly useful and whole-hearted Christian, pure in life and earnest in keeping his household in the fear and love of God. He is in receipt of Rs. 10 a month (13s. 4d.), and has nine members of his family to maintain, and yet he manages to give Mr. Doulton R. 1 every month out of his salary in order to help to provide a second teacher. He and the second teacher give Rs. 2 a month towards the support of a third teacher who has joined the band of workers on a small stipend of Rs. 5 (6s. 8d.) a month! We may expect "the blessing of the Lord that maketh rich" in Ibwijili.

Hyenas appear to thrive in Mvumi and Ibwijili, judging from their nocturnal parades. It was in Mvumi district that my porters once tried to protect their little stores of dried meat by sleeping on them. The hyenas waited until sleep was well established, and then extracted the morsels! The study of the habits of bugs of all sorts is forced upon you in Ibwijili after a good shower of rain. To have a meal

in the evening by lamplight is hopeless in attempt, or disastrous in result, unless you place a large basin containing water in the middle of the table and put the lamp into it. Even with all the ingenious contrivances you may be able to command, your eating may prove uncomfortably emetic. One evening, when we were all on the alert, and saving our viands by spooning our afflictors into the basin, one black creature swooped into my tea. Mrs. Doulton at once relieved me of the cup, threw away the tea, poured in hot water, and then gave me another cupful. I drank two mouthfuls and hurried off to my bedroom, and had to remain there some little time, not enjoying the emetic effects of the essence which had retained its strength so marvellously!

At the beginning of 1900 the European staff of the Usagara and Chigogo (now properly called so, instead of Ugogo) Mission numbered 18. To-day there are still 18. The African teachers mustered 16 strong. The roll now shows a total of 29. Scholars, as tabulated in the C.M.S. Report for 1899-1900, were only 315 as against 2,415 in 1902-03. Contributions reached the figure of Rs. 97 in 1900, and Rs. 216 in 1902. The baptized and catechumens in 1900 were reckoned to be 264; in 1902 they show an increase, being, at the end of last December, 363. The mission districts were only *two* in 1900. for Kisokwe, very small and only six miles from Mpwapwa, could not be termed a district. There are now seven large districts which are very vigorously worked. Owing to the strong hand of the Germans, which preserves peace and order in the large Protectorate, missionary families have been able to separate, with the happy result that, without any addition to the European band, these five new great fields of labour are already in a thoroughly organized condition from the missionary point of view. To God be the praise, and to us be further grace, mercy, wisdom, zeal, and energy from the Lord Jesus Christ, by the Holy Ghost!

There are many persons linked together in the particular prayer that God will give a medical missionary for Chigogo, and also another clerical one. (St. Matt. xviii. 19.) He has just graciously answered the petitions of

the Mombasa Diocesan Prayer Union for more lady workers, three having been recently appointed.

Those who are now joining the Mission will rejoice to discover that a very high premium is set upon love, unity, concord, and prayer, as well as upon unselfish and laboriously faithful service. The will of the Lord is supreme in the missionaries, as it should be. In my now somewhat long experience of missionary work I have never seen their devotion surpassed. My wife and daughter and I have a lively and grateful recollection of all the extreme kindness shown to us, and have experienced a quickening of zeal for the extension of the Kingdom of God. Discipline cases among the Christians have been fewer, but some of the teachers have yielded to sensual sins. They are truly penitent now.

Encouraging as the attitude of the Heathen is in all the places I visited, it must be frankly declared that none of the tribesmen are so desiring the Gospel as to be ready to pay for their own evangelization. Their responsive interest does extend to building schools and preaching-sheds, to being kind to African teachers settled among them, and to learning to read. It very seldom happens that a reader does not become eager enough to join the inquirers' class after he has begun to *feel* the meaning of what his brain has been trained to understand. To employ Africans as paid evangelists for a long time may, perhaps, turn out inevitable. But this is not a discouraging feature in the organization of a missionary society, though some friends, nowadays, seem to expect the missionary to find everywhere local support for the agents whom he superintends in purely heathen districts. The bananas are not in East Africa what they are in Uganda and in the regions of the Lakes. Chigogo, in the absence of rain, is one vast red wilderness. Had we Uganda's growth of such staple food as its hundreds of varieties of bananas, we should have Uganda's support of preachers of the Gospel; for we have no lack of very friendly chiefs and sub-chiefs, and certainly we have most friendly people to deal with.

Another important point must be borne in mind when discussing how far

we can induce heathen tribes to support evangelistic teachers. In the early stage of the Christian teaching there may be much done for the messenger of the Gospel. The people, say, build him a house, provide him with milk and corn, and look after him in all ways. Instruction leads to knowledge of sin, and clearly points to abandonment of the sensual practices so rife, and separation *in toto* from the much-dreaded medicine-man. Men who prefer to go on in evil ways lose interest in "the teacher." They stop supplies! The teacher must move on or back. After the first few months the teacher has to hold fast to the people and be urgent in demands upon their attention when their interest has begun to flag and the new thing has ceased to attract. To this end the teacher must be paid from a source which does not fail him when his audiences, conscience-stricken, dwindle away, and hard work, all against the collar, has to be maintained for, perhaps, two years, or even longer, until one here and another there has been won to Christ. Then living witnesses to the Saviour of men boldly side with the villagers' patient but, for long, unwelcome friend.

The only limit to our extension of the boundaries of the seven districts lies in our inability to supply labourers and their keep. A walk with Mr. Briggs from Mvumi to Kilimatindi, a distance of about two hundred miles there and back, fully revealed this, and substantiated any claims to sympathetic aid in opening a new district which may have been previously advanced by Mr. Briggs or by others.

Naturally, in the outlying portions of Mvumi, I noticed the warm recognition of Mr. Briggs as of one belonging to the people. I will, however, only touch upon some events of the march after leaving Mwiticile, where we had a profitable evening in the rest-house, built to enable the Mvumi missionary to dwell for a time in this portion of his district.

At Matumbiri we camped for a Sunday almost under an umbrageous and lofty ficus, whose great trunk shot up side by side with a fat and grotesque baobab. Not many, but some chief men came from the *tembes* in the vicinity. They were very much pleased with Mr. Briggs' sketch of Gospel

truths, but shook their heads and said, "We must hear often to understand." Then they asked questions freely. Some of our porters, men who have been much with Mr. and Mrs. Briggs, but not even professed "inquirers," began to explain the Gospel to these strangers at our tent-door. After listening to them, Mr. Briggs allowed them to continue, because he noticed that they spoke so well to the point!

At Magunduko we had an interview with a chief who had a large number of people under him. He was quite ready to welcome us. The great interest of our march, however, centred in a meeting with Masenha, who is a very big chief, having, it may be, as many as 100,000 persons in his sphere of jurisdiction. His territory is known as Unyamwira. Where to find him was the problem, for the stretch of country was great. As usual, God's providential leadings were very marked, and will have, I believe, very far-reaching consequences. Regarding our way to Masenha's abode, we were at the mercy of men we met on the path in a sea-like plain, perhaps twenty-five miles across, with a depression in the middle, most dangerous to the traveller, who, once in it, has nothing to guide him. Thick grass faces him, and all landmarks are gone. We kept to the edge of this waste and asked passing porters for the chief's whereabouts. Finally we pitched our tents a few miles from the German fort, perched 400 feet up on the wall of rocks which runs for miles and miles along the edge of the table-land of Unyamwezi, making, so to speak, an enormous step down from Unyamwezi into Unyamwira. The officers were most kind to us when we called, and gave us breakfast. They were glad to see us on the move in the Chigogo country, which they recognized as in the sphere of the C.M.S.

Here my stock of knowledge in the matter of poultry-keeping was enriched. I had found, *en route*, a nest containing nineteen ostrich eggs. The mother-bird was sitting on them all when I disturbed her in a small thicket. Three of these I appropriated and stowed away in one of the loads. As we neared Kilimatindi, *habari* (news) was passed on to me that something was wrong with one of the eggs. It

was only a little beak coming through the shell! Slowly, a big and fluffy ball rolled out of the huge, thick shell. For days this soft mass could neither stand nor eat properly. But I managed to be mother-bird enough to it to help it through its comical early stage of life. Before I understood my business another egg yielded to an internal attack, and Secundus fraternized with Primus. They became pets, and outlived all the roughing of the march. Primus settled down to community life in the mission station at Mvumi, but caught cold and died just as his feathers were going to shield him. Secundus greedily swallowed some raw meat on his first appearance at the Briggs' house. It was too soon. He had not "the stomach of an ostrich," and expired.

We started again, homewards, much disappointed at not having met Masenha, and having but little hope of seeing him on our path, our spirits were not elevated to begin with. They fell lower when, in front of us, miles away, we beheld a black mass filling in the space between earth and sky and extending on our right hand and left hand. A mighty dust-storm was approaching, and, in its rear, drenching rain. We and our porters made for a *tembe* and were thus saved from the agony of having to face the hurricane of dust. All grew dark, even near objects were lost to view. We huddled together for half an hour. Then all was brightness, and on we went, thankful that we had had shelter. Night drew on, but we were far from camp, slipping about, in the darkness, on muddy, grassless flats of the vast plain which we had skirted for days on the opposite side, when making the outward journey. It was one of those times when very tired and footsore men have to set their teeth and go on to the end, however trying. In the hours thus spent one is trained to endure. The moon was up before we called a halt and made ready for the night. Imagine our delight the next morning when told that one of Masenha's country-houses was in the line of march and not far off—one of his "palaces," as implied by the word used to describe it. The chain of providences was completed as we tramped up to the big *tembe* and were greeted by the influential chief, and led by him to the little stools at once procured for

us. Had we been earlier we should have missed him. He had arrived that day from another part of Unyamwira! Why? In God's kindness, to meet with us, though he was as ignorant that we were going to pass his house as we were that he was going to arrive that day. A pathetic scene followed. The chief, much attracted by Mr. Briggs' fluent Chigogo, fell to talking in good earnest. Again and again he insisted that he was correct in surmising that Briggs had interviewed him years ago on an occasion well remembered by him. He urged that he now wanted to talk on for two days, and was grieved when it was made clear to him that my tour admitted of only a brief delay at this end of Unyamwira. Pointing to a baobab-tree of large proportions he said: "That is my *shauri* [council] tree. Long ago, when I was a young warrior and used to rub red earth and oil over my body, a white man came to me, and told me good words like yours, under that tree. He promised to come again, but he never did. You say that you will come again. No, you will be like that man." Briggs was the while rapidly translating for my benefit. I put in words to the effect that I had specially asked the white man before him to visit him again. Would he build a school if we should be able to teach his people? Yes. Did he remember what the first white man taught him? Yes, he had not forgotten that good words were told him, but he was young then.

It must have been dear J. C. Price who had sat under the baobab and had sought to bless Masenha and his warriors with the knowledge of God and the Lord Jesus Christ. A sinking sun brought us to our feet and compelled us to very reluctantly say farewell to the chief and to the respectful little crowd which had, in silence, witnessed our most interesting interview. Can you not supply the conversation between Briggs and me as we passed through the straggling groups of borassus palms, with our faces towards Bahi? The gist of it was that the two visits of white men should, please God, be soon followed up by a white man dwelling in the midst of this large section of the Wagogo. Already it is on the minute-book of the

local committee of the C.M.S. in Usagara-Chigogo that Unyamwira is to become a new mission district, the Parent Committee approving, and an appeal for £150 has been issued in order to render possible the erection of the necessary house, out-houses, and teachers' quarters.

At Bahi we spent a Sunday. It was the first time that God's message of salvation had been proclaimed to them, the people said. All who came to the simple service showed appreciation of the address given by Briggs, with the exception of one restless Masai warrior who happened to be present, and desired to get away.

A long forest march took us into Mr. Doulton's sphere of labour. By appointment he was waiting for us, and was ready to conduct us to Mukonzi and to Idodoma, two likely places for rest-houses and out-station efforts. We were singularly fortunate, shall I say? in timing our visit to Mukonzi. I would rather say, singularly guided by God; for it so happened that all the headmen had come in that morning for a *shauri* with the chief, whose name was "Head of a rhinoceros." Mr. Doulton had two good talks with them during the few hours we could spare, and with much joy explained to me that they were quite interested and were ready to build a school as soon as he could arrange to locate a teacher in Mukonzi, a large sub-district *full of tembes*.

These incidents may suffice to establish the fact that the attitude of the Heathen in, and around, old and new mission stations is all that can be desired. Time and space fail me to tell of many others of which I have notes: e.g., in Makoo, a distant out-station of the Itumba Mission, Mr. Wood and I were *welcomed* by people who had never seen a white face before, but already had gained confidence in the missionary because they knew of him and his doings by report; and in Maganda's village, another Itumba centre, I spent a short time with the old man, supposed to be eighty, whose warm affection for Mr. Wood had no disguise. He had a fine face and the manners of a gentleman, and, apparently, an open heart towards missionaries.

## BRITISH AFRICAN PROTECTORATES.

## Official Reports.

## NORTHERN NIGERIA.

IT would be impossible in the space at our disposal to give an adequate impression of Sir Frederick Lugard's Report on Northern Nigeria for 1902, a pamphlet of 113 pages full of interesting information, which was published in December last. It opens with a description of events in Bautshi and Bornu, notably the French incursion and the defeat and death of Fad-el-Allah, which were noticed in the *Intelligencer* at the time. The account of Captain Moloney's murder at Keffi leads to a description of the situation in the northern Emirates, which was of such a nature that it could not longer be tolerated. "It is difficult," says Sir Frederick Lugard, "to convey to those who have not been in this country the importance of the Kano-Sokoto question." Intrigue was rife in every province, and the chiefs hesitated to accept British rule as final, doubting whether we could really enforce our authority upon these powerful cities. Meanwhile the Emir of Kano was rebuilding the walls of his city; and he and other chiefs were preparing for resistance by the importation of arms. The arrest of Captain Moloney's murderer was also an urgent matter, for "if the life of a European can be taken with impunity, the prestige of the Government would be gone, and prestige is another word for self-preservation in a country where millions are ruled by a few score." It thus became obvious that "to shirk the conflict was impossible, and would have been interpreted as a sign of fear and a confession that Government admitted that Kano was more powerful than itself."

Before proceeding to describe in detail the operations against Kano and Sokoto, Sir F. Lugard sketches the history of the Fulani Dynasty and graphically describes the desolation caused by their passion for slave-raiding. The Fulahs appear to have been a pastoral race who spread themselves through Northern Nigeria in the latter half of the eighteenth century; and it was only at the beginning of the nineteenth century that a religious leader like Dan Fodio led them to become a conquering race and established the various Emirates which have existed to the present time. He is said to have prophesied that their domination would last for a hundred years; and it is a curious fact that, as this period had according to the Mohammedan Calendar just expired, the Fulani are said to have expected their overthrow. Even if the advent of Europeans had not accelerated the downfall of the dynasty, it is improbable that it could have lasted much longer, for the Fulani passion for slave-raiding had denuded the country of its population, and, as slaves became more difficult to procure from the old hunting-grounds, the tributary provinces also were harried and destroyed. On this subject the High Commissioner remarks:—

"The truly awful desolation and destruction of life caused by this slave-raiding is apparent to-day in every direction. Enormous tracts of land have gone out of cultivation, and one constantly sees the ruins of great towns now overgrown with jungle. Nigeria, once described as the most densely-populated country in Africa, is to-day, throughout its greater area, but sparsely inhabited."

And again a few pages later:—

"The misrule of the Fulani had rendered them hateful to the bulk of the population, who would welcome their overthrow, and I can myself see no injustice in the transfer of the suzerainty thus acquired to the British Government by the same right of conquest. This suzerainty involves the ultimate title to all land, the right to appoint emirs and all officers of state, the right of legislation and of taxation. I explained this to each of the emirs whom I installed at Sokoto,



Kano, and Zaria, and also at Katsena. What they had won by conquest they had lost by defeat. They appeared in all cases to accept this as an obvious truism, and to be delighted at the intention of Government to still maintain them as vassal rulers, with their quondam dignity and customs, and to be relieved and pleased at the lightness of the yoke imposed and the smallness of the taxes which I proposed to inflict upon them."

We need not follow the Report in its account of the campaign, which is carried over the first part of 1903 to avoid breaking off in the middle of an incompleted narrative; but the care and tact shown in the selection of a new Sultan to succeed the one who had fled from Sokoto is worthy of mention, and a few sentences may be quoted regarding the ceremony of installation :—

"The troops were drawn up (as subsequently at Kano and Zaria) in a hollow square, and the ceremony was a most effective one. It was marked by the really extraordinary murmur of deep satisfaction from the assembled masses when I announced the complete freedom of their religion, and by a prayer recited aloud by the Mallams so soon as I had installed the Sultan. So far as I could judge, the people seemed quite satisfied at the selection. The ceremony was completed by the bestowal of a gown and turban. Hitherto the Sultan of Sokoto had received no present on installation. It had been, on the contrary, his custom to present the insignia to his vassal emirs as a token of his suzerainty. The fact, therefore, that it was intimated to me that the ceremony would be incomplete without this present was a remarkable and spontaneous acknowledgment before all his people that he accepted the British as his future suzerains."

On March 23rd, the day after the installation, General Lugard started for Katsena; and he thus describes his departure :—

"I was again escorted by the Sultan, and throngs of chiefs and horsemen, who would not be persuaded to turn back for a long time, in spite of the burning heat, which the Fulani feels as much or more than a European, and our parting in its cordiality almost resembled that of old friends. They thanked me profusely for all that had been done, and I think that they are really immensely relieved that the long-looked-for crisis has at last come and gone, and astonished to find that the British are not the ogres which they expected, while their own position in the future, though changed, has advantages as well as disadvantages, and is vastly better than they had anticipated that it would be after defeat. We told them that they had made a more plucky stand than Kano had, for they had faced us in the open, while the Kano warriors had only fought behind their stupendous walls, and had bolted at the first assault. This seemed to please them greatly and to be all they cared for. Strange as it may seem, I believe that, as a matter of fact, their cordiality was not a mere assumption, and that they were not altogether sorry at the turn events had taken, and genuinely surprised and pleased at their treatment."

After completing his description of the various provinces, Sir Frederick points out that at the beginning of the year thirteen of these had been included in the Protectorate, and that the operations described above had added three more, making up the total to sixteen, and bringing the whole of Northern Nigeria under administrative control.

Military operations must have largely engrossed the energies of the Government, but the latter part of the Report shows that the peaceable objects of administration were not neglected and that good progress was made in various directions. Further railway extension has not been possible during the year under review, but Sir F. Lugard considers it urgent that a light line from the Niger to Zaria should immediately be constructed to dispense with the system of transport by human carriers, to secure to British ports the trade of the north, and to develop cotton and other industries.

An extension of the telegraph system has been completed to Keffi and on

to Lafia, while a projected wire to Zaria has been carried for some distance. The Public Works Department has completed a number of much-needed buildings at Zungeru, where the housing of Europeans and office accommodation are now fairly adequate; but in the various provincial headquarters, at each of which a Resident and other Europeans are or will be stationed, buildings are still urgently needed; and Sir F. Lugard proposes to push forward this work as quickly as possible, so that the health of political and other officers may be preserved. The houses will be built of bricks made locally, and thus the cost of transport of materials will be greatly diminished.

The export trade of Northern Nigeria has yet to be developed; but the following paragraph gives some idea of the present commerce of the country, and shows that the prospects for the future are encouraging:—

"There is also a considerable local trade in raw and manufactured cotton. Zaria, for instance, produces large quantities of raw cotton, which is carried to Kano and manufactured there into cloth and the Hausa gown, or *tobe*, which is generally beautifully embroidered with patterns in white or colours. The leather trade is another local industry, Kano and Zaria being the chief centres where shoes, slippers, long riding and wearing boots, saddles, and innumerable other articles of leather are made. These also are embroidered or worked in different coloured leathers. The leathers are red, yellow, and green, the last being the finest and most costly. Bida is the only place where a glass-factory exists that I know of, and every large city has its guild of blacksmiths and workers in iron. The embossed brass and copper work of Bida in especial is very good, and the designs of their goblets, in which brass and copper are beautifully blended, are extremely elegant. Space does not permit of my detailing the lesser manufactures and industries, but the preparation of indigo and the dyeing of cloths, which is carried on in almost every town, is an industry so extensive as to merit mention. Horse-breeding is a source of profit throughout the towns in the north, and a small troupe of brood mares is met with in almost every town of Samfara."

A number of prospecting licences were taken out during the year, but only one tangible result is recorded. This is the discovery of tin in the Bautshi province by the Niger Company. The leader of their expedition reports that the profits on working the tin deposits may prove considerable. Consignments of cotton seed have been received from England and distributed, and samples of indigenous cotton from each province have been sent home to be reported on by the British Cotton-Growing Association. It will be seen from the High Commissioner's remarks on this subject that he is hopeful with regard to the cultivation of the plant:—

"It is under consideration to send a cotton expert to Northern Nigeria, as has been done to each of the other West African Colonies, who should instruct the Natives in the use of ginning and pressing apparatus, and report on the suitability of various districts and soils for cotton cultivation, and upon the prospects of the industry if taken seriously in hand. My own view is that imported products such as cocoa, improved cotton, coffee, &c., should not be grown in plantations by Europeans, but introduced as a crop among the agricultural villages, and their cultivation promoted by a distribution of plants and seeds, and by a promise to buy the produce, and by bonuses for good results, in order to naturalize them in the country."

One happy result of the Kano-Sokoto campaign is that the High Commissioner has now been able to take a stronger line than before on the question of slavery. The abolition of the legal status of slavery had already been declared, but hitherto there had been no law against dealing in slaves, other than in those moved from one place to another for sale, or those recently enslaved. "The prohibition against all dealing in slaves has now been publicly declared, and publicly acquiesced in in these capital cities themselves."

The work of Missions is very briefly alluded to, Sir F. Lugard thus expressing his views on the question of allowing missionaries to settle in Mohammedan centres:—

"I am myself of opinion that it is unwise and unjust to force Missions upon the Mohammedan population, for it must be remembered that without the moral support of the Government these Missions would not be tolerated. In effect, therefore, the Mission obtains its footing on the support of British bayonets, and if they are established by order of Government the people have some cause to disbelieve the emphatic pledges I have given that their religion shall in no way be interfered with. I have, however, held out every encouragement to establish Missions in pagan centres, which appear to me to need the influence of civilization and religion at least as much as the Mohammedans."

We venture to question the statement that among the Mohammedan population Missions would nowhere be tolerated without Government support; but, as Sir Frederick Lugard has written most courteously to the C.M.S. on this subject, and correspondence is still proceeding, we refrain from discussing it further at present.

Since the period covered by this Report, a regrettable incident has occurred which must here be noted. In December last, Captain O'Riordan, Resident, and Mr. Amyatt-Burney, District Superintendent of Police, were killed while engaged in a district patrol. The murder of two British officers is in itself a serious matter, and it involves a punitive expedition, in this case against the Okopotos, one of the pagan tribes of the Bassa province, south of the Binue.

#### SOUTHERN NIGERIA.

The Report on Southern Nigeria for 1902 was presented to Parliament in November last. It is largely occupied with information and statistics relating to the trade of the Protectorate; but it opens with an interesting preface describing the results obtained by the Aro expedition. The Acting High Commissioner, Mr. Probyn, notices that during the year under review "the Protectorate was freed for ever from the evils of slave-raiding and slave-dealing on an organized scale." For many years previously, slave-raiding had been repressed in the delta and in the higher and undulating country to the north of it, except in that part of the latter which lies between the Niger and the Cross River; and it was throughout this region that the influence of the Aro tribe was predominant. Their power appears to have been due, not so much to military prowess as to superior intelligence. Within the area of their influence no important dispute could be settled except by reference to the Oracle in the Juju or Sacred Grove at Aro Chuku. The tribe gained wealth through the offerings brought to propitiate the Juju Oracle; and, as its decisions were pronounced by Aro priests hidden in a cave, they were possessed of a powerful means of terrorism over all around.

The military operations, which were brought to a successful close in April, 1902, destroyed the power of the dreaded Juju oracle, and put a stop to the system of slave-making which it had fostered. The Aros, however, gave proof of their intelligence by adapting themselves to the new conditions, and taking advantage of the opportunities for trade which resulted from the opening up of their country.

The section of the Report which has the most direct bearing upon missionary problems is that which deals with education. We are told that there are 61 mission schools in the Protectorate, connected with the following Churches:—Church of England (29), Free Church of Scotland (8), Irish Protestant (undenominational) (6), Primitive Methodist (4), Roman

Catholic (14). Besides these, there is a school at Benin, supported by contributions from the chiefs, supplemented by grants-in-aid from the Government. Another, supported in the same manner, but intended for intermediate education, is the Ogugumanga Industrial Institute, which is being established in new buildings on a site close to Bonny and nearer the sea. The United Free Church Mission gives a good secondary education in the Hope Waddell Institution at Old Calabar, receiving the Government grant-in-aid. A general system of education has now been decided on, under which attendance and results grants will be earnable by the schools; and promising pupils will have the opportunity of passing on to intermediate schools, where some will go on with ordinary education, and others who show sufficient aptitude for manual work will be apprenticed in one of the Government workshops. The system is completed by provision being made for a high school, and it has been arranged that this shall be established in connexion with the Free Church Institute already existing. New buildings for this institution are being erected with the help of a substantial grant from the Government.

#### UGANDA.

The Report on the Uganda Protectorate for the year ending March 31st, 1903, was published in the latter part of December. The Commissioner, Lieut.-Col. Hayes Sadler, is able to tell of a year of unbroken peace, free from internal disturbances, and to describe substantial progress in the different branches of the administration. This would no doubt have been much greater were it not for the prevalence of the terrible sleeping-sickness epidemic, of which he gives a careful account. The disease has a remarkable distribution, being confined to the Lake shore and to the islands. Many of the latter, such as the Sesse and Buvuma Islands, are rapidly becoming depopulated; and the disease has spread during the year from Busoga south-west to the shore districts of Buddu and eastward to Kisumu; but except in Busoga its ravages do not extend more than about ten miles from the margin of the Lake. The agency of a species of tsetse-fly in communicating the disease from one person to another is now too well known to need description here. Among Europeans the health record has been on the whole satisfactory, and shows signs of improvement. The Nile district is the most unhealthy part of the Protectorate; but this is partly due to the fact that in that out-of-the-way region the officials are obliged to live under bad conditions as regards housing and food supply. This, it is hoped, will be gradually improved; but the fact remains that the climate in the Nile district is hotter and more trying than in other parts of the Protectorate. Colonel Sadler adds that he looks forward to the time when, with both sides of the Nile in our possession, it will be possible to withdraw troops and civil officers into the healthier plateaus of the interior.

From the section of the Report which deals with the various headings of administration a few extracts may be given. It is pleasant to notice what is told in the following sentences about the justice administered in the native courts:—

“The judicial machinery of the Protectorate is now established on a firm and efficient basis. Besides our courts, there are the native courts of the Lukiko, or Native Council, and of the Saza, or county chiefs, in the Kingdom of Uganda and in Toro and Ankole, which exercise jurisdiction under the agreements according to native laws and customs, and remain unaffected by the change in our judicial system. During the year no appeal has been presented against any decision of the native courts, nor has any complaint been made of want or

miscarriage of justice, a fairly evident presumption that the procedure of the native courts, if crude and primitive, is at least substantially just."

After enumerating various buildings erected during the year and recording progress made in the work of surveying, the Commissioner remarks :—

"The survey of the Kingdom of Uganda is an important matter, but what is more important is to allocate and demarcate the boundaries of the estates allotted to the chiefs and private landowners under the agreement of 1900, and as the settlement of the country, the contentment of the people, and the progress of cultivation depends largely on this measure, it is one which I should wish to see carried through as rapidly as possible."

Roads were constructed in different parts of the country, amounting to a total of 469 miles. These works were carried on almost entirely by means of labour given in lieu of the hut-tax; and here we may notice Colonel Sadler's remarks on the subject of taxation :—

"The hut-tax gave rise to no trouble during the year, and I do not anticipate that it will do so in the future, provided we continue to follow the principles which have hitherto been observed of taking into consideration the actual condition of the people in the various parts of the Protectorate, and checking any tendencies the chiefs may show towards exercising undue pressure in its collection. The principle of the tax is thoroughly recognized by the chiefs and the educated classes, and the tax itself has been readily accepted, but the difficulty a large majority of the people experience is to find the wherewithal to pay the tax. Except in the nearer portions of Uganda and round our centres cash is scarce, whilst in Unyoro and the remoter parts of Toro, Ankole, Busoga, and the Nile it is practically non-existent. Our object is that all who can pay in cash should do so; from those who cannot pay in rupees we accept a month's labour in lieu of cash. Formerly shells were taken in, and animals and produce that was of little or no use to us. This has been discontinued. During the year strenuous efforts have been made to induce the people, through their chiefs, to cultivate and bring in really saleable produce which will be readily taken by the traders, in lieu of labour, to afford the poorer classes an easy way of paying their taxes whilst at the same time augmenting our revenue, and giving an impetus to agriculture generally throughout the country. I trust that, in my next Report, I may be able to note progress made in this direction. As it is, our hut-tax collections in cash show an increase of nearly £3,000 over the cash of the previous year."

Elsewhere, after describing the various products of the Protectorate, the Commissioner mentions that "steps are now being taken to commence experimental farms at the headquarters of the principal counties in the Kingdom of Uganda, and I am considering the question of starting large Government plantations on which hut-tax labour can be employed, and the people trained in proper methods of cultivation on a larger scale than has hitherto been attempted." The natural products include rubber, which will, it is hoped, become one of the principal industries of the Protectorate; coffee, of which the export during the year under review has been about thirteen times that of the previous year; and cotton, in the cultivation of which several experiments have already been tried, and of which the Commissioner says, "If we can get the Natives to cultivate on a large scale, there is no reason why Uganda should not meet its own requirements in cotton, and eventually help to supply Manchester." Ivory is still the mainstay of the export trade, showing a value of £25,899 out of a total of £41,553; but "the exports in this article were considerably smaller than in the previous year, and the trade is diminishing, for the old stocks of ivory in the country are now practically exhausted, and the prohibition placed on the slaughter of elephants by the Game Regulations prevents their being renewed."

The Commissioner's remarks under the heading "Religion and Education" are of so much interest to readers of the *Intelligencer* that they had

better be given in full, with the exception of the statistics quoted last month under "Editorial Notes":—

"The education of the Natives is in the hands of the three missionary societies—the Church Missionary Society, the White Fathers, and the Mill Hill Mission—and, thanks to the work these Societies have taken up under the able direction of Bishop Tucker, Monseigneur Streicher, and Bishop Hanlon, the Government has had no need to start schools of its own. The Church Missionary Society was the first in the field; its connexion with the political history of Uganda in its early days, the difficulties it successfully surpassed, and the assistance its members rendered the Government at the time of the rebellion, are too well known to need recapitulation. It was soon followed by the White Fathers, and later on, the Mill Hill Mission joined in the work of Christianizing and educating the people.

"English is taught in the larger schools of all the Missions, and, before long, we may look forward to recruiting a portion of our clerical establishment from amongst the boys turned out by the schools. The Church Missionary Society has an Industrial Mission, which has lately been enlarged, and where the Natives are taught methods of agriculture and various handicrafts to fit them to earn their livelihood, an object which deserves every encouragement. There is, I understand, a proposal on foot in connexion with the Industrial Mission which will augment its resources and expand its sphere of usefulness. During the year a site was given to the Church Missionary Society for a school in Kampala.

"There has been complete accord between the Government and the three denominations, and in no single instance has there been friction of any kind. Besides recording my appreciation of the excellent work these Societies have done during the year in the cause of education and the progress of civilization, I would wish to thank them for the assistance they have given the Government in the matter of the hut-tax, and to myself personally in willingly placing at my disposal the fund of information they have regarding the country and its people. The English Protestant community owe a debt of gratitude to Bishop Tucker for giving us the services of a resident minister, who has been good enough to form a class for the encouragement of the study of Luganda amongst our officials. An excellent grammar of the Luganda language, with an English-Luganda and Luganda-English vocabulary in the appendix, has lately been brought out by the Church Missionary Society."

His general conclusions are summed up as follows:—

"In civilization and general well-being progress has been made. The chiefs are taking more readily to Western methods in the conduct of their affairs, and evince a desire to adapt themselves more and more to the higher conditions of life which have been introduced among them. The visit of the Katikiro Apolo to England, where he had the honour of being present at his Majesty's Coronation, has been productive of good: on his return his account of the places he visited, and his descriptions of our arts and manufactures, railways, and the scenes of daily life he witnessed, were listened to with the keenest interest. The Uganda Railway is rapidly revolutionizing the conditions of life on this side of the Lake; prices of necessities have fallen, other articles are being introduced which it was impossible to obtain before. The chiefs are commencing to build houses on European methods, to fit them with the more ordinary pieces of furniture, and to appreciate many of the articles in daily use in England. To a certain extent this is to be encouraged: what is not to be encouraged is their ladies copying European style of dress, which is quite unsuited to them. Among the people there has been quiet and contentment, and patience under a deadly epidemic. Bark-cloth is being gradually discarded for cotton clothes, and the standard of material prosperity will be very fairly gauged by the rise in the imports of this commodity. Trade has increased considerably, and an impetus has been given to cultivation and agriculture throughout the Protectorate; peace and order have been maintained; there is a marked absence of the more serious forms of crime, and life and property are as safe to-day as in any portion of His Majesty's dominions."

T. F. V. B.

## THE MISSION-FIELD.

### Sierra Leone.

**A**N interesting gathering was held at Fourah Bay College on December 17th, when degrees were conferred on four students (three in Theology and one in Arts) and special prizes for the year's work were distributed by Mrs. C. E. Wright (whose husband, the Mayor of Freetown, is an old student of the College). Mr. Wright himself was present, and towards the close of the proceedings gave an interesting address which was listened to with much attention, and which was full of sound advice. The Principal (the Rev. T. Rowan) wrote on December 21st:—"We were very thankful to be able to bring the College work of the year to this most successful issue, and we feel that side by side with intellectual attainments there has been going on what we prize and work for most of all, the formation and the growth of the true Christian spirit and character."

On December 19th, in the Bishop Crowther Memorial Church, a special Valedictory Dismissal service for outgoing students of Fourah Bay College was held. A helpful and impressive address to the students (nine in number) was given by Archdeacon Crowther.

In the course of a New Year's letter to his diocese Bishop Elwin writes:—

In 1804 the first missionary of the C.M.S. landed here, and it is my earnest desire to see something definitely done to mark this anniversary during 1904. It may not be known to many that the C.M.S. is in sore need of money and the Committee have had seriously to consider whether they ought not to diminish their work. This appears to

me a call to take over some of their stations if not all in the Hinterland, and thus relieve them of the great expense they are put to in maintaining this work. I confess this is my earnest desire, but how far such a desire takes hold of the Native Church I do not know, and I shall be glad and thankful to hear.

### Western Equatorial Africa.

Bishop Tugwell conducted a "special mission" in Abeokuta in the middle of December. He was assisted by Mrs. Tugwell and Miss E. Van Sommer, the latter lady being on a visit to the Yoruba Mission at her own charges on the invitation of the Bishop. Some time ago Miss Van Sommer went to Sierra Leone on the invitation of Bishop Taylor Smith. Bishop Tugwell wrote on December 20th:—

Miss Van Sommer's visit has been a great help to us and a great encouragement. The meetings held by her for women have been much valued and blessed. . . . Large congregations at Ikereku this morning and at Ake this afternoon—over 600 were present in

the morning in a church intended for three or four hundred, whilst the Ake church this afternoon was crammed to the doors. . . . I cannot speak of any definite results, known to us, but I am fully satisfied that God has spoken to many.

Similar meetings conducted at Oyo, Ibadan, and in Lagos, as well as in Jebu Ode, Bishop Tugwell wrote on January 2nd, had been the "means of real blessing to many."

We regret to hear of an anti-foreign rising in the Asaba District, on the western side of the River Niger. The acting-Secretary of the Mission, the Rev. T. J. Dennis, wrote from Onitsha on January 19th:—

I am sorry to have to inform you that an anti-foreign secret society called "Ekwumekwu," which gave much trouble to the Niger Company about five years ago, suddenly rose up again last week, while nearly all the soldiers usually stationed at Asaba were away

on an expedition farther up-river. They did not venture to attack Asaba itself, but confined their attention to the towns in the hinterland where there were Government or missionary buildings or agents. This rising differs from the former one in the fact that

Native Christians, and others suspected of foreign sympathy, have been made to suffer equally with the foreigners themselves. So far as I can ascertain nobody has been killed, because all hurriedly fled to Asaba at the first onslaught, leaving all their possessions behind them. Some of the Akwukwu and Onitsha-olona Christians were, however, wounded while making their escape, and all from those places, as well as from Atuma, are now at Asaba in a very destitute condition. The

mission-houses and churches at Akwukwu, Onitsha-olona, Atuma, and Idumuje-ugboko, have all been destroyed. My brother has lost practically everything. The soldiers returned from their expedition on Sunday, and are now, to the number of several hundreds, operating against the "Ekwumekwu." I do not suppose they will have much difficulty in quelling the rising, but it may be months before we can recommence work in our out-stations.

Writing, on October 24th, Dr. W. R. S. Miller, of Hausaland, says:—

We went into Gierku yesterday evening and gave the people a lantern exhibition. The story of the Cross always raises a laugh as rude and coarse and cruel as can be imagined. The story of the sufferings of Christ do not awake any tender or gentle feelings in any, even women; for all are so brutalized to suffering and cruelty that the worst horrors—far greater than those of the Cross—are familiar sights, and only things to be laughed at. When you have a people to whom love, sorrow, suffering, holiness, generosity, mercy, mean nothing, and awaken no responsive chord, and you find also the same people with no shame, no sense of sin, no compassion, no tenderness, no love, nothing sacred, nothing pure, what are we to work on? And yet probably no people in the world are more blasphemously full of the name of God, religious in everything but heart.

Audu [the Hausa lad whom Dr. Miller has adopted] becomes more and

more weary of his people, but is getting correspondingly more in earnest about them, and his prayer is very fervent for their conversion. One prominent feature in his mind is the utter backwardness of all Mohammedan nations in all that is good and beneficial and clean. He has seen Tripoli, Egypt, Mecca, and all this land, and he fully acknowledges that any improvement, any justice, any decency, in any of these countries has been coincident with, and inseparable from, the advent of the English. He knows how Uganda, the Yoruba country, and all nations infinitely inferior, originally, to his own are now far ahead, and that it is due to Christianity alone.

I still feel that the main part of our work here is with the few boys, who, under our own influence, can be trained and led into full light. They are all, I believe, fully *convinced* Christians, though not yet do I dare to say they are converted. Go on praying.

#### East Africa.

Mr. R. A. Maynard (of the Victoria C.M. Association) wrote from Mbale, in Taita, on November 24th:—

The Bishop has just paid us his annual visit, accompanied by Miss Peel, and seems to have enjoyed his stay in the hills. He was unwell the first Sunday, and so was unable to speak to the people, who assembled to the number of about 900. The following Sunday only about half the above number turned out, but a very interesting service was held.

At Kaya 450 gathered together for service and listened with evident interest to the Bishop's address. May it be blessed to many of them!

The people of Lower Kishamba have built a preaching-place, and recently sent a deputation to me to ask me to go and teach them. This I cannot do personally, but must try and make some arrangements for them. I have been there once lately, and had a service with them, which fifty-five people attended, and they appeared to be sincere in their desire to be taught. Their headman has been a very bad character, and it will be gratifying if he is now really wishing to do better. Time will prove.

The Sub-Commissioner of the Kenia District has given permission to the representatives of the Society to occupy four sites, and Mr. A. W. McGregor, on the advice of the Executive Committee at Mombasa, has moved from Kahoti to



Thunguri, between Fort Hall and Mount Kinangop. Mr. McGregor tells us that Thunguri is just south of the place marked Ndoro, but west of the letter Y in Kikuyu on the C.M.S. Annual Report map of East Africa. He wrote on December 5th:—

The site we have chosen is magnificently situated. We have a clear outlook all round, and shall be seen possibly by 50,000 people. As the chief [Karuri] is so thoroughly with us in the matter of his boys being taught, I shall have no difficulty in getting the various chiefs to send their boys. I want to get them to send their sons, and those who are able to do so to send the lads' food a'ong weekly. I have at present two being supported by their parents in this way.

At Ibwijili, in Usagara, although not a regular Medical Mission, good work is being done by means of a dispensary worked by Mrs. E. W. Doulton. From August 1st, 1902, to September 30th, 1903, the total attendances at the dispensary were 3,035; new cases, 1,400. A rest-house has lately been built at a place called Mukonzi, about twenty-six miles from Ibwijili. There is a large population, and it is a good centre from which to visit other places. Mrs. Doulton writes:—

I have accompanied my husband on two occasions. We are hoping to carry on regular teaching and preaching there now. The first time I went we were told of an old man who was very ill, and the chief and others were anxious we should see him. My husband was busy with the building, so I rode over to his village. When I arrived there some women who were coming out all ran away in a fright; they had never seen a European woman before. However, one who happened to hear my salutation waited, and then called out to the others that I was the "Mwinger's (Englishman's) wife. Did he not tell us he would bring her?" and so on. Afterwards they gathered round me, criticizing and asking various questions, so that we finally parted quite friendly.

When I have settled at the place mentioned, and have another helper, it will be possible for me to go on at least fortnightly to Karuri's district and begin there. The ten lads I have with me are making, I believe, great progress. I believe a work of grace is begun in the hearts of several of them. May I ask your continued prayers on their behalf? Likewise, that the work here may be built only upon the foundation of Christ Jesus. The prospects here are very bright.

The poor old man I found had been taken to the forest, and thither I followed one of his sons, who came to show me the way. I found him very weak indeed, lying upon a skin in the dry sandy bed of a river, under the shade—if such it could be called—of a leafless tree. No trace of food, not even a drink of water beside him.

The Wagogo only eat once, or at most twice daily, and it was hard to make them understand that this poor man wanted feeding a little at a time and often until his strength returned. He was so exhausted that he could not speak to me, and seemed scarcely conscious of my presence. However, after a good deal of talking, his sons promised to do as I told them, and leaving them some medicine, &c., I had to say farewell.

#### Uganda.

Colonel Hayes Sadler, H.M.'s Commissioner in Uganda, laid the foundation-stone of a new church for the Baganda people at Entebbe, the seat of Government, on December 7th. During the service Bishop Tucker expressed his appreciation of the presence of so many Europeans, as indicating their sympathy with missionary work, and sincerely thanked Colonel Sadler for thus helping forward the work of the Native Church. Before laying the stone the Commissioner made a short speech, the concluding sentences of which were as follows:—

Our joining together in this interesting ceremony is evidence of a fact which I think is known to all, that the Administration and the Missionary Societies are working, each in their respective

spheres, with one common aim and object, the good of the country and the benefit, in the highest sense, of the people committed to our charge. It is my earnest hope that this church

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may be, with God's grace, the means of affording spiritual blessing to many, and of raising the lives of our

native friends, as Christian Churches have done throughout the world, and conspicuously in this Protectorate.

Although we can give in our "*Mission-Field*" pages very few extracts from the many interesting annual letters now coming in from the Missions, we feel constrained to print some paragraphs from the Rev. F. Rowling's letter, in order to commend them to the prayerful attention of our readers. After a survey of the work in Singo, showing many causes for thankfulness, including a total of 521 baptisms during the year, 323 confirmed, and contributions of Rs. 528, Mr. Rowling says:—

There are abundant causes for thankfulness to God for all the work done and the blessings given in it thus far. But one feels more and more how much overrated this progress often is in England. The chief officials reporting on Uganda describe the fine broad roads all over it, with grand bridges over the swamps. True, for them, because crowds of people are set to work to put all in order just before they pass. But we missionaries, visiting the various villages off the main roads, find neither roads nor bridges, but narrow paths choked with long grass, and dirty mud or deep swamps to wade through in the hollows. The parallel is obvious. Both accounts are facts, but must be combined if a true picture is wanted. . . . We praise God for all the work He has done and is doing in Uganda, but when Christianity is in popular

favour, and Heathenism losing all hold, numbers, in many cases, means names only, but not Christians. Such a state is invariably one of great peril to any Church, and for this reason we want to emphasize it strongly, so that the Christians may have your prayers, which they need much more than your praises in the great bulk of cases.

No picture is a true one without both light and shade. The state of Christianity in England in its early days, when thousands were baptized along with the kings and chiefs, will give a very good parallel to present-day Uganda Christianity. A good Christian character is not formed in one generation. May we finally, therefore, emphasize this fact, that the Uganda Church needs earnest prayer, though even without this you will still get great numbers, but also great numbness.

The first confirmation in Nkole took place on Sunday, October 18th, when eighty were confirmed, fifty-four men and twenty-six women. Of these about fifty-four were Bahima, and the rest had been baptized elsewhere. Less than a year ago the total number of baptized Bahima in Nkole was less than ten. The Rev. H. Clayton wrote on October 21st:—

The new school has been in use for about ten days. Miss Baker has the inside for the women, Miss Attlee has the children on the far verandah, and the near verandah is divided into partitions where the men read the alphabet. We counted them all carefully the other morning, when there was an ordinary attendance, and found

520 present, of whom about 100 were women, 100 children, and the rest men and boys over twelve. In the collection on Sunday the King and Nuwa Mbaguta (the Katikiro) gave a large tusk of ivory weighing 65 lbs., as a special thankoffering for the blessings that have come to them and their country, as the latter expresses it.

On November 1st the Bishop confirmed eighty-five candidates at Kabarole, Toro. Of these twenty-two were brought by the Rev. A. L. Kitching from Butiti. At the close of the service 450 remained for the Holy Communion.

The new "Gurney Hospital" in Toro is now completed, and will be shortly fitted up with thirty-two beds.

#### **Egypt.**

Mr. J. B. Braddon, a member of the Parent Committee, who is spending the winter in Egypt, wrote to us from Helwân on January 24th:—

You may like to know that we had a very nice meeting for united prayer, confession, and thanksgiving in Cairo

on the 13th instant, in response to the special call from Salisbury Square. All the C.M.S. men and women attended,

and we had also with us the Rev. W. Guest-Williams (now acting-chaplain of Helwân), the Rev. A. Cooper (B. & F.B.S. agent for Egypt), and other friends. I was asked to preside, and the present position and needs of

the Society were brought before God in prayer.

The C.M.S. work in Cairo and Old Cairo is deeply interesting, and the developments are various and promising.

#### **Palestine.**

At an ordination in St. George's Church, Jerusalem, on the First Sunday after Epiphany (January 10th), Bishop Blyth admitted Mr. S. C. Webb, of Jerusalem, to Deacons' Orders.

Referring to the loss sustained by the Mission in the death of Mrs. Huber, relict of the late Rev. J. J. Huber, who died at Nazareth on November 2nd, Miss M. A. E. Newey, of Nazareth Orphanage, wrote on November 24th:—

Her simple goodness and her loving sympathy endeared her to all. This and her patience in suffering, and her knowledge of Arabic, made her influence very far-reaching during the many years she lived here. Even after she was laid aside from active service and called to suffer so much, her interest in the work never flagged. She was a true missionary to the last, and she never seemed to lose an opportunity of speak-

ing for the Master. Only those who knew her best can realize how much the whole Mission owes to her prayers during the last few years. All her own children had been called Home before her, but those whom she had taught and loved and cared for here gathered round her last resting-place on the day of the funeral in great numbers. Doubtless many of these in "that day" will rise up and call her blessed.

#### **Persia.**

On the Day of Intercession (the Eve of St. Andrew's Day) a collection was made for the C.M.S. at the service for the English community in the C.M.S. chapel, Julfa, which amounted to krans 179, the equivalent of £3 6s. 7d. Bishop Stuart used on the occasion a service of Intercession for Foreign Missions, and the sermon was preached by the Rev. E. S. Carr, of the Tinnevely Mission. Mr. Carr was on a visit to his brother, Dr. D. W. Carr.

A second branch dispensary has been opened in connexion with the Yezd Medical Mission. This is at Mohammedabad, ten miles from Yezd, and on the high road to Kirman. The town has a population of 4,000, and is the centre of a large agricultural district. Dr. H. White wrote on November 17th:—

It is good to think that we have now two permanent medical and evangelistic centres, and that they can both be easily worked from Yezd. . . . Yesterday, after seeing my hospital and other patients, I rode out to Mohammedabad, and notwithstanding that it was a wet and heavy night, there were many patients waiting for treatment.

Soon a large crowd gathered as I began to explain that in all our medical work we realized that blessing and cure come from God alone, and that we always begin the work with prayer and exposition of God's Word. All agreed heartily, and listened intently to the account of Christ's healing the lunatic man in the country of the Gadarenes.

Dr. and Mrs. G. E. Dodson, who left London on September 25th, reached Kirman on November 23rd. Dr. J. O. Summerhayes, of Quetta, who had arrived four days earlier, purposes staying at Kirman for the winter to initiate Dr. Dodson in the work. The latter wrote on December 30th:—

The beds at our disposal, although Ramazan has been running, have been filled, and patients have been sleeping on the floor too, so that now it is over—to-day is the last day—we may expect more still. There certainly is a wonderful readiness to come to the

Ferangi. Only yesterday Summerhayes and I were sent for to see the head of the Shiah Mohammedans here, who is dangerously ill; and in the afternoon we called on the head khan, who is intending to support some of our hospital beds month by month!

**India (General).**

The *Indian Witness*, a weekly Christian paper published in Calcutta, says that one of the notable features of present-day movement in India is the universal denunciation of caste by Indians themselves, and quotes the following excerpt from a native journal, the *Indian People* :—

It is not possible to describe in temperate language the terrible havoc which caste has wrought in India. It has cabined and cribbed the whole national intellect. The great Sudra class, which forms the bulk of the people, has been kept in a state of ignorance, servility, and apathy too well known to need description. The Hindu literature and the Hindu philosophy, of which we are all so justly proud, was the work of a small section of the people, separated from the rest of the community on account of their high birth, and forming as it were an island in the vast ocean of Indian humanity. However glibly we may talk of the achievements of our ancestors, we should remember that they were the achievements of a caste, and not of a nation. In Europe a peasant's son could become a Pope, at whose nod the mightiest sovereigns trembled, but

in India a Sudra, however good and clever he may be, can never rise to the dignity of a temple priest. Caste may have done some good in the past, if not it would not have endured so long—but at what terrible cost! But it cannot be expected to do anything of the kind for the Hindus of the future. The preservation of caste means the suicide of a whole nation. . . . The decay of caste and its abolition will no doubt be accompanied by much temporary evil. . . . But no price is too heavy to be paid for the intellectual emancipation of a whole people. There are so many possibilities before a free, vigorous, and united Hindu nationality, that he will be a blind man indeed who will not devoutly wish for such a happy consummation as the total abolition of caste as a social institution and the complete effacement of the caste spirit as an intellectual barrier.

**Bengal.**

At an ordination by the Bishop of Calcutta, in his Cathedral, on December 20th, Mr. Mathura Nath Molla was admitted to Deacons' Orders. The service was in Bengali. The Rev. K. Chunder Dey Biswas preached the sermon. The new pastor returns to his sphere of work at Kristopore, a fishing village in the midst of the Salt Lakes.

We regret to announce the death, at Krishnagar, on January 20th, of the Rev. Philip Thomas Biswas. He was ordained deacon in 1889 by the Bishop of Calcutta, and stationed at Chupra, in the Nadiya District. Subsequently he was appointed Tutor in the Calcutta Divinity School, and held that post until he was admitted to Priests' Orders in December, 1896. He was then appointed pastor of Christ Church, Calcutta, which important charge he held until his death.

On account of Mrs. Etheridge's health, the Rev. F. Etheridge had to leave Godda, in Santalia, last September. The Rev. J. Blaich, of Taljhari, who volunteered to go and look after the Mission until the Rev. D. M. Brown, who has been appointed to the station, was able to take charge, wrote on the 2nd of December :—

You will be glad to hear that yesterday I was privileged to baptize six families, aggregating twenty-eight souls—twelve adults and sixteen children—at a village called Chinadhab, seven miles to the north-east from Pathra. The people had been under instruction for a long time, and Mr. Etheridge would have baptized them had he been here. The people are Mahles, basket-makers. Their language is Santali. Last week, on my way to the Pahari congregation

at Ruttonpur, I paid a long visit to them to examine them. They had been well instructed by the Santal Munshi, and as they were anxious to be baptized, we fixed December 1st for the happy day, as on that day I was returning from camp and had to pass their village. About a dozen Christians from Ruttonpur accompanied me to the village, and they and the Santal agents with Shoshi Sharo and some Christians, who came across from Pa-

here, formed quite a respectable congregation of about sixty, the newly-baptized Mahles included. It was a happy meeting of Pahari, Santal, and Hindi Christians with their new brethren and sisters in Christ. At the express request of the catechumens the ceremony was performed in a stream not far from their houses. They did this because they wanted to show to their heathen neighbours that they were not ashamed of their new religion, and also to rebut all the evil rumours which had been spread with regard to the rite of baptism. A large number of Heathen gathered, and I placed the candidates so that the Heathen could distinctly see every action of mine, and I raised

my voice when I baptized them that they could hear every word. After we returned to the village another family came forward to be instructed. One woman looked very sad, she also wanted to be baptized, but as her husband is holding back I had to put her off.

The whole happy event was a beautiful object lesson, both to us Christians and to the Heathen, of our oneness in Christ—"one Lord, one faith, one baptism." There are others in this district waiting for baptism. You will also be glad to hear that last Sunday I was enabled to administer the Holy Communion to thirty-seven Pahari Christians in their own language. The congregation numbered 107.

The Rev. J. and Miss Brown are also going to Godda, so that the Mission will be stronger than it has been for some years.

#### **United Provinces.**

We regret to hear that the bubonic plague is very bad at Azimgarh. The High School has been closed. All the Mission party have been successfully inoculated. At Basharatpur the plague shows signs of ceasing. The Rev. C. H. Gill says the deaths from this cause among the Christians at the latter place have been: in September two, in October three, in November thirteen, in December nine.

The fourth annual meeting of the United Provinces Indian Christian Women's Convention for the Deepening of the Spiritual Life took place at Meerut on October 21st, 22nd, and 23rd. Eight stations were represented by about 150 members of C.M.S., Z.B.M.M., Baptist, and Methodist Societies. The missionary meeting on the last day was a very interesting one. Mrs. Gideon (Ghaziabad), a Hindustani lady, gave a thoughtful address about St. Paul, his preparation for, and motives in his work. Mrs. Paterson (Bhartpur) gave a glimpse of Zenana work in a Native State; Miss E. M. Doyle (Ghaziabad) spoke of Medical work in Amritsar; and then Miss Fallon (Z.B.M.M., Allahabad) called upon the convention members to prove their zeal by resolving each to contribute one anna a month towards keeping their "Own Missionary," the money to be collected in each station by a secretary chosen from among themselves and handed in to a general secretary each six months, with the object of providing a Bible-woman for some other part of the mission-field. All present eagerly consented and at once proceeded to choose their secretaries by ballot.

#### **Central Provinces.**

The first meeting of the new C.M.S. Corresponding Committee for the Missions in the diocese of Nagpur took place in Jabalpur on December 28th.

The Rev. H. J. Molony, Secretary of the Mission, returned to Mandla just before Christmas, after a tour he and his sister had undertaken in the Bhil country. Writing on December 31st he said the work in the Bhil Mission was most interesting, and that the movement among the Bhagat sect, which began in 1901, was undoubtedly sincere and spiritual.

#### **Punjab and Sindh.**

The Bishop of Lahore's Triennial Visitation of the clergy of the diocese was held in his Cathedral on Tuesday, November 10th. The Triennial Diocesan

Conference followed on November 11th, 12th, and 13th. The Bishop proposes to be in England this year from June 1st to December 1st.

The Indian doctor in charge of the branch hospital at Sakhi Sarwar, Dr. Khair-ud-din, accompanied by Munshi Daniel, of Dera Ghazi Khan, started on December 18th for an itineration among the Beluchis on the borders of Beluchistan. From a translation of Dr. Khair-ud-din's report we take the following:—

On December 24th we returned to Sakhi Sarwar by the evening, and there spent Christmas Day in our house. On the 26th we turned to the north and visited a village named Dalana. Next day we saw 117 patients, and Munshi Daniel spoke of the true Saviour. In Dalana bazaar is a big stone, very old, which both Hindus and Mohammedans worship. They call it the "Defence of Religion." Standing by this stone we preached the Word of God. Both Hindus and Mohammedans acknowledged that stone-worship is evil, and confessed the stone had no power. On the 28th the Imam of the mosque and his two brothers, more educated than the rest, came and held a long conver-

sation with us on the way of salvation, and promised either to come to Sakhi Sarwar or to Dera Ghazi Khan for further inquiry. Afterwards we saw a few more patients and preached to them. Next day we visited two small villages, where we found a few people and taught them some of the Gospel parables. At a village three miles out of Dalana we found a group of fifteen men gathered in a Hindu's shop, and to them we told of the Saviour's coming into the world and of the way of salvation. On our return to Dalana the Sirdar came to us by night with a number of men to have a discussion, and we were pleased with the way they listened to the Gospel.

#### **South India.**

We were grieved to hear by telegram on February 12th of the death of the Rev. N. C. Miller, on the threshold of his work in the South India Mission. Mr. Miller, then curate of St. Leonard's, Bootle, was accepted as a missionary in March, 1903, and he and his wife left England in October for Hyderabad, in the Deccan, to which city he had been located to assist the Rev. M. G. Goldsmith in the Mohammedan Mission there.

#### **Travancore and Cochin.**

At an ordination in the pro-Cathedral, Cottayam, on St. Thomas's Day (December 21st), the Bishop of Travancore and Cochin admitted to Priests' Orders, the Rev. Ponnemil John Joshua, B.A., of Kunnankulam; the Rev. Cirakkekutta Itty Mani, of Pampadi; and the Rev. Elannikal Varkki Mani, of Mundakayam.

On September 27th, Bishop Hodges held a confirmation service in Cottayam College Chapel, when twenty of the students were confirmed. In October the Bishop held confirmations as follows:—11th, at Erikadu, 107 candidates; 18th, Pampadi, 101 candidates; 22nd, Arpukara, 29 candidates; 25th, Pallam, 34 candidates. During November and December 544 other candidates were confirmed (including 160 at Tiruwella).

#### **Ceylon.**

At an ordination in the Cathedral at Colombo on December 20th, the Bishop of Colombo admitted to Deacons' Orders, Messrs. R. T. E. Gunatilleka, T. D. Sathyanadhan, L. Welikaka, C. Wijesinhe, and J. H. Wickramanayaka.

It was agreed at the Conference of C.M.S. missionaries in Ceylon in July, 1901, that memorial tablets to the missionaries who have worked in Ceylon, and who have "gone before," should be erected in the chancel of Galle Face Church, Colombo. Two large brass tablets mounted on teak, on which have been engraved the names and dates of death of sixty-seven missionaries (thirty-nine men and twenty-eight women) who have died, have been placed in the church.

The Jaffna C.M.S. Native Missionary Association has entered on the twentieth year of its existence, and held its anniversary meeting on August 28th. The organization has for its object the evangelization of the heathen villages in the Wannai district, and works in conjunction with, and as an auxiliary to, the C.M.S. Mission. The Association fosters a missionary spirit, and the members are expected to do their best in the work of preaching the Gospel. Its income last year was Rs. 1,115, and the expenditure (salaries of evangelists and teachers, &c.) Rs. 909.

#### South China.

On November 17th, the Rev. G. A. Bunbury, of Hong Kong, received a collection made by the Chinese Christians of the Colony on behalf of the new church at Kowloon amounting to \$229.20. The walls of the new church are now rising high, near the Victoria Home and Orphanage, on an excellent site given by the Colonial Government. The church is a subject of great interest to the Native Christians of the neighbourhood. The former church, which was rapidly becoming too small for the requirements of the congregation, stood on a site required by the Government for a new road. Hence its demolition and the gift of a new site, together with a grant towards its re-erection.

The home-call of Miss A. M. Finney was briefly referred to in our January number. The first six months of her short missionary service were spent at Pakhoi, and these, the Rev. C. I. Blanchett says, "were months of unsparing hard work." He wrote on October 31st:—

Her splendid grasp of the language was a great boon to her. She was delighted when she found her country Chinese sisters could understand her so well, and she threw herself into the work. . . . It is our habit in Pakhoi to hold a weekly prayer-meeting for ourselves on Saturday afternoons; we all

take our turn to lead, ladies and men alike. I enter in my diary the subject taken by each leader, and find the three I have recorded against Miss Finney's name are "Love," "Joy," "Peace." These were the three subjects she had chosen as her turn came round.

#### Fuh-Kien.

In spite of the outward prosperity of mission work in the Fuh-Kien province, there seems to be an almost universal feeling among the missionaries and the native clergy that there is a want of spiritual power in the Church and a corresponding poverty of spiritual results. This being the case, and believing that a wondrous opportunity is about to come to the Chinese Church, it was resolved last September by representatives of the Societies at work in Fuh-Kien to organize a Prayer Union. This has been formed, and the best results are prayerfully expected. One of the C.M.S. missionaries wrote on December 1st:—"We ourselves meet before breakfast each morning for a short time of prayer that God will pour out his blessed Spirit on this whole province, and after morning service on Sunday all meet for about a quarter of an hour with the same petition."

Dong-muong—which is near Deng-doi, an out-station of Lieng-kong, in the Fuh-Kien province—is a strong fortress. There are supposed to be about two thousand Hu-Nan soldiers stationed there. They are being drilled by an Englishman, but there is no one to lead them to be "good soldiers of Jesus Christ." Miss A. E. H. Burton pays occasional visits to the place, and there are several Christian families. Of a Sunday spent there she wrote on November 4th:—

As there is no church there we had service in the house of a Christian in the morning. This man used to be an opium-smoker; he is now an earnest

Christian man, a triumph of God's grace. Last year was a terribly sad year for him, as he lost his wife and two of his sons from cholera. He himself

was very ill, but God spared him to witness still in his own village. Every evening he gathers the Christians together for prayers in his own house. I do hope next year we will be able to have a day-school there for the children. Then the men can be taught in the evenings, as they are most anxious to learn to read. In the afternoon we had service again in the house of another Christian whose two little boys were ill with fever. They were so sorry they could not come to worship. After service the Bible-women and I visited a family who have lately become inquirers. After a little talk and prayer we prepared to go, when the

son of the house said, "Kunioug, sit down and tell us more about the doctrine; I cannot read, and we want to understand clearly." While we were talking an invitation came to go and preach in an officer's house close by.

Before I had finished supper a little girl came, saying, "Come to my house for worship to-night." It was the little daughter of the man in whose house we had morning service. So we lit our lanterns and started off through the deserted street for the other end of the village for worship—the fifth time that day. No wonder the children went to sleep before the four addresses, given by different people, were finished.

#### **Mid China.**

Mrs. Elwin, of Ningpo, before her marriage to the Rev. W. H. Elwin, had had seven years' experience as a C.M.S. missionary in Japan. There is special value therefore in the following reflections on the differences in the characters of the two people, written by Mrs. Elwin on December 14th last:—

Two days' journey from Japan brings one to China, but two decades would not represent the difference that lies between the two nations in point of progress and enlightenment. I do not wish to say anything in disparagement of this my second sphere of work in the mission-field. I have been much struck with the quiet dignity of the Chinese men, their reverence for learning and all that that learning has done for them. But side by side with this one sees the obstinate resistance to improvement of their country, the superstition which underlies it, and above all the bribery and unrighteousness in official circles, which make the petty officialism of some of the Japanese—annoying as it was—show up in a better light. It has been most interesting to me to compare the two countries—their points of likeness and their differences. I feel more and more convinced that as the Japanese

owe much of their ancient civilization, arts, and literature to China, so China will have to owe much to Japan in the future. The two nations are drawing closer together. Japanese are pouring into China, anxious to teach their former teachers what they themselves have learnt from the West. Unless they bring with them the knowledge of Christ and His Gospel, one trembles for the result, for a Japanese who is neither Heathen nor Christian is a dangerous article. Japan owes China a big debt. She is beginning to pay it back. But unless it is discharged by giving them the Gospel, China will hardly be the gainer. In Shanghai alone there are 3,000 Japanese, of whom the number of Protestant Christians is twelve. Nothing is being done for their spiritual welfare in their own language. I write this to appeal for your prayers at this critical time.

#### **West China.**

A new church at Ngan-hsien, the cost of which was borne by private funds, was dedicated by Bishop Cassels on November 22nd.

After the attack on the mission-house at Suen-lang-keo by a band of robbers on April 9th, a house was taken for Miss L. S. Digby and Miss M. C. Knight at Tsen-tao-chang, ten *li* (about three and a half miles) distant. The missionaries moved to that house in July. Miss Knight wrote in November:—

On the first day of our arrival we were received by the people with great manifestations of approval, the leading men of the place bowing their congratulations amid deafening reports of crackers. On August 19th the public

presentation of a handsome tablet was made by the local officials and others, all in full dress. The tablet is polished black with gold letters. The Chinese characters read, "Fuh-kuang-pu-kiao" ("Happiness lightens all the world").



After the presentation came the feast in the large temple hall near by, at which 250 guests sat down. . . . For the first few weeks we and our house were on show. Everybody wanted to see everything. At our first Sunday service we had 500 people—300 at the morning service, and as soon as they had gone away the place was filled with a fresh crowd, 200 at least. These were splendid opportunities of proclaiming the Gospel message.

We have a nice school of boys and girls (twenty names on the books), and nearly all of them come regularly. The town children are much quicker to learn, and the Bible stories they enjoy to the full. We open and close school every day with prayer and Scripture. We already have proof that God is using the children to awaken interest in the hearts of the parents. On Advent Sunday the first lot of idols were brought to us to be burnt.

#### Japan.

At an ordination at Osaka on St. Thomas's Day (December 21st), the Bishop of Osaka admitted to Priests' Orders the Rev. S. Heaslett, of Nagasaki, and the Rev. G. W. Rawlings, of Osaka. The sermon was preached by the Rev. H. J. Hamilton, of Nagoya. Mr. Rawlings, while continuing to give help in the Momoyama Boys' School, has been appointed to act as presbyter-in-charge of the Jonan Church, Osaka, in succession to the Rev. S. M. Koba resigned, and also to give special attention to work amongst young men in the city.

Bishop Ridley, of Caledonia, who, as our readers are aware, is *en route* to Australasia, reached Osaka on December 18th. Archdeacon Price wrote on the 23rd:—"I am sorry to say he has been quite unwell all the time. Both he and Bishop Awdry fell ill at Gifu with something like influenza. On Monday he got up and said a few words to about a hundred missionary friends, and again the same evening to a company of Japanese workers." In a letter on January 4th the Archdeacon said:—"Bishop Ridley is much better, but not yet able to go out. By doctor's advice he proposes to leave on the 8th for Hong Kong and on to Australia."

"Is Japan evangelized?" Miss J. C. Gillespy, of Osaka, writing on December 27th, says:—

One hears so often of the idea which seems so prevalent in England, that Japan is evangelized—it is stated in magazines, and written to one by one's friends—oh, that you could see and realize the reality! Thousands and thousands in this land have *never heard* of the love of Jesus—thousands of others have heard once or twice "preachings," when what seem to them wonderful fairy tales are told, and curious pictures shown: but what does it mean to them? Oh, my sisters at home, if I could only make your hearts burn for these Japanese women and the pathetic sadness of their lives! A cry is going up day by day from the women of Japan as sad as ever went up from

India or China, only now it is less noticed because a veneer of civilization covers it. Do you know anything of the awful immorality which is degrading this nation and eating out its very life? "Oh!" but you say, "we hear so much of a Japanese girl's education, and freedom, and happiness." Yes, a Japanese girl's education is improving: she has a good deal of freedom (not a very desirable thing, however, in a land of impure literature and impure life). Is she happy? For a Japanese girl the happiness of her schooldays is but a fleeting shadow. Schooldays over, she becomes a drudge in her husband's house—despised, ill-treated, a nobody. Is that happiness?

The Rev. A. Lea (Canadian C.M.S.), of Gifu, in the South Tokyo Diocese, in reference to the progress of Christianity in the country says:—

Things move quickly in Japan, and transitions are readily felt. The chief reasons of the change already making itself felt are here given in outline: (1) Progressive decay of the present

religion of Japan. (2) The rise of a sober literature in which the importance of materialism is recognized, and the gradual recognition of religion as the basis of morality. (3) The prevalence

of corruption in official and educational circles. As an example of this there were 200 teachers and school inspectors imprisoned during the year for bribery in connexion with text-books. (4)

Christianity has become identified in the public mind with all philanthropic and moral movements. It is already being recognized as the conscience of Japan.

Of one of the out-stations, a place called Kano, where there is a resident catechist and about fifteen Christians of the old warrior class, Mr. Lea writes:—

Until a few months ago, between the workers and Christians on the one hand, and the people on the other, there seemed to be a barrier that could not be broken down. A mild form of persecution resulted in our being turned out of the preaching-place, but fortunately another was soon obtained. Within a few weeks of this persecution the leading opponent of our work came with a request that we should assist in

the rescue of a girl from the brothel in Gifu. This was accomplished after a great deal of difficulty, and was followed by another rescue in which the people of Kano were interested. The outcome of the matter was that the ringleader of our persecutors came with apologies for his conduct, asserting that although he had heard Christianity for years, he now, for the first time, really "understood."

The general outlook in the Diocese of Kiu-shiu is most encouraging, the Rev. A. B. Hutchinson says. Writing on December 23rd he reports twelve baptisms on the previous Sunday, six at Fukuoka and six at Hakata. The latter place he describes as very difficult for evangelization. It is a part of the city of Fukuoka, divided from it by a river. The inhabitants of Fukuoka are mostly of the Samurai class and officials, but those of Hakata are nearly all merchants.

Sasebo, an out-station of Nagasaki, is a large naval station, and Miss A. M. Cox says the missionaries have had some grand opportunities of reaching the wives of the naval officers, many of whom are anxious to be taught. "God has given great blessing in the work there this year," she writes, "and many have been brought out of darkness into His marvellous light." Of the same out-station, the Rev. S. Heaslett writes:—

I have visited Sasebo twice, and on the last occasion had the great pleasure of baptizing five people, four men and one woman, my first Japanese baptisms. They were an interesting group, and indicate the kind of work being done there. Two were naval men, one a petty officer, the other a seaman who had served during the Chino-Japanese war; one was a bandsman in the marines; the last a photographer, who

resides near to the church. The woman was the wife of the petty officer. At the services held on the Sunday, we had a lieutenant from the naval ship-building yard, who is a graduate of the Imperial University, and was baptized in Tokyo. There are great opportunities for work amongst the soldiers and sailors, and not less amongst the civilians in Sasebo.

#### **New Zealand.**

At an ordination in Auckland Cathedral on St. Matthew's Day, September 21st, the Bishop of Auckland admitted Rewiti Taukiri Kerehoma to Deacons' Orders.

Information of the deaths, in the early part of last year, of two Maori pastors has just reached us. The Rev. Hone Pohutu, of Nukutaurua, in the Diocese of Waiapu, died in January, 1903. He was ordained in 1870, and retired from active service in 1893. The Rev. Timoti Kiriwi, of North Waimate, in the Diocese of Auckland, died on March 30th. He was trained at the C.M.S. College, Gisborne, and was ordained in 1896 by the Bishop of Waiapu (for the Bishop of Auckland), and admitted to Priests' Orders in 1899.

#### **North-West Canada.**

While on a tour of inspection in the Moosonee Diocese last spring, the mission

party journeyed to Strutton Islands in James's Bay, and came upon the igloes of the Eskimo. The Rev. F. Swindlehurst writes:—

These Eskimo have not had a missionary amongst them who could speak to them since Mr. Peck left Whale River, Hudson's Bay [in 1892], and yet they read their devotional books and keep the Sunday. After this, let no

man sneer at the work done in the past by some of our veterans! Mr. Peck could have no better testimony to his work than these Eskimo, who since he left have faithfully kept his teaching.

#### British Columbia.

Rejoicing in the retrospect of the changes which God has wrought during the last thirty years and in which he has been privileged to share, Archdeacon Collison, of Kincolith, wrote on November 30th:—

The present generation of Zimshean Christians may be said to have the advantage of a Christian ancestry, which the past generation had not. To the present generation may be applied the words of the poet, "The long line of witnesses point out the path to heaven." When the first church was opened at Metlakahltla there were then but two mission stations along the coast. With this exception, Northern British Columbia and Alaska were in heathen darkness. The Haidas, Gitikshans, and Kwagutl tribes had not heard the Word of Life, and the majority of the Zimsheans and Nishkas were yet Heathen. The Haidas and Zimsheans are now all Christianized, and Heathenism as such is unknown amongst the rising generations, whilst amongst the Nishkas and Gitikshans the nominal Heathen number but a

small minority. I use the term "nominal" because they know the way of salvation, and have lost all faith in their old heathen customs. A faithful band of witnesses for Christ have been won from Heathenism amongst the Kwagutls, and the light of Divine truth has pierced the darkness of ignorance and superstition through the rendering to them of the Gospels in their own tongue. The tribes of Alaska have learned the love of God which is in Christ Jesus our Lord, and the boundary question, which has been occupying the powers of the Commissioners and attracting in such a large degree the attention of the three countries interested, will in no way lessen the bonds of union between them which have been formed and strengthened by their mutual efforts to evangelize the nations.

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### NOTICES OF BOOKS.

THE LIFE OF CHARLES GRANT, SOMETIME MEMBER OF PARLIAMENT FOR INVERNESS-SHIRE AND DIRECTOR OF THE EAST INDIA COMPANY. By HENRY MORRIS, *Madras Civil Service (retired)*. London: John Murray. (Price 12s.)

THE *Intelligencer* for May, 1901, contained an article by Mr. Henry Morris entitled, "Charles Grant, and the part he took in the formation of the Church Missionary Society." That article detailed at considerable length the efforts made by Grant, both in India and in England, to set on foot a Christian Mission in Bengal, efforts which largely contributed towards the establishment of the Church Missionary Society in 1799. Mr. Morris has now prepared a complete biography of the distinguished man whom he describes as "the greatest Director of the East India Company," and as "the father and founder of modern missionary effort in Great Britain's Indian Empire."

The story of his life is well worth the telling, and the book should be welcomed by all who are interested in the rise and growth of the Indian Empire. But it will have a special attraction for those who desire to realize what were the beginnings of missionary work in India, and to understand something of the difficulties with which its promoters in those

early days had to contend. Grant sailed for India as a young man of twenty-one in the year 1767, ten years after the battle of Plassy, and left it finally in 1790. What manner of man he was, and what he was able to do during those years for the good of India, Mr. Morris has fully set forth. How he was regarded by his colleagues the following extract from a letter from the Board of Trade, written on the eve of his departure from India, will show:—

"Mr. Grant having requested from your Lordship permission to resign the service and proceed to Europe, we beg to be allowed to express the extreme regret we feel for the loss of a colleague from whose distinguished abilities, zeal, and extensive knowledge in this department, we have derived the greatest assistance in the conduct of it." (P. 57.)

But it is with Grant's efforts to establish Christian Missions that we are here more particularly concerned. In the year 1776 it pleased God, through a great domestic sorrow—the death of two beloved daughters within nine days—to bring about a total and complete change in Grant's life. He passed through deep waters, but "after a prolonged and severe conflict he eventually found true consolation, happiness, and peace in Christ." From that day onwards he devoted himself heart and soul to his Master's cause. "From the moment of his conversion," says Mr. Morris, "till the realization of his most sanguine hopes in the establishment of this Society (i.e. the C.M.S.), he steadily kept in view the welfare of the people of India as well as the glory of the Divine Lord and Master Whom he consistently served; and no name than his is more conspicuous in the early history of this Christian enterprise" (p. 193).

In the year 1787 a scheme for the establishment of a Mission in Bengal was drawn up by Charles Grant, the Rev. David Brown, Chaplain of the Old Church, Calcutta, and Dr. Thomas, who had resigned his post as surgeon on an East Indiaman and given himself to Christian work. The "Proposal," as it was called, was sent to various Evangelical leaders at home, Charles Simeon, William Wilberforce, and others, and had, though the progress was slow, far-reaching results, for Mr. Morris describes it as "really the bed-rock on which the fabric of the Church Missionary Society was erected" (p. 108).

On his return to England in 1790, Grant soon made the acquaintance of Wilberforce, Thornton, and other like-minded men who were in full sympathy with all that he had most at heart.

As a Director of the East India Company, and later as Member of Parliament for Inverness-shire, Grant consistently used his great influence to further the progress of missionary work. To the Rev. D. Brown he wrote as follows:—

"The idea of writing something in my place of Director in favour of the great principle of introducing Christianity into our Indian possessions, I have never given up, unpromising as such an attempt is, because I think it a matter of duty, and duty that rather falls to me for want of any more qualified person to undertake it. Time is short. May the Master when He cometh find us ready!" (P. 242.)

So the years passed, full of strenuous work and whole-hearted service, until in the year 1823, at the age of seventy-seven, the end came. India has been blessed since Grant's days with a long roll of earnest Christian rulers, and so long as that goodly succession is maintained we can have nothing but hope for the future of that Empire, and for the prosperity of her people.

G. B. D.

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*The Riches of Christ*, by F. B. Macnutt, M.A. (Rivingtons), is a volume of sermons the first of which, as is usual in such cases, gives a title to the collection. The

Author, whom the present writer remembers a very few years ago as a Cambridge undergraduate, and a very few years before that as a youthful layman in Australia, is one of the Evangelical clergymen who had to leave attached congregations on the recent change of rectors at Wimbledon; and the sermons were all preached within the past two years. We are not surprised that the hearers asked the young minister they were losing to publish some of his addresses to them. They are altogether superior; of a high character intellectually and spiritually; in many ways thoroughly "up-to-date"; the sermons of a thoughtful and cultured man to a thoughtful and cultured people. Cheltenham, we are sure, will welcome the preacher as the new Vicar of St. John's in that town; and not a few readers will envy the congregation to whom he is sent.

E. S.

*The Life and Letters of Robert Leighton*, by the Rev. D. Butler, M.A., F.R.S.E. (London: Hodder and Stoughton; price 12s.) It will be a surprise to most of our readers that this is the first life of the holy and learned Archbishop Leighton, whose Commentary on the First Epistle of Peter is an English classic, that has appeared—the first, that is, that could claim to have dealt in any degree adequately with its subject. Mr. Butler has certainly not spared canvas: 600 pages of large octavo has given space for a good deal more than the title promises. The book might indeed be called with approximate propriety a dissertation on the advantages of moderate Episcopacy, and on this account, as well as for its primary purpose, it will be read with interest by Evangelical Churchmen to whose hands it comes. Leighton's father, Dr. Alexander Leighton, is described as "the extremest of the extreme Puritans," and was especially bitter against prelacy. For writing an Appeal to Parliament on the subject he was sentenced to a fine of £10,000, to be whipped at the pillory at Westminster, have an ear cut off, his nose slit, to be branded with S.S. on one cheek as a Sower of Sedition. The Long Parliament annulled his fine and voted him £3,000 in compensation for his losses and inhuman treatment. On one occasion Sir James Stewart, the Provost of Edinburgh, remarked to Robert Leighton, "Sir, I hear your grandfather was a Papist, your father a Presbyterian and suffered much for it in England, and you a Bishop. What a mixture is this!" To which Leighton made the characteristic reply, "It's true, sir, and my grandfather was the honestest man of the three." Born in 1611, ordained by the Presbytery of Dalkeith in 1641, one of the signatories of the Solemn League and Covenant of 1643, appointed Principal of Edinburgh College by the Independents through Cromwell's influence in 1653, made Bishop of Dunblane by Charles II. in 1661, and Archbishop of Glasgow in 1670—such a record is sufficient of itself to whet the appetite to ascertain how a man, eminent in a high degree for self-abnegation and integrity and moderation, could have maintained his character among his contemporaries—an unscrupulous king, ambitious and intriguing fellow-bishops, and factious and unreasonable men of all degrees and sects—and passed it down unsullied to posterity. The Author expresses the opinion over and over again that but for the interference of Charles and Laud the two elements of presbytery and a modified episcopacy might have permanently united. This was Leighton's own aim, and constitutes, the Author well points out, his unique position in Scottish history during the seventeenth century. What is of more immediate interest, perhaps, is the fact that the Author, a Presbyterian clergyman, should say: "The scheme he [Archbishop Leighton] advocated bears henceforth the glory of having his honoured name connected with it, as well as those of Archbishop Ussher and Richard Baxter. In the future it is certain to be much considered, and it stands forth as an example of the Christian spirit creating a proposal to unite two systems which many think are incapable of being united." Those who contemplate the future of the Churches founded by Protestant Missions cannot be indifferent to a desire to discover possible and practicable conditions of union between Presbyterians and Episcopalians. Canon Henson's aspiration that "the tradition of Archbishop Leighton should at length replace that of Archbishop Laud" is one which has a very distinct and very important missionary application.

*Confession and Absolution*, by T. W. Drury, B.D. (London: Hodder and Stoughton; price 6s.) Mr. Drury's object in this most welcome and useful book is to show by quotations from their writings what were the views of the leading English Divines of the Reformation period on the questions of Confession and Absolution, and what action they took to bring the public services and formal

statements of doctrine into line with what they believed to be Scriptural and primitive truth. The men quoted are such as Coverdale and Cranmer, Fulke and Grindal, Hooker and Hooper, Horne and Latimer, Parker and Pilkington, Ridley and Tindale and Whitgift—men whose authority as leaders are beyond dispute, and whose testimony on the various aspects of these subjects, when marshalled as it is here, leaves little to be said, as it seems to us, on the other side regarding the original meaning of disputed terms and phrases in the Prayer-book and Articles. For so scholarly and concise a summary of a vast amount of toilsome reading Churchmen owe the Principal of Ridley Hall a debt which should at least be repaid by a patient perusal of the testimonies he has produced.

*Thomas Wakefield: Missionary and Geographical Pioneer in East Equatorial Africa.* By E. S. Wakefield. (London: Religious Tract Society; price 3s. 6d.) Mr. Wakefield was one of the pioneers of the Mission of the United Methodist Free Church which was commenced in East Africa in consequence of an account of his work published by Dr. Krapf of the C.M.S. The latter gave great assistance to Mr. Wakefield both in the study of the language and in opening a station in Ribe, a few miles north-east of Rabai. The original desire was to reach the Gallas living farther north, and many of Mr. Wakefield's journeys were undertaken with a view to opening a station among them, but he himself was not permitted to reside in their midst for any length of time. He was awarded the Murchison Grant of the Royal Geographical Society, in recognition especially of his paper on "Caravan Routes from the Coast" and of his account of his fourth journey to the Southern Galla Country which he read at the Geographical Section of the British Association in 1879. Mrs. Wakefield in this book makes many friendly references to the C.M.S., its missionaries, and its work, as well as to the Universities' Mission, and one of the most delightful features of an interesting story is the beautiful harmony which prevailed among the workers of different Societies—"all one in Christ Jesus."

*Sunshine and Shadow in the South-West.* By E. A. Rusher. (H. R. Allenson; price 1s. net). Mr. Rusher, who is a member of the English National Council of the Y.M.C.A. and the Hon. Treasurer of the C.M.S. Lay Workers' Union, not long since travelled in Spain and Morocco, and visited many Y.M.C.A.'s in the former and mission stations in the latter country. After his return he delivered a couple of lectures on what he saw, which are reproduced in this book, and rendered additionally attractive by a number of illustrations. Several examples are given of the "incredible superstitions" of Roman Catholicism, and of the evils of Mohammedanism, and enough is said to show what valuable work is being accomplished by Pastor Fliedner and other Protestant pastors in Spain. Not less valuable, though less outwardly successful, is that being carried on in Morocco by some eighty missionaries, nearly half of whom are connected with the North Africa Mission. The book should serve to call forth prayer and sympathy for these labourers in their uphill task.

*Punchirala: An Up-Country Singhalese Boy.* By Evelyn Storrs Karney. (Church of England Zenana Missionary Society; price 6d. net.) This little book of fifty pages, with nine illustrations, gives a vivid picture of village life in Ceylon, where the writer is at work as a missionary. In the course of the tale, a number of the interesting legendary stories of animals, which are so firmly believed by the Singhalese, are given. The reader is enabled to understand some of the difficulties which occur to the Buddhist mind concerning Christianity, and the manner in which they are met.

*Treasure Found, a Missionary Service of Song on China,* arranged by M. Faithfull Davies (Church of England Zenana Missionary Society; price 6d. net) contains the story, attractively written, of the commencement of the C.E.Z.M.S. work in the Western Valley in the province of Fuh-Kien, and of some of the "treasures," i.e. converts, found there. The music seems appropriate, and altogether this is a welcome addition to the comparatively small number of missionary services of song.

*Book of Common Prayer.* Small pica, 24mo; Oxford India paper; initial letters (specially designed), rubrics, &c., in red. A most elegant, readable, and portable edition. (London: Oxford University Press Warehouse; price from 6s. upwards.)

We have also received from Drummond's Tract Depot, Stirling, N.B., Packets 1 and 2 of Convention Series, each containing six booklets, price 6d. per packet.

## NOTES ON OTHER MISSIONS.

THE most important probably of the religious events of this month will be the centenary of the BRITISH AND FOREIGN BIBLE SOCIETY. The following statement will convey some idea of the immensity of work which has been accomplished during the hundred years. At the commencement of the nineteenth century the Bible was current in about forty different languages. To-day the Bible or some parts of it have been issued in over four hundred, including every great vernacular of the world. Toward this result the British and Foreign Bible Society has contributed more than all other agencies put together. Its list of versions now includes the names of three hundred and seventy distinct forms of speech. During the past year eight new names—Fioti, Kikuyu, Shambala, Karanga, Nogogu, Laevo, Baffin's Land Eskimo, and Madurese—have been added.

Supervision and financial aid has also been given to the work of translation and revision. This is usually laborious, often expensive. The recently completed Malagasi Bible cost considerably over £3,000. But this sinks in o insignificance when compared with the expense of translation work in the earlier years. The Society's grants for the first Chinese Bible amounted to £10,000; while the grants for the various Serampore versions exceeded £30,000. In contrast, however, with this it may be mentioned that the Lifu Bible, for the Loyalty Islands, which involved 52,310 corrections, entailed no more expense for the six Natives who assisted than an annual grant of six suits of clothes. A hundred years ago the Scriptures had been printed in but three African languages; to-day the Bible is published in eighty of the languages indigenous to Africa, apart from those needed by the Europeans or Asiatics who had taken up their abode in the Continent. The Society, moreover, is often able to act as the pioneer or "ploughshare" of new missions. It can often work in countries which are closed to ordinary missionary enterprise. In the Egyptian Soudan it has been permitted to open a depôt at Omdurman. Abyssinia is another country closed to the missionary, but not to the Scriptures; and even the mysterious city of Lhasa comes within the scope of the Society's operations.

We are sorry to read in the last issue of the S.P.G. *Mission Field* that a proposal to withdraw from Seoul, the capital of Corea, and from Chemulpo, its principal port, should have been made to the S.P.G. just at the time when a large increase of zeal might have been expected on behalf of the Corean Missions. Yet such a suggestion has been made by the Bishop of Corea, in consequence of a dearth of volunteers to carry on the existing missionary work.

After years of discouragement and difficulty it seems likely that one or more openings may shortly appear into Tibet. A similar instance happened, it will be remembered, in the case of Japan; and again in that of Corea. The gates of both these countries were flung open in a manner entirely unlooked for. Now it seems as if the missionary were soon to be given access to this hitherto inaccessible country of Tibet. Ta-tsien-lu, the point of vantage of the CHINA INLAND MISSION, on the China side, closed for nearly three years after the Boxer outbreak, was re-occupied in the spring of last year. The people are spoken of as being really desirous of learning Christian doctrine. Merchants, teachers, and others attend the services, and many applications have been made for enrolment on the inquirers' list. Succeeding mails brought news of, first, thirty men wishing for baptism, then sixty, one hundred, one hundred and fifty, and now two hundred, with additions every week. These include many who exercise a powerful influence over the Tibetans who throng to Ta-tsien-lu for purposes of trade. On the Indian border, last year witnessed the completion of the revision of the whole of the Tibetan New Testament into the colloquial language, and it is now proposed to treat the Old Testament in the same manner. The British military expedition is another movement which is also fraught with the greatest importance. An advance is to be made to Gyangtse, a town midway between India and Lhasa. Should negotiations fail at this spot, the expedition will proceed to Lhasa. It will be particularly interesting if Colonel Younghusband and his party have to make their way thither, as they would be able to bring home the first impressions recorded by any Englishman since the time of Charles Lamb's friend Manning at

the beginning of last century. We are sure that our readers will earnestly pray that much missionary work may follow in the footsteps of this enterprise.

An interesting account of the INDIAN BAPTIST MISSIONARY SOCIETY is given by the Rev. Robert Spurgeon, of Barisal, in the *Baptist Missionary Herald* for February. This Society is not financially connected with the Baptist Missionary Society, but is entirely dependent upon the Native Christians themselves. Started six years ago, last year it spent nearly Rs. 1,000 upon its work. The report for 1902-03, the last to hand, speaks of abundant blessing on its labours at Ramgar, Chittagong Hill Tracts, and at Angul, in Orissa. At Ramgar a church composed of several believers belonging to the hill-tribes has been established. On New Year's Day, 1903, the heads of two families professed their faith in the Lord Jesus. The Christian community at this place now numbers thirty-five souls, and there are twelve communicants. One convert has become a missionary to his own people. A day-school and Sunday-school have been established, and the work is progressing satisfactorily. At Angul, in Orissa, two persons, a Hindu and a Mohammedan, have been baptized as the firstfruits of the Mission at that place.

Mr. Spurgeon also writes of two inviting fields, as yet untilled by the Gospel plough. To the east of Calcutta, in the delta of the Ganges, lies the district of Backergang. Including Madaripur, this district has an area of 4,642 square miles, and a population of 3,197,887. The B.M.S. has had workers here since 1829, with Barisal as headquarters. Around Barisal are four sub-divisions. An outpost in the north was secured in 1886, and one in the west in 1890. Both these places have become centres of steady, persevering, evangelistic work. The two sections south and east are, however, still unprovided. To the south lies Putnakhalí, with a population of 522,658, all accessible through the Bengali language. On the sea-coast is a people called Mughhs, of Burmese origin, and Buddhists in religion. The people in this southern region are eager listeners, and ready to purchase Bible portions. The other inviting section is the island of Bhola. The large majority of the population are Mohammedans. There are 451 villages on the island.

The roll of British medical missionaries on the active list at the beginning of the present year has lately been published in *Medical Missions at Home and Abroad*. It contains 339 names. At the beginning of 1903 the number was 328. This increase of 11 is the least since 1893, the average since that date having been nearly 16 per annum. It is remarked that one explanation of this small increase is very simple. Funds have been insufficient to enable some, at least, of the churches and societies to send out those who would fain have gone.

During 1903 twenty-three of the names on the previous year's roll have passed from it, whilst thirty-four new names have been enrolled. The increase in the number of medical missionary women has been rapid. The new list has eight more women than its predecessor and only three more men. The first representative of British medical missionary women went to India in 1880. In 1890 there were twelve ladies; in 1895, twenty-seven; in 1900, seventy-three. This year there are 105. In the last fourteen years the women have added 93 to their numbers. The men have added 121.

The full list of medical missionaries holding British degrees or diplomas, as it stands at present, is as follows, the second number indicating those holding other than British degrees:—C.M.S., 63, 8; Unit. Free Ch. Scot., 58, 1; L.M.S., 35, 1; Ch. Scot., 21; Presbyt. Ch. Eng., 20; Irish Presbyt. Ch., 15; S.P.G., 15; C.E.Z.M.S., 14; C.I.M., 13, 4; B.M.S., 12, 1; W.M.S., 9, 1; Z.B.M.M., 6, 1; Friends' Foreign Mission, 5; Ranaghat Medical Mission, 5; North Africa Mission, 4; Brethren's Mission, 4; Edin. Med. Miss. Soc., 4; Presbyt. Ch. of Victoria, Austr., 4; Welsh Presbyt. Ch., 3; L.S.P.C.J., 4; Meth. New Connex., 3, 1; N.I. School, Ludhiana, 2, 1; Univ. Miss., 2; Moravian Mission, 2; Free Ch. Holland, 2; Presbyt. Ch. N.Z., 1; Meth. Free Churches, 1; Salvation Army, 1; Ref. Presbyt. Ch. Scot., 1; Bible Christian Miss. Soc., 1; Swedish Miss. Soc., 1; Rhenish M.S., 1; Amer. Baptist Union, 1; Basel M.S., 1; Jaffna Medical Mission, 1; Jaffa Med. Miss., 1; South Africa Gen. Miss., 1; Central Morocco Med. Miss., 1; Amer. Presbyt. Miss., 1; McAll Mission, France, 1.

J. A. P.



## EDITORIAL NOTES.

**T**HE war in the Far East, which seemed to be impending a month ago, has now broken out, and the whole civilized world watches its progress with the keenest interest from day to day. It will be some time before news reaches us as to the effects produced on missionary operations. In Japan itself the general excitement and pre-occupation of mind is certain to render the usual evangelistic efforts more difficult, but, on the other hand, it is equally certain that the state of tension and high-strung patriotism, and a sense of the seriousness of the issues, will in individual cases predispose to attend to God's Word. In Japan's war of 1895 with China many opportunities of preaching to soldiers proceeding to the front and ministering to the wounded were afforded, while wives and families of absent soldiers and sailors were rendered more accessible by their anxiety. Let our missionaries and the Native Christians be much on our hearts in prayer that they may have given to them the word in season whenever God brings them before those who are shortly to face death, or who have been rescued from its very jaws, or whose hearts ache for loved ones in peril.

THE remarkable successes which have attended Japan's naval operations in the first days of the war have their dangers, especially for a people that have yet to learn to seek the help of the Almighty and to ascribe their victories to His goodness. Should it be God's pleasure to give final and complete success to our ally, her prestige and influence will be so enormously enhanced that the Church of Christ will surely be constrained to recognize, in the interests not merely of a few islands, but of a whole continent, the obligation to make more worthy and extensive efforts to win Japan for Christ. Already we are told that Japan's influence in China—and we do not refer to political influence, but to one of a far more leavening and pervading character, that which is exercised over education—has grown incalculably during the last few years. At first sight it may seem strange why China should prefer to accept Western knowledge from an Eastern people rather than at first hand from Westerners themselves, and the explanations offered are not calculated to reassure those who long for the true good of both peoples. They are that Japan's system of education is secular, and that the two countries have the tie of a common Buddhism. Consequently, Japan's influence tends to strengthen and enlarge the power of Buddhism in China, and at the same time to introduce a godless education. Could anything worse for China happen than this? Could anything befall more dangerous for the world at large?

THERE is no question that the present is a highly critical time in the history—and again we say it is not in the sphere of politics that our thoughts revolve—of China. There are unmistakable signs that the long mental torpor of ages has received a shock. A yeast has got into the mass and a fermentation is manifestly at work. The Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese (a truly impracticable name, which, only for the Society's remarkable vitality, must have strangled it at its very birth) is before us, and among its interesting contents are a number of questions culled from those set at the simultaneous provincial examinations of the Empire. Instead of questions dealing exclusively with academic and mostly puerile questions relating to the Chinese classics, candidates for the Chu Jên degree, which may be compared with our M.A., are now asked about foreign agriculture and commerce, about

the regulations of the press, post-office, railways, banks, schools, and taxation in foreign countries, about Free Trade and Protection. They are asked the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East, and that of the Siberian Railway and Nicaraguan Canal on China; wherein lies the naval supremacy of Great Britain; what is Herbert Spencer's philosophy of Sociology; how could the workhouse system be started throughout China; how to promote Chinese international commerce, new industries, and savings-banks, *versus* the gambling-houses of China; and they are asked to trace the educational systems of Sparta and Athens, and the origin of Egyptian, Babylonian, and Chinese writings! The questions differ in each province, and the above examples are selected from papers set in eight of them, so the stimulating influence has spread very widely. In Ngan-Hwei province the question is asked how foreign nations get faithful men. The Report above-mentioned also states that the Literary Chancellor, at the end of his three years' service over the whole province of Shen-Si, urged the students (1) to give up opium; (2) to study the Christian sacred books as well as their own, and the publications of the S.D.C.K., so as to get some knowledge of universal civilization; and (3) to distinguish clearly between the Roman Catholic and Protestant religions, as their bearing on civilization was very different. The Viceroy of Chih-Li and of Si-Chuan and the Governor of Hu-Nan have issued proclamations against foot-binding. An interesting feature of the past year was the sale to Chinese purchasers at the S.D.C.K. book depôt of thirty-five complete sets and four supplements of the *Encyclopædia Britannica*, while the number of applicants for the same in the Chinese language was so large that it was seriously discussed whether the translation should be taken in hand. These truly are remarkable signs of the times.

AMONG last year's publications of the S.D.C.K. was a most interesting letter written by Archdeacon Moule to the scholars of China on "Great China's Greatest Need." A typewritten copy of a translation of this letter has reached us, and we notice towards its close a few sentences on the Opium Trade:—"There is one matter for profoundest regret to our trade and commerce with China, and that is the trade in Indian opium as a luxury and not as a medicine. The thoughtful and intelligent of our people deplore the fact that this dangerous drug in very large quantities has for nearly 100 years been brought by us from India to China. It is deplorable also that the people of your honourable land should not only yield to the fascination of this evil, but that the poppy is very largely grown in China itself. We earnestly watch and pray for some good plan by which this pernicious trade may come to an end." We are sure it will afford intense pleasure and thankfulness to our veteran missionary that his brother, the Bishop of Durham, has undertaken to propose the following resolution in the House of Lords during the present Session:—"That, in the opinion of this House, British action in respect of the importation of opium into China has had disastrous results in the spread of the opium vice in China, where it is now a great national evil, and is generating feelings of hostility to British subjects and interests in the minds of the Chinese people, and that it is unworthy of a great people to be commercially interested in the supply of the drug to China." The late Archbishop of Canterbury, at a meeting held at Lambeth Palace in October, 1902, called by the Anti-Opium Society to bid farewell to Archdeacon Moule, said:—"I think it [the connexion of Great Britain with the Opium Trade] is one of those gigantic injustices which, if we are to go by past experience, will probably not be put right

until in some way or other some very serious interference comes from some Power higher than any to which we have yet appealed." And Mr. Morley, in his *Life of Mr. Gladstone*, quotes the opinions of Mr. Gladstone and Dr. Arnold—who were on opposite sides in politics—on the subject. The former wrote in 1839: "I am in dread of the judgment of God upon England for our national iniquity towards China"; and the latter referred to the Opium War as "a national sin of the greatest possible magnitude." Those who wish to see a recent and brief statement of the objections to the trade should obtain a copy of the *Friend of China*, the organ of the Society for the Suppression of the Opium Trade, for January last. We ask for prayer that the Bishop of Durham's speech in its preparation and delivery, and in its effects, may be inspired and assisted by the Holy Spirit and may promote the glory of God.

THE Rev. G. H. Pole felt obliged a few months ago to discontinue for a time the preparation of his much-valued "Far Eastern Notes," and we have not found any one to take up his task. We must therefore mention in this place the important commercial treaty between China and the United States which was signed at Shanghai on October 8th, especially the important fourteenth article on Christian Missions in China. The treaty provides that United States citizens may rent or purchase houses, places of business, and other buildings, within certain conditions, that they may conduct business or any other lawful avocations in all parts of China now open to foreign trade. The Chinese Government undertook—what it has lately carried out so far as lies in its power—to open Mukden and Antung to international trade and residence. The United States, on their part—and the fact brings a blush of shame to the cheek of the Christian Englishman who reads it—consented to China's prohibition of the importation of morphia, save for medicinal purposes. Then the fourteenth article, to which we made a brief reference in our October number (page 791), runs:—

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good and to do to others as they would have others do to them. Those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paying legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their religion. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace.

"Missionary societies of the United States shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title-deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

The United States Government is to be congratulated on having grasped the question so firmly and wisely, and while giving satisfaction to the reasonable apprehensions of the Chinese in the matter of interference with litigation,

conceding no liberty which Protestant missionaries wish to claim. We presume that under the "most-favoured-nation" clause these terms, which appear to be all that could be desired, may be claimed by our own Government, should it prove necessary, on behalf of its subjects.

WE have quoted in the last note but one an opinion of the late Mr. Gladstone. We must permit ourselves to quote again from the same "Life." In his twenty-first year Gladstone was set on entering the ministry, and we should judge from his words was intent on going out to the mission-field. He wrote at that time to his father a long letter expressing his sense of a call, and very impressively setting forth his view of the dignity of the ministerial office. In that letter the following sentences occur:—

"When I look to the standard of habit and principle adopted in the world at large, and then divert my eyes for a moment from that spectacle to the standard fixed and the picture delineated in the Book of Revelation, then, my beloved father, the conviction flashes on my soul with a moral force that I cannot resist, and would not if I could, that the vineyard still wants labourers, that 'the kingdoms of this world are not yet become the kingdoms of our Lord and of His Christ,' and that *till* they are become such, till the frail race of Adam is restored to the knowledge and the likeness of his Maker, till universally and throughout the wide world the will of God is become our delight, and its accomplishment our first and last desire, there can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and to say, 'I have given Mine own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you—you who are basking in the sunbeams of Christianity, you who are blessed beyond measure, and oh, how beyond desert, in parents, in friends, in every circumstance and adjunct that can sweeten your pilgrimage, why will you not bear to fellow-creatures sitting in darkness and in the shadow of death the tidings of this universal and incomprehensible love?'"

Will those who have most admiration for Mr. Gladstone as a man, will even those who generally approve the policy he promoted as a statesman, deny that even his pre-eminent gifts would have found most worthy employment if he had followed the lofty and unselfish aspirations that breathe in every sentence of that beautiful letter?

It will be remembered by some of our readers that articles on "The C.M.S. Contribution List," by Mr. Eugene Stock, appeared in our issues of November and December, 1894. They applied a minute examination to the contribution lists of the Annual Reports from 1880 to 1894, and traced the progress or otherwise of the Associations during that period. Last summer the Sub-Committee which issued the "Call" and authorized the "November Effort" also gave instructions to the Secretaries to bring the above scrutiny up to date. This has now been done by our colleague, the Rev. C. D. Snell, and a Report based upon his work will soon be presented to the Committee, and we hope, ere long, that one or more articles like those of ten years ago will appear in our pages. Meantime, a few facts which the examination has brought into prominence may be mentioned. One is the real and lasting success of the "Three Years' Enterprise," and especially of the "Own Missionary" movement, which it practically initiated. It would seem that nearly the whole of the Society's progress since 1897 has been due to this cause and to the Medical Mission Auxiliary. Another fact which our north country friends will learn with satisfaction is that the percentage of increase from the Province of York during the past ten years has been about the same as that from Canterbury. In 1894 the review of the previous fourteen years showed the advance of the period was entirely

accounted for by a few counties in the south of England. Twenty counties in the whole country had actually gone back, and eight had remained stationary in the fourteen years; in the last ten years only five (though that is sad enough!) counties have gone back, while eight have stood still. There are still a fair number of towns and extensive country districts where next to nothing is done for the Church's Foreign Missions. A small town of three churches, two of them Evangelical, gives less than thirty shillings to C.M.S. and S.P.G.; another with 17 churches gives the C.M.S. £200 from 14 churches, and the S.P.G. £96 from seven; another with 23 gives C.M.S. £192 from 15 churches, and S.P.G. £18 from four; and yet another with eight parishes and 90,000 people gives S.P.G. £80 and C.M.S. £5. The three churches that do most—we do not say most in proportion to their power of giving, that would be hard indeed to ascertain—are Trinity Church, Tunbridge Wells (£1,710), Christ Church, Gipsy Hill (£1,700), and St. Paul's, Onslow Square (£1,650); and these three have risen during the past ten years from £700, £500, and £1,270 respectively. We have said enough to indicate that there are many lessons, humbling and encouraging, to learn from these lists.

THE Contribution List of 1903-04 is yet in the making. For a few weeks the Society's treasury will welcome remittances, and then the accounts will be closed and the books made up, in order to present to the Committee and the Society the year's financial results, which it has been agreed shall determine for the present the question of advance or retrogression. We have before us the Accountant's monthly statement for January, and we are bound to say that it would be difficult to build on it alone any comfortable expectation of the issue. There had been up to the end of January a total increase of income on the corresponding months of last year amounting to nearly £11,000, but on the other hand the increase of payments amounted to over £13,000. There are, undoubtedly, however, some features which are distinctly hopeful. The receipts of the first ten months of last year included over £17,000 in response to Dean Barlow's appeal. This year the amount received so far towards the Deficit, including responses in cash towards the Million-Shilling Fund, is about £12,000. That makes a loss on this item on a comparison of the two years of £5,000. Moreover, Legacies are down by nearly £2,500. Under these circumstances the fact that the aggregate receipts of the ten months show a rise of £11,000 is unquestionably a hopeful feature of the statement. There is, in fact, a rise of nearly £10,000 from Associations, and of nearly £9,000 from Benefactions. We think the figures do warrant a belief that a good number of our friends are working hard. If only all will do that the needs will certainly be met. There is no fact more clearly established by a study of the Contribution List than this, that it is work and not wealth that tells. At the same time the present is an occasion that should appeal with peculiar force to well-to-do Christians who have it in their power to give large sums. The need for an addition of some £50,000 to meet the year's necessities, and of another £35,000 to wipe off last year's deficit, constitute a position that should appeal forcibly to the rich. We commend to their consideration and to that of all our readers the weighty and impressive words of the Rev. Harrington Lees on "The Arithmetic of Heaven" in our opening article.

THE President of the Society, the Right Hon. Sir John H. Kennaway, and the Very Rev. Dr. Barlow, Dean of Peterborough, Vice-President, will represent the C.M.S. at the Bible Society's Centenary Meetings. These will

be held at the Albert Hall on the 5th and 7th inst., and at Queen's Hall on the 8th. On Saturday, the 5th, a great Children's Demonstration will take place at 3.30 p.m.; and on the 7th the Great Centenary Meeting at 7.30 p.m.; while on the 8th the meetings at 3 and 7.30 p.m. will be for Representatives of Foreign Missions and the Public Reception of Delegates. Applications for tickets to any or all of these meetings should be made to the Secretaries, Ticket Office, 146, Queen Victoria Street, E.C. We are sure that much prayer will ascend that at all these gatherings, and in all the sermons over the wide world on the 6th, "Bible Sunday," God's Word as an inspired Message of Salvation, bearing witness from Genesis to Revelation to Jesus the Christ, may be honoured, and God's people may be led with one accord to acknowledge that "the law of the Lord is perfect, the testimony of the Lord is sure; they are more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

A CORDIAL minute of acknowledgment and thanks was passed by the Committee on January 19th, as will be seen under "Selections," for the help rendered to the C.M.S. by the S.P.C.K. It is true that its issue of copies of the Bible is insignificant beside that of the B. & F.B.S., a total of 158,447 in the year ending March 31st, 1903, as compared with nearly six millions of the latter Society. But, as the Rev. J. Sharp, the Bible Society's Secretary, has been saying with much force in the *Guardian*, the fact that the work of Bible printing is done so largely by another Society relieves the funds of the S.P.C.K. for use in its many other benevolent operations. These are largely for the benefit of the Church at home, and of those which extend to Foreign Missions the C.M.S., of course, only profits directly from a portion. Nevertheless, a careful perusal of the last Report shows how numerous the instances were last year when help was rendered in response to applications from the Society, and how many, too, are the grants from which the Society's Missions derive advantage, though not made in response to our appeals. Of the latter may be instanced a large grant of £2,150 voted towards the endowment of the new see of Nagpore, Central India, grants of £500 towards a quasi-cathedral for Calgary and £400 each to the dioceses of Keewatin and Athabasca for clergy endowment, and again one of £100 to the Maori Native Church Fund in the Diocese of Auckland. We find grants for churches, &c., in the dioceses of Sierra Leone, Mombasa, Victoria (Hong Kong); for education in the diocese of Travancore and Cochin, and in that of Mackenzie River. The C.M.S. has benefited from the S.P.C.K. scholarships for training medical students. Of the works produced and in preparation under the Foreign Translation Committee, enumerated on pages 58 to 60 of the Report, no less than fifty of the ninety-five works in the list are for use, most of them exclusively, in C.M.S. Missions. Of the grants of books in many languages to the value of £1,620, out of fifty-eight items, twenty-six are for C.M.S. Missions. And lastly, of grants made in aid of producing works in foreign languages abroad we count four, and all four are for Missions in which the Society is engaged, two of them for translations in which C.M.S. missionaries took a leading part. It is wonderful that so much work can be done on an expenditure of little over £33,000, and it is disappointing to read that the subscriptions to the Society's funds are less by £2,000 than they were twenty-five years ago. Surely the thirty-five English and sixty-one colonial and foreign dioceses which receive help from the Society are far too little mindful of their obligations.

BISHOP RIDLEY's graphic letters in this number, and particularly his picture of the home and home life of Bishop and Mrs. Bompas, will un-

failingly be read. We owe the pleasure of inserting them to their length and to the limited space available in the *Gleaner*, for which they were written. The last news of the good Bishop told us of his having suffered from influenza at Gifu, but he was sufficiently better to contemplate proceeding on his journey to Australia.

Last month's "Selections" told our readers that the Bishop will not have the partnership of Mr. A. E. W. Gwyn in his Australasian tour. It is largely due to the fact that our Colonial friends hesitated to ask the Society at the present time to incur the expenditure of a second deputation, especially as Bishop Ridley proposes to spend six or eight months in Australasia. We were not sorry that the guidance seemed distinctly to point to Mr. Gwyn's being detained at home, where, indeed, his important work among business men could scarcely spare him at the present time. Will friends, and especially clerical friends, who live in suburban districts where leading men of business reside, recollect that Mr. Gwyn will be glad to co-operate with them in bringing the missionary duty before such men? His address is the C.M. House, Salisbury Square, E.C.

THE Victoria C.M. Association, anticipating an accumulated deficit of about £700 at the end of their financial year, invited their friends to join in a fortnight of special prayer and self-denial from November 16th to 30th. An Inaugural Service was held in St. Paul's Cathedral, Melbourne, on the 16th. A Prayer-Meeting from 2 to 5 p.m. was arranged at the Chapter House on the 28th, and on the 30th, St. Andrew's Day, Evening Services were held in Parish Churches, when self-denial offerings, for which special envelopes had been given out, were presented. We are most thankful to learn that at the close of the year there wanted less than a hundred pounds to make the accounts balance and our friends were very greatly encouraged. From New Zealand also we learn that the C.M. Association there has closed its financial year with only a nominal debit balance.

*Apropos* of the digest of the official reports of the Nigeria and Uganda Protectorates, for which we are indebted to Mr. Victor Buxton, our readers will find in *Yoruba and Niger Notes* an excellent map of Northern Nigeria, giving the provincial boundaries. It is, in fact, a reproduction of the map which the Royal Geographical Society issued to accompany Sir Frederick Lugard's paper on Northern Nigeria in its Journal.

THE Committee have accepted offers of service from the Rev. Luigi Carlo Perfumi, formerly a priest of the Church of Rome and Carmelite monk, who worked as a missionary in Travancore and was drawn to inquire into the theological position of Protestants by the lives of some C.M.S. native pastors and missionaries; from the Rev. Hector Alexander Powell, M.A., Trinity College and Ridley Hall, Cambridge, Curate of Leyton, who hopes to join the Rev. L. H. Gwynne at Khartoum next autumn; from Mr. Herbert Melville Churchill, M.R.C.S., L.R.C.P., Superintendent of the St. Pancras Medical Mission; from Miss Sophia Lucinda Page, of Birmingham, who has been trained at "The Olives"; and from Miss Kate Elizabeth Mothersole, of Brondesbury, trained at "The Olives." Miss Elizabeth Nash, lately a missionary in local connexion in Japan, has been accepted into home connexion, and the Committee have also recorded the re-acceptance by the Canadian C.M. Society of Mr. Thomas William Walter Crawford, M.R.C.S. and L.R.C.P., and located him to East Africa.

## THE HOME-FIELD.

THE AVAILABLE INCOME FOR 1902-03 WAS £317,977. THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,000, AND THERE WAS A DEFICIT OF £53,000 IN MARCH LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1904, WILL BE £406,000.

WILL ALL FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

THIS is the March number of the *Intelligencer*, and friends will very soon be making inquiries as to the state of the funds. There are many who say, "We cannot go back," but are they *doing* their utmost by prayer, by work, and by their own gifts, to make the retrograde step unnecessary? We know how easy it is for us at headquarters to take in the facts of the position, but are there not multitudes in the country who are not in the least alive to the actual danger which exists at the present time? On the other hand we hear of many places in which the contributions are distinctly above the average, and others are helping through the Million-Shilling Fund.

We are hoping, we are praying that our immediate needs will be supplied, but what about the future? We cannot be always making special appeals, we must have a large increase in our income. The work abroad which has been committed to the C.M.S. will indubitably suffer unless we home workers strenuously tackle this question, "How is the annual income to be largely increased?" If we examine the Contribution Lists for the last ten years we find that the Society's income has during that time increased from £228,000 \* to £317,977, an increase which in 1893 would have been thought to be impossible. How has it been done? Speaking generally, we may say that it has been due to the influence of men and women whose hearts God had touched and whose eyes had been opened to see the need of the Heathen and how that need could alone be met. Their work was undoubtedly greatly stimulated by the general move forward of the T.Y.E.; and if the cause of Foreign Missions is to be taken up with increasing intensity, and is to extend into comparatively unoccupied territory, it will do so through the work of those whom God has called to this home side of foreign missionary work. The conclusion we arrive at is that means ought at once to be taken to render the efforts of our real friends more effective.

One step which it is proposed to take is to prepare and set before our fellow-workers a scheme for missionary study. This will take some time to perfect, and a good deal of printed matter will be required before it is ready. Our plan will probably take the form of a three years' course of reading, with examinations at the end of each year for those who enter for them. These examinations will be in at least two grades, and there will be a simpler course for children. The fact is recognized that while many will study alone, others will require the stimulus of class-work, and provision will be made for this. If large numbers of home workers zealously take up this question of missionary study, much will undoubtedly be gained, though it may be some time before large results in the form of increased subscriptions are seen.

Another step contemplated is to have a large conference or "summer-

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\* Excluding the Spurrell legacy of £45,000.



school" (to appropriate a term invented by our American cousins) for home workers, at which we can meet with one another, discuss various problems of home work, hear about the state of things in the different Missions of the Society, float our Study Scheme, and get inspired by friends who have by God's grace been able to lead their congregations forward. This summer-school we hope to hold at Keswick, commencing with an introduction meeting on the evening of Tuesday, July 26th, and continuing over Wednesday, August 3rd. The programme is not yet fixed, but the present idea is to commence each day with an intercessory prayer-meeting from 9 to 9.30, and then have three sessions of about an hour each. One of these hours will be devoted to the question of Mission-study, and we hope that Mr. Earl Taylor, an American gentleman who has had special experience of this work, will cross the Atlantic to take this subject and conduct specimen study classes. Another hour will be given to the study of the present needs in our Missions, and the third to various phases of our home work. The afternoon will be free from all official meetings, but in the evening we shall have sectional meetings from 6.30 to 7.30, and afterwards an address from some well-known friend. Special railway arrangements will be made, and accommodation provided for the whole time at an inclusive charge per head for any who wish. Any friends who hope to be present will much oblige if they will send a postcard to that effect (addressed to Dr. H. Lankester, C.M. House). We cannot expect any final decisions yet, but it will be a convenience if we are thus enabled to form some idea of the numbers who are likely to attend.

The Million Shillings Fund has received 169,490 shillings, and collecting-sheets to the value of 576,020 shillings have been issued (most of the unfilled sheets which have been returned having been re-issued). Gifts have been received from Uganda, the East Africa Mission, Palestine, West Africa, India, Ceylon, Mauritius, Metlakahla in British Columbia, from Canada and the United States. Of the above sum of £8,474, only £2,300 has been collected through the sheets; the balance represents direct gifts which have been sent in. At a meeting held in Sheffield on February 9th a resolution was passed pledging C.M.S. subscribers to do their utmost to raise 20,000 before March 18th; one friend having promised the last thousand shillings. There will be time to do something after this has reached our readers. Are there not many clergy who could bring the matter forward on Sunday, February 28th or March 13th, and either have envelopes distributed through the church or have special boxes at the doors? We have been much encouraged by the numbers who, having filled up one sheet, have written for others, and by the evidence that new donors have been discovered in many instances. We see from a letter in a Norwich paper that Archdeacon Pelham has already received in Norwich £415 from comparatively a small number of parishes and individuals, and, he writes, "we are expecting a good deal more." One friend writes: "You will doubtless be interested to hear that several dissenting brethren have readily contributed, saying that they were glad to do so, as whenever C.M.S. missionaries were working side by side with their people they always treated them as brethren." Several have sent a "thankoffering" amounting to one shilling for each year they have lived. A clergyman is asking a shilling from every child he has baptized since 1868. A poor dressmaker asked that the cost of some work that she was doing might be put into the Jews' and C.M.S. boxes instead of being sent to her. We mention instances of this kind not to praise the donors, but that others may consider

whether there are not ways in which they ought to help. It is encouraging to observe that the "special offering" envelope is doing well in some places. One church on the South Coast has just raised £75. by this means. Some 40,000 envelopes have been supplied so far.

The Anniversary arrangements are approaching completion, but we can at present only mention a few names. We announced some months ago that the Rev. Hubert Brooke, Vicar of St. Margaret's, Brighton, will preach the Annual Sermon at St. Bride's, on Monday, May 2nd. At the Annual Meeting in Exeter Hall, on Tuesday morning, at which the President, as usual, will occupy the chair, the Bishop of Richmond, the Dean of Canterbury, and Archdeacon Eyre will be among the speakers. The Simultaneous Meeting will be held at Queen's Hall, not St. James's Hall as for many years past, and the Treasurer of the Society, Colonel H. Williams, M.P., will preside.

In connexion with the London Branch of the C.M. Clergy Union, a service was held at St. Bride's Church, Fleet Street, on January 18th, at 3 p.m., when the Rev. R. C. Joynt, Vicar of Christ Church, Gipsy Hill, preached on the subject of St. Peter's mission to Cornelius. On February 15th the Revs. A. Taylor and J. Thomas addressed the London Branch of the Union on the work of the Bible Society. The Birmingham Branch held their meeting at Queen's College on January 15th. Two papers were read on China, the first by the Rev. J. Stern on "The Land and its History," and the second by the Rev. F. E. Warner on "The People and Customs." The subject is to be continued at the next meeting. The Liverpool Branch met on February 12th; Bishop Royston presided and the Rev. J. Harford read a paper on "Christian Missions in India in the first half of the Nineteenth Century."

The Exeter Lay Workers' Union spread their anniversary over five days, from January 16th to 20th. On Saturday a prayer-meeting was held; on Sunday afternoon, the coroner for the city, Mr. W. L. Brown, invited the working-men of Exeter to a meeting which was addressed by Mr. A. E. W. Gwyn; on Monday a meeting was held at the Diocesan Training College, at which a number of business men gathered at the Vice-Principal's invitation; on Tuesday evening, a meeting of professional and business men was held at the Deanery, when Sir John Kennaway presided, and Mr. Gwyn gave an address on the openings and possibilities for work among the native gentry of Calcutta. The annual meeting was held on Wednesday, when the Bishop of Exeter occupied the chair, and was supported by Chancellor Edmonds. Dr. Robertson, in referring to the obligations laid upon us to assist the missionary cause, said that "we had been made what we were by missionary labour, and it was only a matter of common honesty that we should in our turn pay back to mankind what we had received by the agencies of those who in their time were missionaries to our forefathers." We trust that these meetings will not only have intensified the missionary interest in Exeter, but that they may lead to a deeper realization of the missionary call and the missionary needs.

On Saturday, February 6th, the half-yearly meeting of the Lay Workers' Missionary Bands was held at St. James's, Plumstead, Parish Room. Dr. Maxwell presided, and after the Rev. S. Henning had welcomed the members of the Band, who were present to the number of about 200, papers were read by Mr. F. J. Broad on "The World's Debt to Missions," by Mr. A.

Ries on "The Church's Duty," and by Dr. Lankester on the "Band's Determination." The day's proceedings closed with a service in St. James's Church, at which the Rev. J. S. Flynn was the preacher.

On Friday, January 29th, 1904, the Home Preparation Union held their half-yearly gathering at the Church Missionary House, when about 100 members and "Correspondents" were present. The "Correspondents" met at 4.30 and had a useful time of Conference on the work and methods of the Union, especially with reference to the call for "Half-as-Many Again." It was opened by the Rev. H. M. Sanders. After the usual social hour, which gives valuable opportunities for intercourse between members and "Correspondents," often unable to meet personally otherwise, the Rev. F. S. Webster gave a very helpful address on "Methods of Spiritual Work," including hints and suggestions on the preparation, delivery, and the following up of evangelistic addresses. Some of those present have put their notes of the speech at the disposal of the Secretaries of the Union, and these can be sent to members who were not able to attend but who have expressed a wish to receive them.

Canon Christopher's twenty-eighth Annual Breakfast was given at Oxford on Saturday, February 13th. About four hundred were present, including Canon Christopher, who presided, the Vice-Chancellor, the Rector of Exeter, the Master of Pembroke, the Principal of Brasenose, the President of Magdalen, the Provost of Worcester, the Warden of New College, and the Principal of Jesus. After the Chairman had spoken, Mr. Alvarez, the Secretary of the Niger Mission, gave the address. Dr. Ince, in proposing a vote of thanks, said that Mr. Alvarez was the first layman who had addressed those attending the breakfast.

St. Thomas's, Edinburgh, held its anniversary from February 7th to 9th, the fixtures (including meetings at two public schools, i.e., Fettes and Merchiston) numbering ten. While the Society's Deputation was the Rev. A. B. Fisher (Toro), the Incumbent was able to secure privately others who did yeoman service in the persons of Mrs. Fisher, Dr. Carr, and Mr. L. Ashby (of Central Provinces), and Dr. G. Smith, the missionary biographer and convener of the Foreign Missions of the United Free Church. Mr. and Mrs. Fisher aroused great interest by the remarkable story they had to tell of missionary progress in Toro and Uganda. Dr. Carr was welcomed as an old St. Thomas's student. Mr. Ashby told of the awful hindrance which caste presents to the Gospel's progress in India, while Dr. G. Smith spoke in very kind and appreciative terms of C.M.S., dwelling upon the career of Bishop Stuart of Persia, an old member of St. Thomas's congregation. Sir Archibald and Lady Campbell, as usual, cordially helped in many ways the anniversary. The financial results showed an increase in the offertory of £23, in all £103—the meetings bringing in besides over £20—and this though a benefactor of the Society who usually gave very largely had been called home during the year.

The anniversary of the Edinburgh Auxiliary was held from January 24th to 31st. Sermons were preached by the following clergymen:—The Revs. G. C. Niven, A. Brooks, P. W. Hulbert, Angus Mackay, Dr. Teape, and E. C. Dawson, Hon. Sec. for Scotland. Offertories were given in the Cathedral, St. Peter's, St. Andrew's, St. Vincent's, Holy Trinity, and Portobello. Illustrated lectures were also delivered at St. Peter's, St. James's,

and at Leith. A drawing-room meeting was held at 5, Athole Crescent. All the lectures were particularly well attended, and we hope that the general result will be a deepening of interest throughout Edinburgh in the work of the Society.

We would ask for special prayer for the Missionary Exhibition that is to be held in the Town Hall, Ealing, from March 10th to 17th. Our desire is that people may not only be interested for the moment in what they see and hear, but that a real desire to help may be stimulated, and that some plan may be devised for following up the work of these exhibitions. We fear that at present many impressions which might have been made permanent by proper treatment have faded away.

A friend in Ireland suggests that churchwardens should have a box in the vestry and put in all halfpennies, and sometimes other gifts would find their way in.

Among the gifts of the month are the following :—

One of the financial results of the Exeter Hall C.M.S. Prayer-Meeting on January 13th was a gift from a Gleaner of £60.

Carol-singing has produced several good sums for the C.M.S. this Christmas. Friends at Balham and Upper Tooting head the list with £11 6s. 8d.; some choristers of Waterford Cathedral collected £6 3s. 2d.; St. John's, West Chelsea, Singhalese Band, £2 7s. 3d.; Balham Gleaners and friends, £7 15s.

Another friend, sending £45, says :—"It was through reading of the working-man who gave all his savings to the cause, that God showed me I too had some savings which I might rightly, and without injustice to others, use for His service."

Another Gleaner writes :—"I enclose £10 towards the Deficit Fund existing on the C.M.S., and which I feel ought not to exist. The C.M.S. has been a cause of much blessing to me, and I feel it is the great Evangelical Society of the world. Being a Gleaner, I feel I must give as much as possible, and I trust all will empty out of their treasuries unto the Lord."

From the Missions and the mission staff many encouraging and self-denying gifts have come in. From Pakhoi £8 6s. 6d. is described as "part of our tithe money which we feel we should like to give as a little help." The members of the East Africa Gleaners' Union send £43 11s.; two lady missionaries in South India a month's salary, £15 4s. 8d.; from Bombay, collection in St. Matthew's, Poona, £3 8s. 10d., and £1 12s. 2d. from a native women's working party; the India Gleaners' Union and friends, in response to Bishop Peel's appeal, £43 19s. 2d.; ladies' house, Frere Town, missionary-box, £8 0s. 4d.; a Jamaican (formerly a C.M.S. missionary), £10 10s.; a C.E.Z.M.S. missionary in China, £30.

Gleaner 1,362 writes :—"It is with deep thankfulness for all that the Lord has done for me through the C.M.S. that I send this cheque for £100, the largest sum I have as yet been able to offer for the Lord's work at one time."

A friend, writing from a Government office, says :—"I beg to enclose postal orders amounting to 26s., the result of systematic 1d. weekly contributions by nominal Churchmen in this department since the second Saturday in July, 1903. It has often been urged that if every Churchman contributed 1d. per week there would be no such thing as deficits; but many of our Church members and attendants one is unable to get into touch with at the churches, so I tried the experiment of finding all I could in this office and soliciting their subscriptions, with the accompanying result. I venture, therefore, to suggest that the idea be put before others who may have like opportunities, and I venture to think that, while the result in each case may be small—as mine is—the total result of systematic collections from Churchmen in business houses, banks, and Government offices would be encouraging."

H. L.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 19th, 1904.*—The Committee accepted an offer of service as a Missionary of the Society from the Rev. Luigi Carlo Perfumi. (See Editorial Note on page 231.) Mr. Perfumi was commended in prayer to Almighty God by the Rev. A. E. Barnes-Lawrence. The Rev. Hector Alexander Powell, M.A., Trinity College and Ridley Hall, Cambridge, Curate of Leyton, was also accepted as a Missionary of the Society and located to Khartoum. Mr. Powell, together with Mrs. Powell, having been introduced to the Committee, was commended in prayer by the Rev. S. A. Selwyn.

The Committee accepted the resignations of Miss J. Harrison, of the Punjab Mission, and of the Rev. E. Hughesdon, of the Bengal Mission.

The Committee had interviews with the following Missionaries on their return from the mission-field :—The Revs. T. Holden and W. J. Abigail (Punjab), and the Rev. L. B. Butcher (Western India).

Mr. Holden told of his work in the Jhang Bar district amongst a Christian population of 4,000, occupying 134 villages. These Christians, a large number of whom were brought into the Church some years ago by the agency of an American Society, are very uninstructed, and the children are growing up in great ignorance. There is urgent need of a large staff of workers and specially of lady workers to reach the women and children.

Mr. Abigail spoke of the work in Karachi, more particularly of the educational work of which he has had charge. He had unbounded faith in Educational Missions, and believed that there was no more efficient means of evangelizing India. In Karachi they had not been without encouragement, though, owing to the existence of the plague and other causes, they had had special difficulties to contend with of late.

Mr. Butcher described his seven years in India as mainly a period of apprenticeship, as he had been called, through the exigencies of the Mission, to occupy so many different posts during that period in Bombay, Nasik, and Poona. He had had some happy though too brief experiences of itinerating work, and referred with thankfulness to the charge of the Divinity School at Poona which had fallen to his lot during his last six months in India.

The following ladies were introduced to the Committee :—Miss V. M. L. Franklin (Ceylon), Miss B. L. Frewer (Mid China), and Miss D. S. Wynne Willson (Japan).

A list of new and revised publications undertaken by the Society for Promoting Christian Knowledge at the request of the Society in the course of 1903 was submitted by the Secretaries. The following Resolution was adopted :—

“That the attention of the Committee having been called to the numerous instances of generous help given in the course of 1903 to the work of the Church Missionary Society by the Society for Promoting Christian Knowledge, they desire to express afresh their gratitude to that Society for its unfailing kindness. They find on review that about twenty books and pamphlets, in some cases new translations and in others revised editions, have been undertaken at the request of the Committee in the course of this one year, and they realize that the effectiveness of the Society's missionary work, especially in Africa and in the Mohammedan lands, will be thereby very materially advanced.”

Sanction was given to a scheme for itinerating along the Nile canals proposed by Dr. F. J. Harpur, and endorsed by the Egypt Missionary Conference, the necessary funds for the purchase of a second-hand dahabeyah having been raised from friends by a special appeal.

On the recommendation of the Committees in charge of the Missions in Nigeria, Turkish Arabia, United Provinces, Punjab and Sindh, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, January 26th.*—The Rev. E. W. Cox, M.A., Curate of Ewell, was appointed to be an Association Secretary of the Society.

The Secretaries made a statement with respect to a proposed Conference of C.M.S. Home Workers, to be held at Keswick immediately after the close of the

next Keswick Convention. The Committee expressed a general approval of the plan.

*Committee of Correspondence, February 2nd.*—On the recommendation of the Ladies' Candidates Committee Miss Elizabeth Nash, lately a Missionary of the Society in local connexion in Japan, was accepted into home connexion; and Miss Sophia Lucinda Page was accepted as a Missionary of the Society.

The re-acceptance of Dr. T. W. W. Crawford by the Canadian C.M.S. was recorded.

Mr. Herbert Melville Churchill, M.R.C.S., L.R.C.P., was accepted as a Missionary of the Society.

It was resolved to transfer Mr. A. E. Mitchell from the Sierra Leone Mission to the Palestine Mission, with a view to his assisting in the educational work at Jerusalem.

The Committee accepted with regret the resignations of the Rev. H. C. Townsend, of the Ceylon Mission, on his acceptance of a living in Ireland; and of the Rev. H. A. Collison, appointed to the Japan Mission.

The Committee sanctioned tentatively the scheme propounded by the Mid China Conference for the establishment of a school for Christian boys at Shaou-hing.

On the recommendation of Group III. Committee it was resolved that the thanks of the Committee be given to the German officials on Mount Kilima Njaro for great kindness shown to the Society's Missionaries at Taveta, especially in times of sickness.

It was resolved to request the S.P.C.K. to print a Luganda version of a portion of Archdeacon Norris's Manual on the Prayer-book.

At the invitation of the Chairman (Captain Cundy) two American gentlemen, Mr. E. Taylor and Mr. W. E. Geil, who were present as visitors, addressed the Committee. The former gave interesting information regarding an effort successfully made by the Methodist Episcopal Church of America to meet a financial crisis, by which an increase of some £100,000 had been realized in the current year's income over that of last year. The latter gentleman, who was making a tour round the world to visit the foreign mission stations of the Protestant Churches, referred to his visit to the C.M.S. stations on the Taita Hills of East Africa and to several stations in Uganda, Toro, and in China.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Nigeria, British East Africa, Uganda, Egypt, Palestine, Ceylon, South China, Fuh-Kien, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, February 9th.*—The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. H. H. Pereira, Bishop of Croydon.

The Secretaries reported the death of the Rev. G. Salmon, D.D., F.R.S., Provost of Trinity College, Dublin, and a Vice-President of the Society. The following Resolution was adopted:—

"This Committee record with regret the death of Dr. George Salmon, F.R.S., Provost of Trinity College, Dublin, a Vice-President of the Society since 1900. The Committee observe with interest that during Dr. Salmon's occupancy of the professorship of Divinity in Dublin upwards of thirty students of Trinity College went into the mission-field in connexion with the Church Missionary Society. The Committee further desire to express their sense of the services rendered by Dr. Salmon to the cause of scientific and theological truth and thus indirectly to the cause of Foreign Missions. His brilliant mathematical scholarship has indebted Europe to him and his University, and his theological studies in the fields of New Testament criticism and the Papal claims largely contributed to the overthrow of rationalistic speculations on the origin of the New Testament Books and to the establishment of the Church principles re-asserted by our English reformers in the sixteenth century."

The death of the Ven. Archdn. Martin, a Vice-President of the Society, was also reported, and the following Minute placed on record:—

"The Committee have heard with much regret of the death of the Ven. Archdeacon Martin, a Vice-President of this Society, and Rector of Eglington. Formerly an Association Secretary of this Society, afterwards Vicar of West Hartlepool and Rector of Newcastle-on-Tyne, few of the Society's northern friends have rendered more

continuous and valued service for over forty years. They would offer their respectful sympathy with the family of their departed friend."

In response to an invitation from the Secretaries of the British and Foreign Bible Society to send two delegates to the Centenary Celebrations of that Society it was decided to ask the President and the Very Rev. the Dean of Peterborough to act in that capacity.

Various leading friends in the North of England having expressed the wish for an opportunity of meeting to obtain information about the Society, and to consider questions of home and foreign administration connected with its work, sanction was given for arrangements to be made for such a consultative conference to be held at Leeds towards the end of May.

### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for an abundant blessing on the Centenary Celebrations of the British and Foreign Bible Society. (P. 229.)

Thanksgiving for the assistance given to missionary work by the B. & F.B.S. and the S.P.C.K. (P. 230.)

Thanksgiving (with prayer) for the special effort during the Osaka Exhibition. (Pp. 187—189.)

Thanksgiving for the progressive work of St. John's College, Agra; prayer for its increasing influence as an evangelistic institution. (Pp. 190—192.)

Continued prayer for East Africa. (Pp. 192—199.)

Prayer for the African Christians in the neighbourhood of Asaba. (P. 207.)

Prayer that the work in the Kenia district of British East Africa may be built on a sure foundation. (Pp. 208, 209.)

Thanksgiving for recent accessions to the ranks in Singo (p. 210), at Calcutta (p. 212), at Godda (p. 210), at Sasebo (p. 218), and at Fukuoka and Hakata (p. 218); prayer that these recruits may be faithful soldiers until their lives' end.

Prayer (with thanksgiving) for the Native Church in Uganda. (P. 210.)

Thanksgiving for those recently ordained at Jerusalem (p. 211), at Calcutta (p. 212), at Cottayam (p. 214), at Osaka (p. 217), and at Auckland (p. 218); prayer that all these pastors may be faithful shepherds of their flocks.

Prayer that events in the Far East and on the Indian frontier may in God's providence lead to the furtherance of the Gospel. (Pp. 223, 225.)

Prayer for the Native Christians and missionaries in China and Japan. (Pp. 225—228.)

Thanksgiving for all the way the Society has been guided in the past; prayer that it may not be necessary to curtail its world-wide work. (Pp. 228, 229.)

Prayer for a blessing on proposed plans for the consolidation and development of the home work of the Society. (P. 232.)

Thanksgiving for the response to the Million-Shilling Fund; prayer that the sum aimed at may be raised by the end of the financial year. (P. 233.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Palistine*.—On Jan. 10, 1904, at St. George's Church, Jerusalem, by the Right Rev. Bishop Blyth, Mr. S. C. Webb to Deacons' Orders.

*Bengal*.—On Dec. 20, 1903, at Calcutta, by the Most Rev. Bishop of Calcutta, Mr. Mathura Nath Molla to Deacons' Orders.

*Travancore and Cochin*.—On St. Thomas's Day (Dec. 21), at the pro-Cathedral, Cottayam, by the Right Rev. Bishop Hodges, the Revs. P. J. Joshua, B.A., C. I. Mani, and E. V. Mani to Priests' Orders.

*Ceylon*.—On Dec. 20, at Colombo Cathedral, by the Right Rev. Bishop of Colombo, Messrs. B. T. E. Gunatilleka, T. D. Sathyanadhan, L. Welikaka, C. Wijesinha, and J. H. Wickramanayaka to Deacons' Orders.

*Japan*.—On St. Thomas's Day (Dec. 21), at Osaka, by the Right Rev. Bishop of Osaka, the Revs. S. Heaslett and G. W. Rawlings to Priests' Orders.

*New Zealand*.—On St. Matthew's Day (Sept. 21), at Auckland Cathedral, by the Rt. Rev. Bishop of Auckland, Mr. Rewiti Taukiri Kerehoma to Deacons' Orders.

#### DEPARTURES.

*Sierra Leone*.—Mrs. W. J. Humphrey left Liverpool for Sierra Leone on Jan. 27, 1904.

*Western Equatorial Africa*.—Mrs. J. B. Wood left Liverpool for Lagos on Jan. 30.—

Miss E. M. Hill for Lagos, and the Rev. and Mrs. H. Proctor, Miss E. Dennis, and Miss M. H. Holbrook for Forcados, left Liverpool on Jan. 23.

*British East Africa*.—Miss S. Dixon (Victoria Association) left Melbourne for Mombasa on Oct. 6, 1903.—Mr. and Mrs. G. Burns left Marseilles for Mombasa on Feb. 6, 1904.

*Uganda*.—The Rev. and Mrs. C. H. T. Ecob left Marseilles for Mombasa on Feb. 6.

*Palestine*.—Dr. and Mrs. Gaskoin R. M. Wright, and Miss F. A. Brownlow left London for Jaffa on Feb. 8.

*Egypt*.—Miss H. Adeney left Marseilles for Port Said on Jan. 22.

*Punjab and Sindh*.—The Rev. and Mrs. J. Redman left London for Simla on Feb. 16.

*Western India*.—The Rev. C. W. Thorne left London for Aurungabad on Jan. 29.

*South China*.—Mr. and Mrs. W. E. Hipwell left Southampton for Hong Kong on Jan. 13.

*Fuh-Kien*.—Dr. and Mrs. A. W. Scatliff left London for Fuh-chow on Jan. 28.

*Mid China*.—Miss E. Parker left Southampton for Shanghai on Jan. 13.—Mrs. J. B. Ost left Southampton for Shanghai on Feb. 9.

*West China*.—Mr. W. J. Fleming left Southampton for Shanghai on Jan. 13.

*Japan*.—The Rev. H. R. Wansey left Southampton for Nagasaki on Jan. 13.

#### ARRIVALS.

*Western Equatorial Africa*.—Miss M. Bird left Burutu on Jan. 10, and arrived at Plymouth on Jan. 27.

*Punjab and Sindh*.—Miss M. N. Neve left Kashmir on Dec. 14, 1903, and arrived at Marseilles on Jan. 24, 1904.

#### BIRTHS.

*Punjab and Sindh*.—On Feb. 3, at Multan, to the Rev. and Mrs. W. F. Cobb, a son.

*South China*.—On Jan. 27, at Belsize Park, N.W., to Dr. and Mrs. E. G. Horder, a son.

#### MARRIAGES.

*British East Africa*.—On Feb. 9, at St. Mary's, Wimbledon, Dr. T. W. W. Crawford to Miss Emily May Grimes.

*Punjab and Sindh*.—On Feb. 2, at Meerut, the Rev. E. Johnson-Smyth to Miss M. S. London.

*Mid China*.—On Dec. 17, 1903, at Shanghai, Mr. T. Gaunt to Miss Helen Wood.

#### DEATHS.

*Benjal*.—On Jan. 20, 1904, at Krishnagar, the Rev. P. T. Biswas, Native Pastor.

*South India*.—On Feb. 12, the Rev. N. C. Miller (by telegram).

*New Zealand*.—In January, 1903, the Rev. Hone Pohutu, Native Pastor of Nukutaurua.—On March 30, the Rev. Timoti Kiriwi, Native Pastor of Waimate North.

On Jan. 27, 1904, at Acton, the Rev. A. Burn, formerly of the *Punjab and Sindh* Mission.

### PUBLICATION NOTICES.

THE following new Publications have been issued since our last notice :—

**The Missions of the C.M.S. and the C.E.Z.M.S. in the Punjab and Sindh.**

This is a revised edition of the late Robert Clark's book on the Punjab and Sindh Mission. Demy 8vo, 288 pages, with a full-page Portrait of the Author, and other illustrations, and two maps. Price 3s. 6d. net (3s. 10d. post free).

**Glaner's Atlas and Key to the Cycle of Prayer.** New and revised edition.

The letterpress is in agreement with the revised Cycle of Prayer, and the Maps are quite up to date. Price 1s. net (1s. 2d. post free). If any friends have not received the copies already ordered, will they please communicate with the Lay Secretary, C.M. House, Salisbury Square.

**Extracts from the Annual Letters of Missionaries for 1903.** Part I., containing Letters from the Ceylon and Mauritius Missions. 64 pages, price 4d., post free.

**The Si-Chuan Mission.** By the Rev. O. M. Jackson. 32 pages, in illustrated wrapper, with sketch Map, price 2d., post free.

*Letters of Henry Hughes Dobinson* (formerly Archdeacon of the Niger), with prefatory memoir, published at 3s. 6d., can now be supplied to friends for 1s. 6d. net (1s. 10d. post free).

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.







**Group of Revisers. Sinhalese Bible.**

*Back row:* Mr. P. A. Pereira, Rev. J. de Silva, the late Rev. J. Ireland Jones, Mr. T. Gracie, Rev. A. E. Dibben, Rev. E. P. Fonseka.  
*Front row:* Rev. C. W. de Silva, the Most Rev. Bishop R. S. Copleston (now of Calcutta), the late Rev. R. T. Dowbiggin, the late Rev. S. Coles, Rev. R. Telbo.



**Translational Work in the Hinterland of Sierra Leone.**

This photograph was taken in the verandah of the Mamankhon mission-house. The late Mr. R. Kinahan is seated outside; the other European is Mr. H. Bowers.



**Urdu New Testament Revision Committee.**

*Back row:* First Assessor, Rev. Tara Chand, Assistant of Chief Reviser, Second Assessor.  
*Middle row:* Honorary Assessor, Rev. J. T. Scott, D.D., Rev. H. A. Weijbrecht, Ph.D., Rev. W. Hooper, D.D., Rev. W. Mansell, D.D.  
*Front row:* Rev. G. J. Dann, Mr. Chaudh Lal, Rev. C. A. R. Janvier.

**CHURCHMAN**      **CHURCHMAN**

THE BRIT. ...

**S**INCE the 1960s, the great power of the much-exalted celebration

It has been a strange, almost  
 stunning, and striking. The  
 object of its work, has  
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 that vision like a poet.

[illegible]

Yet all this will not account for the service at St. Paul's when the King and Queen went in State, and the Lord went, with a mighty crowd of loyal English people, and a factor of the whole Anglican Communion came to preach to

For once it might seem that the interest felt in the B. C. time that aroused when missionaries are despatched to the places, or received in solemn greeting on their return, might seem so, for once perhaps. Truly it is so, for we are



Fig. 1. A group of people in a rural setting, possibly a family, standing outdoors.



Fig. 2. A group of people in a rural setting, possibly a family, sitting or standing outdoors.



THE

# CHURCH MISSIONARY INTELLIGENCER.

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## THE BRITISH AND FOREIGN BIBLE SOCIETY.

**S**INCE the last number of the *Intelligencer* was issued, that great federation of Christian people which may be said without much exaggeration to hold the Bible in trust for the world, has celebrated the completion of the hundredth year of its operations.

It has been a striking fact in modern Church life, and as hopeful as it is striking. The Bible Society, dear as it is to those who are in the secret of its work, has no organic relation to any ecclesiastical body. It does not live by the life of any section of the Christian Community. It has no catchword, it does not rise and fall with special views either in pure theology or in that region of mixed theology and politics in which the chief polemical interests of our days find their sphere of interest. It is impersonal, and it is impersonal in days which grow steadily, if not by leaps and bounds, more personal, more fraught with deep human interests, year by year. A living missionary moves across the field of vision like a planet whose satellites are visible to the naked eye. They accompany him to the ship, they follow him with their prayers, they comfort him with letters and are comforted in return. His place on the missionary map may lie in unexplored territory, but to them it has definiteness, they know where to find it. They know his affairs and how he does; his work is in their hearts and prayers. A Bible, however, notwithstanding the Divine life which is in it, is not a man, it is a book; it is printed in ruby, or brevier, or pica. It is octavo, or duodecimo, just as once it was quarto or folio. It is packed in a box, carried on a trolley, lowered into a hold. It comes out into daylight to be placed on a camel's back or a man's, till in some lonely missionary station it emerges to mark the "beginning of months" in a new calendar in which the day of the arrival of the printed Bible is the whitest of days. These are things, in the judgment of Christians, of deepest interest at home and abroad. Church bells have rung before now for such things as well in Cambrian parishes as in the mountain valleys of the Caucasus. "The Bible is come," "The Bible is come"; it needs no erudite historian to tell when and where such things have been.

Yet all this will not account for the service at St. Paul's to which in intention the King and Queen went in State, and the Lord Mayor was present, with a mighty crowd of loyal English people, and the Chief Pastor of the whole Anglican Communion came to preach to them.

For once it might seem that the interest felt in the Book is greater than that aroused when missionaries are dismissed to their appointed places, or received in solemn greeting on their return. For once it might seem so, for once perhaps it really is so, for we are in the presence

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of the action of a principle that lies deep in English religion. This great spectacle is the result of the English reverence for Divine revelation in the Old and the New Covenants, it is homage paid to the presence of the Spirit of God speaking ever, at sundry times indeed and in divers manners, yet speaking ever as nowhere else He speaks, in faithful sayings that are worthy of all men to be received, in words that are spirit and life—words that whatever else passes or perishes shall never perish, shall never pass away.

There is no need to labour the point that the work of the Bible Society is a great missionary interest, that its work is part of all true effort to spread the faith. The Word of God is the most living of all God's oracles, the most Evangelical of all evangelists, the most trustworthy of all God's messengers; man lives by every word that proceedeth out of the mouth of God. This principle animates missionary work universally. This is borne witness to by all societies in the comity of missionary co-operation. To this, English religion bears one unbroken witness, marked indeed by vicissitudes, but never marked even in the worst of times, by reaction. At home or in exile, an unceasing purpose compelled the scholar Christians of England to lay themselves out, at whatever cost, that the Word of God expressed in plain and faithful sentences might have free course and be glorified in the homes and in the churches of their fellow-countrymen. The printing-press might be at Worms or Cologne, at Antwerp or in Paris, the printer might be Froshover or Regnault, or, when the mantle fell from Paris to London, it might be Grafton, or Whitechurch, or both; but the work of spreading the Bible, of printing it that it might spread, was with one brief exception, never intermitted from the day that Tyndale was strangled and burnt at Vilvorde, until now. Vicissitudes there have been, but few and brief. Two sentences, one from a modest but valuable catalogue, the other from the pages of an eminent historian, will make this clear.

In his *Short History of the English people* Mr. John Richard Green remarks that "no greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a Book, and that Book was the Bible. It was as yet the one English Book which was familiar to every Englishman; it was read in churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm."

The Historical Catalogue just issued by the Bible Society, which is rich in careful as well as in ample illustrations of the attitude of Englishmen to the Bible, has two notes of closest bearing upon the point before us. How brief the interruption was, how steadfast the purpose thus briefly interrupted, may be seen in two sentences, of pure and simple statistics:—

"During the reign of Edward VIth, January, 1547, to July, 1553, some forty editions appeared of the Bible or the New Testament in English. With the accession of Queen Mary, the publication of English Scriptures suddenly ceased. Her reign witnessed the issue of only one edition, the New Testament of 1557,

translated by an exile, and printed at Geneva. Queen Elizabeth succeeded to the throne in November, 1558, yet no fresh English edition of the Bible appeared before 1561. Not until some years later did the issue of English Bibles reassume the proportions which obtained under King Edward."

This is the full measure of the interruption of the steadfast purpose illustrated in English Church life, but the tide soon began to flow. Again the Historical Catalogue may be our guide:—"Between the year 1560 and 1644"—the year of the meeting of the Long Parliament—"at least 140 editions appeared of the Geneva Bible or New Testament." The Bible Society's Library reckons 120 of these.

Tyndale and Coverdale had not laboured in vain, nor spent their strength for nought; they lived on in the work of their successors, in spirit and in purpose, and in close touch with the souls of men. They are living still, though, as once in a yet higher example, comparatively few know, as they read their English Bibles and feel the charm of the language, who it is that hath touched them.

So far we have looked at the subject only from the days of printed Bibles, and not all the way back even to that great time. A mark indeed deep and wide parts the history of the Bible in England after 1535, and still more after 1539, from the same history back only to the days of 1445. In England, the date of the invention of printing is not a great landmark in the story of the Bible.

Caxton printed no Bibles. Wicliffe's Bible, important as it was and influential too, was not printed in England till 1848. Copies in manuscript must have been numerous, even though, no doubt, costly. A hundred and fifty such copies still survive. Seven hundred years separate the days of Wicliffe from the days described by Bede. Wicliffe stands half-way between the earliest English Christianity and the latest. We know the later centuries better than the earlier, but he that knows the earlier centuries best will be the readiest to believe that all the way down there was hidden in the English nature, like the leaven in the meal, a love for the Bible that never died out. There was little to feed it, however, after the Normans came, until the time of the Plantagenets.

It was not till the thirteenth century that, with the fervour of a modern platform speaker, Roger Bacon urged the translation of the Scriptures straight from the originals, and charged the Church with "slumbering" in this duty. But the very form of the accusation bears witness to the existence of the instinct that craved for the Bible, and to the recognition of its proper food. The text which Bartholomew Bishop of Exeter chose, when he preached at the reconciliation of Canterbury Cathedral after the murder of Thomas à Becket, is suggestive of what, in the twelfth century, the best men fell back upon in their best times, "In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul." From Canterbury to York in the seventh century, from York to Aix-la-Chapelle in the eighth, it is easy to trace the footsteps of lovers of the Bible, and of labourers to make it known. The great Codex Amiatinus, the premier manuscript of the Latin Bible in existence, was the present of an English abbot to a Pope; and, to take a second memorable example,

Alcuin's present to Charlemagne of a Bible, and the letter that accompanied it, bear witness across the gulf of twelve hundred years to the unity in sentiment which, with never-failing continuity, can be traced through the whole evolution of Christianity in England, not always, it must be owned, in so clear a manifestation as this. It is interesting to bring together Alcuin's words to Charlemagne, and the words used in the Coronation Service of the King, who on "Bible Sunday" arranged to go in State to a thanksgiving service at St. Paul's Cathedral. In language they are similar, in spirit they are more than similar, they are the same:—

"I have for a long time been studying what present I could offer you, not unworthy of the glory of your imperial power, and one which might add something to the richness of your royal treasures. . . . I have at last found out, under the guidance of the Holy Spirit, a present which it befits my character to offer, and which it will not be unworthy of your wisdom to receive. Nothing can I offer more worthy of your great name than the Book which I now send, the Divine Scriptures, all bound up in one volume, carefully corrected by my own hand. It is the best gift which the devotion of my heart to your service, and my zeal for the increase of your glory, has enabled me to find."

Such is the language of a great Englishman as the ninth century was opening.

Side by side with it may be read with thankfulness the language of the English Church when, after a whole millennium of years, the nineteenth century had closed. The words are taken, with the alteration of King for Queen, from Mr. Wickham Legge's *Coronation Records*:—

**"THE PRESENTING OF THE HOLY BIBLE.**

*"Then shall the Dean of Westminster take the Holy Bible, which was carried in the procession, from off the Altar, and deliver it to the Archbishop, who with the same Archbishops and Bishops as before going along with him, shall present it to the King, first saying these Words to Him:—*

*"Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the lively oracles of God. Blessed is he that readeth and they that hear the Words of this Book; that keep, and do, the things contained in it. For these are the Words of Eternal Life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through Faith which is in Christ Jesus; to Whom be Glory for ever. Amen."*

The spirit that breathes in these two utterances is the same spirit. A thousand years divide them in chronology, in personal experience and abiding truth the thousand years are as one day.

But it is time to advance from the Bible in England for Englishmen, and in Wales for Welshmen, to the Bible Society in England with the "little Book" in its hand, not only to hold it fast, but to hold it forth. Nothing is plainer than that from the first moment of its existence it was hailed as the companion in labour of the great missionary organizations that had already entered upon their work of preaching the Gospel in the regions beyond, hailed not only as a fellow-worker unto the Kingdom of God, but also as a bond of union between all who desired to build Native Churches upon enduring foundations and did not desire that, to the inevitable and unwelcome divisions in the sheepfolds, there should be added a new symbol of division amongst the sheep by the existence of rival translations of the



Scriptures of truth. The gracious influence of the Bible Society in this direction can hardly be over-estimated.

There is no need in the pages of the *Intelligencer* to go over ground which, with masterly skill, has been surveyed and mapped by Mr. Eugene Stock.

The Church Missionary Society sprang out of the same feelings and convictions as those which a little later gave birth to the Bible Society. The same names come into the history of both Societies.

The Reverend Josiah Pratt, Thomas Scott's successor as Secretary to the Church Missionary Society, was Owen's predecessor as Secretary to the Committee of the British and Foreign Bible Society. For "a few weeks only" he held that post, but in those few weeks the constitution of the Bible Society was settled, and has never been altered since. Nor can any fact be more illustrative of the identity of interest and the completeness of the sympathy which marks these two operations of the missionary instinct than that which is brought to mind by one illustrious name. Henry Martyn was "the Church Missionary Society's first English candidate," and one of the earliest, as indeed he was one of the most distinguished, of the Bible Society's noble band of translators.

Whilst, however, these names clearly show how close within the Church of England and also how blest was the tie that bound the men of the Church Missionary Society to the men of the Bible Society, there were other ties wider than these, and scarcely less binding. At Olney and around it friendships were formed and characters moulded which, in spite of inevitable separations, had a gracious influence in producing a condition of temper which made the Bible Society possible. Public speakers have much to answer for in the creation of legends, but in spite of all the variations of which a once plain tale has been patient, there was, past all doubt, a Mary Jones. And there was as certainly a Thomas Charles of Bala. As early as 1777, he, being then an undergraduate, spent his summer vacation with Newton at Olney. During this visit Romaine spent two days there and preached twice. Close to Olney was the village of Hackleton, where, a little later, Carey was finishing his apprenticeship to shoe-making with Mr. Thomas Old. This was one of Scott's houses of call on his walks out from Olney, and there the future missionary "asked sensible and pertinent questions" of the future Secretary of the Church Missionary Society. Forty years later those conversations were still living influences in Carey's life. Such things are fountains of Catholicity; community of feeling draws men more closely together even than community in thought. Scott left Olney for London in 1795; in that year Carey's name appears in the books of the Baptist Church at Olney, "as being desirous of being sent out by some respectable Church of Christ into the work of the ministry." The association of these names, all of them destined to be famous, not less than twenty years before the Bible Society was founded, cannot be looked upon as other than preparatory for that great work for God and men, the publication in all lands and in all languages of the one authentic Divine message in which God makes known His way to men, His saving health to all nations. The story of

Mary Jones and her Bible has a place all its own, when pains are taken and facts are ascertained ; but great movements, like great rivers, have many sources. The bare mention of the names that before Mary Jones was born are found grouped around the little Buckinghamshire town, all in friendship, all in spiritual sympathy, compels the recognition in the Bible Society's history of that which is true of the Bible itself—its human authors are many, its Divine purpose is but one. It belongs to the Church of the living God, it lives by the life of the people of God. It is not of Scott or Pratt or Hughes or Charles of Bala. It expresses in action, action of the widest range and of the largest scope, the ever-living conviction of the best Christianity of England, that for fighting the good fight of faith the best of all weapons is the Sword of the Spirit, the Word of God.

It would, for the present purpose, be of only secondary interest to deal with the work of the Bible Society as a thing that can be cut out of the missionary life of the last century and viewed alone. The purpose of this article is to view it in its relation to missionary life and missionary labour. There have been, indeed, translators of the Bible into foreign languages who had no other end in view. Laymen like Leyden in India, or Tolfrey in Ceylon, devoted their gifts and leisure either to do, or to cause others to do, a part of the great work of translating the Word of God. But even they owed their impulse and their opportunity to the missionary influence which enfolded them. That influence was in the air they breathed. "I girded thee, though thou hast not known me." But the majority of the translations of the Scriptures which during the past hundred years have come into existence have been the work of men sent out into the field to preach the Gospel, and thus to build up Native Churches upon lasting foundations, and choice spirits among these have gravitated towards the work of making the message plain upon tables, plain that men might read it, but permanent as well as plain, that the Truth of God might abide with the young flocks of God.

The spread of translations of the Bible in the world is a fascinating subject. The providential means employed for it, the fine nets and stratagems involved in it, the controversies and even the calamities which have worked together to promote it, these alone would invest it with an abiding attraction if there were no other reasons for it. But there are other reasons, deep and strong and enduring. The great names of some of the labourers, Miesrob and Ulphilas and Jerome, of whom the two first gave the Bible each of them to his own people, and the other to the peoples of two continents, would of themselves deserve the attention and repay the study of all missionary-hearted people. And then there are Bibles, as there are books in the Bible, of which no man can say who was the labourer who in that service worked together with God. Probably the earliest translation of the New Testament was the Syriac, the Vulgate of the East, but as to who the man was or who the men were that wrought in that work, we can but say as Origen did of the Epistle to the Hebrews, "Who wrote it God only knows."

From great cities like Antioch and Alexandria the Word of God has

gone out to the regions beyond. Constantinople has twice at an interval of five hundred years given the Bible to a whole nation. Before the Reformation, aye, before the Renaissance, morning stars were shining in the whitening sky, lights in the world of England and Bohemia. But when at last the Reformation woke up the conscience of Europe, and with that awakening woke up also the hunger and thirst that only the Bread of Life and the Water of Life could satisfy, then, as was said by the late Dean of Llandaff in St. Paul's Cathedral, in every country in Europe there was, as it were, the vision that the Prophet Ezekiel saw, "Behold an hand was put forth unto me, and lo! a roll of a book was therein."

That was a great time in the history of religion amongst men. That was a time of great men in the sphere of the Spirit. Then great souls lived greatly; the very scale of life was lifted. Higher measurements for awhile than men had been wont to attain were reached on all sides. For a time the era of martyrs might seem to have returned, but the new martyrs, though ready to meet, if needful, bonds and imprisonment, and to lay down when needful life itself, husbanded their lives with Divine economy and eked them out with care. They laboured that they might leave behind them in their mother tongue the Word which quickens and sanctifies and energizes and unites the children of God. A list of Bibles with the dates of their first editions is one of the most illuminating documents that Church History can unroll to her students. It is the crowning glory of the sixteenth century.

Glancing back at those days, and taking notice of the way of the Spirit from land to land, we see that the impulse to provide in every Christian country the Word of God for the people did not altogether cease to operate with the closing of the century in which it had acted with such power. The Finns, amongst whom the old Paganism had died away in a wail of pathetic legend, did not have a complete Bible till 1642. That date seems to mark the ending of the period of the Reformation impulse, soon to be superseded by the most powerful motive that Christian energy knows of.

Forty years after the Finnish Bible was complete, the last language in Europe to speak God's words to men in their own tongue, was added to the list. Portugal was the first of nations to find its way round the Cape to India; but the Portuguese had no translation of the Scriptures even for themselves, still less for their Hindu subjects. When in 1681 there was a New Testament in that language, the version was printed at Amsterdam by order of the Dutch East India Company; and later, in the first half of the eighteenth century, the Old Testament was prepared at Tranquebar. The Portuguese version is, therefore, not so much the last child of the Reformation as the earliest, or all but the earliest, result of the great missionary enterprise which, in its effect upon the translation of the Bible, has been by far the most fruitful influence of all. In the Malay language, which, in 1677, had caught the attention and stirred the benevolent enterprise of Robert Boyle, the Dutch East India Company had made a beginning early in the seventeenth century; the New Testament was ready in 1668. But Boyle's interest was an individual interest, and as in the similar case

of the Irish translation, for which Boyle provided a fount of type, it lived and died with him. When, in 1685, the work of translation is heard of once more, never again to be intermitted, it is heard of as part of the great missionary enterprise. Then a new thing is seen in the earth, and the Name our Lord gives to Himself, "I am Alpha and Omega," receives an illustration in unexpected ways. Everywhere it is recognized that missionary work involves in it the translation of the Scriptures, that no work can be sound, as Bishop Steere affirmed, until there is in each Church "a vernacular Bible." So the Dutch said, and in 1688 there was a Malay New Testament. So the Danes said, and their German allies in South India, and the Tamil Bible began to be. So the Serampore brethren said as they opened their great campaign, breaking ground in thirty-one languages in ten years, and in some of them making their ground good. So, too, said Henry Martyn as he filled his fleeting years with enduring labour in Persian and in Urdu. So said William Bowley, and, as he hoped, caught the true idioms of the Hindi villages and brought the Sacred Story nearer still to the conceptions of a people who are numbered in tens of millions, over whose heads, as Bowley thought, the phrases of the scholars soared too high. And so men, the pick and flower of the labourers, have continued to say, and have justified their sayings by their doings. Now all over India there are Bibles. The Bible Society's name is on the title-page, in honour justly due; but the life of the missionary band is in the Book. Patient and expectant the Society waits till the translator's work is done, takes it from him, oftener still from *them*. It draws them together and binds them together, that all may have the Bible and read it with the same mind and heart. Yet all the while it is the missionary who has been toiling at the work. He is the translator in all but every instance. Happy is the Society out of whose ranks the translator comes, and happy for the translation is it when he comes out of the ranks of more than one Society.

In chronological order Ceylon is before India, but not in English days. Again the Dutch began, again other men entered into their labours; but whether we or they, all were missionaries, or men working in constant association with missionaries.

We follow the path of the translator; it brings us to China—China, almost the oldest child of Adam's race. Few people now occupying the cultivable parts of the earth have had so continuous a life. This strange people, so unlike ourselves, have a rare power of kindling the interest of others in them. For them men and women are ready to toil, and even to die. Their seemingly unmanageable language subdues to itself the student and rewards his toil a thousandfold. Who are they who have wrought this great work? Who are they, and whence came they? The answer, in a word, is the missionaries, and it needs no other word to reveal the manner of men who have given themselves to China. Up to a few years ago there were men living who in two successive years saw a translation of the Bible into Chinese laid upon the table at which Lord Teignmouth sat as President of the Bible Society. The bearer of the version that came first was Marshman, the bearer of the other bore the name of

Morrison. Both names were illustrious, both men represented a great missionary achievement.

The translators of the Japanese Bible are with us still; on both sides of the Atlantic they may be found, but the largest share of that great work was done by American scholars. But they, too, were missionaries, and alike in the oldest community on the face of the earth, and amongst that portentous people—the newest of the nations, who, without bowing the knee as yet to Christ, have come into the bonds of civilization, and are now displaying their young vigour in deadly struggle with an ancient Christian people—missionary scholarship has found two of its greatest and perhaps its most hopeful tasks.

The working out of this principle in the South Seas, or in that immense continent of Africa where translations of the Scriptures are every year coming into existence—sometimes as many as five in a year—would either of them abundantly reveal the source of versions of the Bible, and illustrate the soundness and the sincerity of the missionary work of all the great Protestant Missionary Societies. No doubt there are aspects of our religious life here in England that awaken apprehension and justify solicitude. But there is one bright and hopeful spot. It is the common interest which the best life of the Churches exhibits towards the great enterprise of spreading the Kingdom of Christ, and the still abiding interest, of which the Centenary of the Bible Society is so striking an illustration, in that side of the work which is concerned with the publication of the Lord's own message in the Lord's own words.

W. J. EDMONDS.

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### BENARES, PAST AND PRESENT.

**T**WO preliminary *Nota benes* should be borne in mind. First, that the "Past" here means the five years 1862—1866, when I was first stationed at Benares; and the "Present" means a month on each side of Christmas, 1903, when, after many years' absence I paid it a visit. Second, that while possessing, I trust, greater, qualifications for the task of estimating the present state of things than those of the proverbial "globe-trotter," yet the shortness of my late visit to Benares, and the fact that most of my time there was occupied with work which has no immediate bearing on the subject of this paper, compel me to speak with diffidence on many points, and to regard my statements as open to correction.

The question, to which I hoped to obtain some answer when I went to Benares in November, 1903, was, "Has the place changed for the better, or for the worse? and what is the present outlook, from a Christian point of view, as compared with that of forty years ago?"

1. Outwardly, there has unquestionably been immense improvement. The feeling of regret, unavoidable in the mind of a C.M.S. missionary, when he finds not a shadow of a trace of the Bhelupur compound in which he lived for four years, is removed by the consideration that what has taken

its place is extensive *waterworks*, which pump from three to eight millions of gallons daily out of the Ganges, above the city, and distribute it in all parts of Benares. The people have gradually acquiesced in drinking the sacred water *after* its passage through pipes, reservoir, and other apparatus of European construction. At the other end of the city two railways now compete successfully for traffic, where nobody dreamed of one in the sixties; and the splendid bridge, which safely spans the sacred river in spite of predictions that the goddess would never suffer such indignity, daily and nightly conveys hundreds, not to say thousands, of Hindu passengers. And in the city itself, though the *ghats* and narrow by-lanes look just as they did in 1861, yet two comparatively wide and well-drained roads now intersect it from end to end. And, besides a large town-hall in a well-cleared locality, several public buildings have sprung up, which have changed the look of many familiar spots. In short, *something* has been done towards the modernizing even of such a place as Benares; and if a plan to build two electric tramways succeeds, the change will be still more startling.

2. Side by side with the occidentalizing of the material town has proceeded the leavening of the mind of Benares with English speech and European ideas. The most important aspect of this fact I shall deal with later on; at present I am not touching on the religious outlook. Of course the introduction of Western ideas must have begun, in a sense, with the establishment of Queen's (the Government) College, if not before; but only in the early sixties was there formed, on English models, an association of some of the leading men of the city for the promotion of secular learning. Now, the number of English-speaking inhabitants of Benares is very large, and so-called "enlightenment" is daily gaining on the conservatism, and self-satisfied ignorance, and superstition of the place. Even now, indeed, Benares (spite of the constant stream of globe-trotters) in this respect lags far behind most other large towns in India; but the wonder is that *such* a place has moved as fast as it has.

3. Turning now to that aspect of the matter which to a Christian is the all-important one, it must be acknowledged with sorrow that the Christianization of Benares has not by any means kept pace with its secular improvement. Indeed, as we shall presently see, in *some* respects there has been, at least apparently, *retrogression*. That splendid veteran (as he was even when I came out), William Smith, wrote in the fifties a book called *Nayā Kāshikhand*, in which he expanded the substance of a dream which he had had to the effect that Benares had become Christian, its temples had been converted into churches, and its streets on Sundays thronged with people on their way to worship God in Christ. That book I possessed in 1873, but have lost it since; and I have now sought in vain for a Hindi copy of it. Perhaps it is as well, for the disillusionment would be too painful. To all outward appearance, that dream is hardly any nearer fulfilment now than it was at first. Yet the bright hope which must have caused the dream, founded as it was on the sure promises of God's Word, may well animate us still. Spite of appearances to the contrary, "the darkness

is passing away, and the true Light already shineth " (1 John ii. 8, *R.V.*) even in dark Benares.

4. I was unable to join the preachers this time, as I used to, in the open places of the city; but from what I heard from others, I should judge that there is less opposition now than formerly; yet conversions, as the result of the preaching, are at least as rare as then. I am sorry to have to add that Mr. Smith's main object in building St. Thomas's Church in a conspicuous place in the city, and his widow's in having its noble tower afterwards added—namely, that the Heathen should be attracted to Christ by regularly witnessing Christian *worship*, and not merely by the more or less controversial preaching of the bazaar—has not been realized. Partly because of this failure, but chiefly because Christians have almost ceased to *live* in the city, the Sunday afternoon service in that church has become almost wholly evangelistic, i.e. consists chiefly of an address to the Heathen, who form nearly the whole audience, and, being on our ground, have either to listen in silence or to leave.

5. Another kind of Christian effort has been greatly developed within the latter half of the period under review, viz., the visitation of the monasteries with which the city abounds, the *path-shalas* or schools for teaching Sanskrit, and the leading Pandits surrounded by their admiring and reverent disciples. C.M.S. is to be congratulated on having a missionary fully equipped for this work, which is, I believe, unique in the whole of North India—I mean, that nowhere else is there a missionary set apart for this work (which, to be done properly, requires almost the whole of one man's time and energy); nor, as far as I know, is there another man capable of such work, even if he could be spared for it. It requires not only great facility and accuracy in speaking Sanskrit (a slight transgression of Pāṇini's rules of grammar is at once detected) and being deeply versed in the literature, both the very ancient and the more modern, of Hindu philosophy; but also great tact and judgment. A too direct preaching of the Gospel *at first* would in almost every case defeat its own object; one has to watch one's opportunity, looking out for some indication of an inquiring mind. And in most cases the attempt to draw towards Christ is made indirectly, viz., by an invitation to the preaching service in St. Thomas's Church on Sunday afternoons (where the greatest Pandits can sit without any loss of their dignity), and, above all, by persuasion to read the *Christian Shastra*. It is here that the enormous advantage of a Sanskrit translation of the Bible comes in; and also, for most of the monks, who do not know Sanskrit, that of a really good Hindi translation of the Bible, which, it is hoped, may not much longer be delayed.

6. There can be no doubt that Sanskrit learning, and with it strict Hindu orthodoxy, are on the wane in India generally. Yet there is little ground to either hope or fear that in Benares they will sensibly decline for a long time to come. Many of the best Pandits, and most revered Abbots, have lately passed away; but there is a constant succession of others coming on. Benares always attracts the most learned and the most religious Hindus from all parts. Other places may be depleted; but as long as strict Hinduism exists, it will be found in Benares. It is for this reason that the Arya Samaj, which

higher up-country, and in the Punjab, may almost be said to have taken the place of orthodox Hinduism as a living, aggressive power, has never taken hold of Benares. It exists here, and has existed from the first. Its founder made strenuous efforts to capture the place; but he failed, and his followers, while probably making a slight numerical increase, form no force to be reckoned with here. This is, mainly at least, due to two causes: (1) Sanskrit is too well understood here for the glaring perversions of the meaning of the Vedas by the Arya Samajis to be swallowed down, as they are in other places; (2) Benares is too priest-ridden, too devoted to the observance of caste, too wedded to idolatry, to endure a system which, whatever its weakness in practice, professes to deny and oppose those things.

7. But while the Arya Samaj, whose strength is in the vernacular, only preserves an existence at Benares, it is otherwise with that class which cultivates, and seeks to advance in, European learning and the English language. *This* class is ever on the increase, spite of the repletion of the orthodox class from other places. And it is to *this* class that the recent Theosophical movement, under the inspiration of Mrs. Besant, appeals. True, the "Central Hindu College" contains a large Sanskrit department; but it is as much under European management and control as that in the Government College is. True, also, that they "contemplate" a "vernacular department"; but no serious attempt, I believe, has yet been made to realize it. And meanwhile the English taught in the College, and the Western methods of instruction which are there followed, with the best results from an educational point of view, are the immaterial attractions of the institution; the material being the abundance of money given in the form of scholarships, &c. These two objects are together amply sufficient to account for the immense popularity of the College, which has only been established a few years, and yet has considerably over 500 students.

8. But whence come this wealth and this educational fervour? It is hardly too much to say that the source of it all lies in the wonderfully commanding personality of Mrs. Besant. It is she who has induced the Maharaja of Benares to give freely all the land on which the ever-growing College lies, and all the buildings which were on it at first. It is she who has won over several other Rajas and influential Hindus, of this and other places, to lavish their wealth on her scheme. It is her attractive influence, joined, of course, with the loss of Christian faith by so many English people, that has induced quite a number of them to come from home, and to give their whole services gratuitously, or for bare sustenance, to the work of this College; so that the marvellous sight is seen of English professors (of *both* sexes) in greater numbers than are to be found in any other college in India (except possibly in the Presidency cities), zealously engaged in the instruction of Indian boys out of pure anti-Christian fervour. The sight is a saddening, nay, a sickening one; but at least it brings into strong relief the truth, much needed in India, that religion and race have no necessary connexion, and that Christ's Church is "elect of every nation." I was glad I was never brought into contact with Mrs.



Besant; for it might have elicited an outburst of indignation like St. Paul's at Paphos, without apostolic authority to back it up.

9. But what is the teaching, and what the influence, of the "Central Hindu College"? Perhaps one word might sum it up,—*pagan*. Anti-Christian it is, and violently so; insomuch that one of the professors, who had for some time been calling on the Principal of Jay Narayan's School (a C.M.S. missionary), and who had once accompanied his own wife to church, was lately bidden to resign, unless he forewent this liberty for the future. Yet the opposition to Christianity probably arises from the fact that this is the only power which seriously menaces it. Pure Islam, or pure Judaism, if really in collision with it, would probably arouse the same hatred. But this whole "Theosophic" movement may be described as a mighty and determined effort—engineered, no Christian can doubt, "from beneath"—to revive and organize and strengthen the forces of "*this world*" as opposed to "the powers of the world to come," which, by the grace of the Living God, have visited this dark, lifeless world. Hence, while Mrs. Besant calls herself a Hindu, and at least one of the professors styles himself a Buddhist, they are all practically at one in the aim and tendency of their teaching. Hence, too, the stress laid on Physical Science—not the crude attempts in this direction of Hindu Philosophy, but Western Science in its latest developments—as all tending to fix the attention on what *is*, rather than what *ought* to be, and (by God's grace) shall be; on what man unaided can discover, rather than what God has revealed. They may speak of "the divine"; but the Living God, transcendent over the world which He has created and rules, is wholly excluded from their thoughts.

10. And, as Hinduism is that form of Paganism which is in possession here, it is essentially Hinduism, though in a more or less occidental dress, which is promoted in this College. Among the extremely feeble literature of the movement is a short catechism in English, which professes to be an exposition of Hinduism for the benefit of the young. It is really a ridiculous mixture of essentially pagan principles with ideas which owe their existence indirectly, yet incontrovertibly, to the Bible. Yet such is the ignorance of their own religion by the rising generation of Hindus, and so great the silent permeation of the Indian mind already by the Theistic groundwork of Christianity, that probably very few readers of the catechism see anything ridiculous in it.

11. But conservative Benares remains unconvinced. Though the Central Hindu College caters for the adhesion of the orthodox—though it has lately erected within its precincts a temple to Saraswati (the Hindu goddess of learning), and has set up an image of the elephant-headed Ganesh over its chief portal—though devotion to Krishna as "The Lord" (!) is encouraged, nay, strenuously inculcated, in it,—yet nearly all the Pandits hold aloof. Indeed, there has lately arisen, or perhaps rather has lately come to the front, a schism amongst the native supporters of the movement; and many influential Hindus, who at first backed it up with money and social prestige, are disposed to draw back, and even talk of a rival society. It is too early yet to see whether this separatist movement will succeed. Nor does it much matter to the Christian, who builds his hopes on the sure promise

of God, and thereby knows, in spite of all appearances to the contrary, that he is "on the winning side."

12. And meanwhile, though to the eye of sense the outlook is far from promising, yet there are clear indications that "the darkness *is passing away*." These indications I would include under three heads. First, Jay Narayan's School, as influencing mainly the class affected by the Theosophic movement, probably never exercised a more powerful influence for Christ than it does now. Though for five years I taught in it, I am not aware that it then stood, as it seems to do now, in the forefront of the forces telling for the Truth in the city of Benares. The other day a wealthy student, on leaving the school (two considerations which quite refute the supposition of flattery), told the Principal that there was no institution which exercised such a powerful moral influence in the city as Jay Narayan's, or indeed exercised *any* moral influence worth speaking of. When interrogated about the Central Hindu College, his reply was truer than he, as a non-Christian, could have known: "They give good moral precepts, but they give *no power* to carry them into action." Hence it is to be hoped that Jay Narayan's, hardly recovered, as it is, from a long period of depression, will receive more than ever the support and sympathy, and the prayers, of the Church Missionary Society. Secondly, there is the *women's* work, which, forty years ago, was all but non-existent, but which has now covered the city with a network of Christian girls' schools for the Heathen, and zenanas where Christian teaching is given. And now, within the last several years, a Christian hospital and two dispensaries have diffused the light of Christ into homes whence, in all probability, it would otherwise have remained excluded. Not few have been the women brought into the Christian Church through these agencies; but far greater has been the penetration of Christian Truth into the homes of the people. And, however obstinately the men of Benares still refuse, as a rule, to listen to the Truth, yet for the most part the women, and still more the girls, hear it gladly. And, in time, this *must tell*. Lastly, it was a true heaven-directed instinct which led the veteran Leupolt to develop purely Christian institutions on the outskirts of Benares. At first sight, indeed, one is at a loss to imagine why a Girls' Christian Orphanage and a Higher School for Christian Girls, each with over 100 pupils, should have been put down close by such a large heathen city; the incongruity between the two seems too great. Yet the missionary, in passing from the one to the other, and specially when he worships in Sibra Church, and sees it more than half filled by Christian children all neatly appareled and brightly joining in the service, and hears the sweet songs of Zion in the vernacular issuing from their mouths, is unable to resist the thought: Here, then, we have the hope for Benares, the germ of a really "New Kashikhand." Out of the mouths of these Christian Hindustani children God is even now perfecting His praise, and laying a firm foundation of a Power and a Kingdom before which, as "a stone cut out without hands," all the paganism of Benares, whether old or new, whether native or foreign, will one day be broken in pieces.

W. HOOPER.

## A JOURNEY TO MOUNT ELGON AND THE BUKEDI COUNTRY.

LETTER FROM THE RIGHT REV. BISHOP TUCKER.

WE were a party of three, Dr. and Mrs. A. R. Cook and myself, starting on a six weeks' journey. Our objective was Mount Elgon and the Bukedi country. The expedition was of a two-fold character. It was both an episcopal visitation and a medical itineration. The doctor and his wife had prepared for work on an extensive scale. Drugs, instruments, and medical appliances of all kinds, from an operating table to a surgical needle, found place in their well-ordered equipment. My preparations were of a more simple character. A supply of books—Bibles, Testaments, Gospels, *Mateka*—a thousand confirmation cards, and a large stock of stationery, with materials for sketching, were the only additions made to my usual camp equipage.

The start was made on June 9th. Our first encampment was at Namayiba, on the Busoga road. It was sunset, and yet it was moon-rise. In the west lingered the warm glow of departing day, whilst in the east hung a silver haze, in the midst of which gleamed the pearl-like disc of the rising moon, the whole scene reminding one irresistibly of the old familiar lines:—

"The moon is up, yet it is not night;  
Sunset divides the sky with her."

Our first camp on starting on a long journey is usually a scene of mild and not infrequently of *wild* confusion; but happily on this occasion we were spared a good deal of discomfort by the admirable arrangements of our two head-men, Yeremiya and Daudi. Things readily fitted into their places, and at the usual time for rest and quiet "all was still."

On the following day, June 10th, we arrived at Ngogwe, not, however, without a narrow escape from being drenched with a heavy downpour of rain. Happily as the first drops commenced to fall we found ourselves not far from some native huts, where both shelter and a welcome awaited us.

Our stay at Ngogwe extended from Wednesday till the following Monday. There was a good deal to be done. The sick were crowding to the doctor from all sides. Teachers were gathering for examination, and candidates

were being questioned with a view to being confirmed on the Saturday for admission to Holy Communion on the Sunday. In the midst of all this Mrs. Cook gave a series of most useful lectures to women. The first was on the "up-bringing of children," with practical illustration; for instance, she washed a baby before her audience. The second was on the duty of wives to husbands and homes, and the third was on questions of morality. All excited the deepest interest, and will, I doubt not, have far-reaching results.

The morning of our departure, June 15th, dawned dark and lowering. Heavy rain had fallen during the night, and was still falling as the porters were summoned by beat of drum for the onward march. No start, however, was possible until nine o'clock, when the weather cleared and gleams of sunshine told of

"The passing storm and coming fair,"

and so we journeyed on to Mondo's, our next camping-place, and on the following day to Jinja in Busoga, where some thirty-four candidates were awaiting confirmation.

The passage of the Nile was not a difficult matter. The porters and loads soon found places in the canoes which we found waiting by the river-bank. Our mules, of which there were two, swam by the sides of the canoes in comparative comfort, and in a couple of hours the passage was safely accomplished, and we found ourselves at the newly-built mission station in charge of Mr. Buckley, who gave us a most kind and cordial welcome.

We were not permitted to arrive there, however, without a sadly significant token of the awful effects of the sleeping-sickness which for the last two or three years has been ravaging the country. As we left the fort, after paying our respects to the Resident (Mr. Grant), we met a procession of dark-robed Basoga carrying on their heads bundles of straight sticks tied together in regular order. Evidently these bundles of sticks were not fire-wood, nor were they for building. What were they? They were tallies. In other words, these bundles of sticks

formed the bill of mortality for South Busoga during its time of affliction. Every stick, and there were thousands of them, represented a death from sleeping-sickness. It is computed that there have been over 20,000 deaths in Busoga from this cause alone.

Sick at heart we went on our way, inwardly breathing a prayer that the day may soon come when a remedy for this fearful disease may be found, and so the plague be stayed in its devastating course.

The Jinja of to-day differs vastly from the Jinja of eleven years ago, when first I crossed the Nile at this spot. Then the country on both banks of the river was a wilderness, the home of wild creatures of almost every description, and especially the haunt of elephants. The river is still the same, with its eternal flow of water. The hippopotami still gambol in the bay as it widens out towards Lubwa's. The Ripon Falls still thunder as of old. The fish still make their wild efforts to climb the dazzling ramparts of seething waters. But almost everything else is changed. Broad and well-kept roads lead down from either bank to the river crossing. On the Busoga side a fort has been built, which is garrisoned by Baganda and Nubian soldiers. All the principal Basoga chiefs have built themselves substantial houses. The jungle is being reclaimed, and gardens are springing up in every direction. And, "last but not least," a mission-house has been built, and not far away stands a church for the worship of the one true and living God.

During our brief stay at Jinja many old friends came to see me. It was a great joy to hear that several of them were advancing steadily in their knowledge of Christ. Among those whose acquaintance I made for the first time was Nadiope, the chief of the great country of Gabula, a Christian lad of great promise, who immediately on his appointment to his chieftainship made a noble stand on behalf of Christianity and morality, forbidding the cultivation and the smoking of Indian hemp, and causing all heathen shrines on his own land to be broken down. His Christian name is Josiah.

The church was filled with an attentive congregation on the morning of the 17th, when thirty-four men and women received the laying-on of hands. The service over I bade the teachers

and friends a hurried farewell and started for Iganga. Dr. and Mrs. Cook had already preceded me.

On Thursday, June 18th, a warm welcome was accorded to us as we drew near to Iganga. Large numbers of men and women had come out to meet us. The shouting of the former, and the shrill cries of the latter, were almost more than my mule could stand, and it required a strong hand on the rein to prevent him from bolting.

Iganga had changed greatly in the interval since my previous visit. Then there was but one mission-house, in a low-lying situation and cramped in its surroundings. Now, however, two mission-houses—one occupied by ladies, in a spacious compound—crowned one of the highest ridges in the district. The small and decrepit-looking church had given place to a handsome structure capable of accommodating a thousand worshippers. This great change in the outward circumstances of the Mission was mainly due to the acquisition by the Native Church of the premises formerly occupied by the Government. The administration had removed its headquarters to Jinja, and we had been enabled to purchase their station at Iganga on very favourable terms.

This change, great as it was in the outward aspect of things, was not greater than that in the spiritual condition of the Mission. The latter, perhaps, was even more marked than the former. On the occasion of my previous visit (on August 1st, 1899) some twenty-six candidates were presented for confirmation (twenty-three men and three women). Now, however, on June 20th some ninety-nine men and women (of the latter there were twenty-four) received the laying-on of hands. This, be it remembered, was in addition to the thirty-four candidates already confirmed at Jinja and the sixty-seven awaiting confirmation at Kamuli. Thus it will be seen that, whereas for the whole of Busoga in 1899 there were only twenty-six candidates, in 1903 there were no fewer than 200. The progress of which this large number of confirmation candidates was an indication was far beyond our most sanguine expectations, and during our progress through Busoga was the subject of much thankfulness and praise.

The congregation in church on Sunday was to us, who were familiar with the history of the planting and progress

of Christianity in Busoga, a marvellous sight. Between seven and eight hundred men and women were gathered together for the worship of God, of whom no fewer than 120 were communicants. When we remember that only some four or five years ago reading was mostly carried on in secret, and instruction given in similar circumstances, and that now one could avow himself a Christian without fear of persecution, we can but wonder and exclaim, "It is the Lord's doing, and it is marvellous in our eyes."

Just as at Ngogwe an extensive and valuable dispensary work is carried on by Miss Thomas, so at Iganga under Miss Pilgrim's superintendence we found a similar work in progress. Its influence in breaking down prejudice and attracting the timid among the Heathen can scarcely be over-estimated. Another addition to the agencies at work at Iganga was the school carried on under Miss Allen's supervision. A large number of children had been gathered together and were under regular daily instruction.

Here, as at Ngogwe and Jinja, the doctor saw a large number of sick, many of whom came or were brought in from considerable distances.

Early on Monday morning we were astir, and by seven o'clock were well on our way to Masaba, some six days' journey ahead. Our first camping-place was at Wamafua's, a pleasant spot shaded by giant trees—an ideal encampment. The doctor's fame had preceded him. It was not long, therefore, before a large number of people came begging for medicine, which was dispensed according to rule at four o'clock. This soon led to talks about Christianity and its fundamentals. To our great joy we found a very real desire for instruction on the part of many. Nor was it long before several little groups were seen scattered about our encampment, in the centre of each of which was a teacher from the ranks of our serving-boys. We were earnestly entreated to send a regular teacher for the instruction of the many who, we were assured, were most anxious to be taught in the large gardens by which we were surrounded.

Our third march from Iganga brought us to the great swamp, the Mpologoma (Lion). Its passage by a large caravan is often a matter of great difficulty. Dug-out canoes are the only method of

transport. With more than fifty men and boys, seven head of cattle, two mules, half a dozen sheep and goats, and some forty loads, it became a question as to whether we should get across in time to reach our proposed encampment on the farther shore. To camp on the edge of the swamp was not to be thought of. It was the breeding-place of untold myriads of mosquitoes. Even in broad daylight life was almost a burden owing to their unceasing voracity. What it must be at night is almost unthinkable.

However, the women set to work. I say the women because, strange as it may seem, the labour of working this great ferry is performed almost entirely by what we are accustomed to call the weaker sex. With almost untiring effort the work of transport went forward, and within three hours the whole of our caravan found itself on the farther shore. It was something of a problem as to whether our mules could be got across in safety. With some little difficulty they were induced to take the water, but once in there was no help for it, on they must go, held as they were by the head by men in the canoe alongside of which they swam. They were an hour and twenty minutes swimming from one side to the other. This fact alone will give an idea of the width of this great swamp, which is really a backwater of the Nile, overgrown with papyrus.

Our own journey across was full of interest. A narrow channel some half-dozen yards wide, opening out at intervals into stretches of open water fifty or sixty yards wide, was the main feature of the Mpologoma at this particular point. Dense masses of papyrus lined this channel on either side, and seemed to be almost limitless in their vast extent. Lilies of white and azure-blue dotted the water on every hand. The climbing convolvuli, twining themselves in and about the stems of the papyrus, gave a fairy-like aspect to the whole scene. But what, perhaps, was more striking and impressive than anything else in this weird-like voyage was the presence of a floating population in this waste of waters. Here and there the papyrus had been cut down and laced together until something like a floating platform had been made. Sticks from the shore had been laid upon this, and then earth beaten into the consistency of mud had been spread

until a surface impervious to fire had been formed. Upon this floating platform huts had been built, which, at the time of our visit, were inhabited by some of the people employed in paddling our canoes, and who apparently eked out a precarious living by fishing. One's heart went out in pity and sympathy towards them. Their life in such circumstances must of necessity be one of extreme hardship, if not of actual peril. The opening up of the country will no doubt mitigate in time their hard lot, and a few years will probably see this race of lake-dwellers in happier circumstances, some of them by the grace of God rejoicing in the knowledge of Christ as their Lord and Saviour.

On Friday, June 26th, we arrived at Budaka. Here the work was in a state of suspension. Mr. Chadwick in 1902 had been taken seriously ill and invalided home. Mr. Buckley had been withdrawn owing to our inability to find him a colleague, and the work in consequence came to a standstill. It is to be hoped, however, that on reinforcements reaching us a recommencement may be made. The field is a great one. The opportunities for evangelistic work among the neighbouring tribes in the Bukedi country are limitless.

An early start on Saturday morning brought us to Naboa before the sun had gained any great power. It was here that we got our first view of the great mountain—Elgon—which was the goal of our journey. The atmosphere was somewhat hazy, but at the same time so free from clouds that the whole range was visible from end to end. The highest point—15,000 feet above sea-level—was in full view, and free from the snow with which at certain seasons of the year it is not infrequently clad. Elgon is a noble mass, majestic in outline and solemn in the significance of its isolation as guardian-like it seems to watch over the low-lying lands of Kavirondo and Bukedi.

Clouds commenced to gather and cling to the summit, soon to hide it from view, as we left the crest of the hill of Naboa and continued our journey to Masaba. An immense swamp nearly a mile in width lay in our path. Happily, a few days previously it had been bridged by a rough kind of causeway made of reeds and sticks tied together in bundles. It was, of course, very rough going, but infinitely to be preferred to the mud and water from

which it saved us. It was soon evident that we were now entering another country. The plantain-gardens were giving place to grazing land, the huts nestling amid the light-green foliage of the bisoke were exchanged for the tiny villages grouped here and there on the open hill-side. Sheep, goats, and cattle in large numbers were grazing on the low-lying pastures, "fifty feeding like one."

We were now in the country of Kavirondo. Our coming, it was evident, was attracting a good deal of attention. Groups of almost nude Natives were gathering at a distance on almost every eminence. Every ant-hill had its crown of Kavirondo men and boys. "Mirembe, mirembe" ("Peace, peace") was the salutation which greeted us as we passed on our way. At length, on descending a hill not far from Masaba we met with a reception as unexpected as it was at first disconcerting. A wild-looking man rushed down from a village not far from the road, and mounting an ant-hill, proceeded to curse me with wild cries of abuse and vituperation, at the same time flinging stones and sticks at me. This evidently caused great excitement among the people of the whole district who could see and hear what was going on. From all sides men came running towards us shouting, "Mirembe, mirembe." I gathered in a moment what was amiss. The wild-looking Shimei was a madman. The people, alarmed at his onslaught upon me, were rushing together to assure me of their friendliness and to entreat me to take no notice of the actions of an irresponsible lunatic. I responded with loud shouts of "Mirembe, mirembe," which were echoed and re-echoed on every hand, and so we passed on our way, and about noon reached Masaba, where we were most warmly welcomed by Mr. and Mrs. Crabtree.

The mission station at Masaba is beautifully situated upon one of the lower spurs of Mount Elgon. The highest point of this spur (Nkoko Njeru, i.e. white fowl) is some 8,500 feet above sea-level. The whole mountain is thickly populated with numerous tribes, those on the south-western shoulder being mainly of the great Kavirondo clan. They are mostly nude, and as far from even the rudest forms of civilization as any people can well be.

The planting of the C.M.S. Mission in their midst is one of the most provi-

dential and divinely-ordered events (as it seems to me) of which the Mission in East Africa and Uganda has any record. At the close of the year 1899 Mr. Crabtree applied for leave to take a holiday tour in the East of Uganda. His intention was to visit Semei Kakungulu, one of the great chiefs of the country, whose jurisdiction lay along the west bank of the Nile. On arriving at his capital Mr. Crabtree found the chief absent. He had crossed the Nile and entered the country of Bukedi. There he was engaged in organizing a system of administration for the British Government. He had a large number of Baganda with him—mostly Christians. There Mr. Crabtree found him, and seeing how great the opportunities were for evangelistic work and the great openings on every hand, he pleaded that he might be allowed to remain. Consent was given. Later a move was made to Masaba, and a final settlement made there. Thus the great field of Kavirondo was entered almost without our being conscious that we were there. The fortnight's holiday for which Mr. Crabtree had asked became a three years' term of hard labour—fruitful in the happy results which we were permitted to see before us.

One of the happiest of these results was the complete way in which it seemed to us that Mr. Crabtree and his wife had won the love and confidence of the people. This was largely due to the medical work which they had been enabled to carry on from the very beginning. Tender care of the sick had won the hearts of the whole. And so it came about that on Sunday (we arrived on the Saturday) we found gathered in the church a congregation of some seventy souls, mostly unclad or half-clad Kavirondo men and women. In their hands were hymn and prayer-books in their own tongue; for Mr. Crabtree, we soon found, had been enabled to do a notable linguistic work since his arrival. The first reading-book, a hymn-book, a prayer-book, and a book of Bible stories of some 100 pages—all most beautifully printed by Mr. Crabtree himself upon the premises—told of unsparing effort, both intellectual and physical. Two Gospels have been translated, and it is to be hoped will soon be published. Thus at length, after years of intense desire and earnest prayer, the language of the Bantu-speaking Kavirondo people has

been reduced to writing and the Word of God is in the way of being placed in their hands.

Tuesday, June 30th; was spent in an ascent of Nkoko Njeru. We started shortly after 7 a.m., and made our way upwards without much difficulty until we reached the ridge separating Masaba from the valleys radiating from the higher mass of Elgon itself. Here, by the gift of a native hoe, we secured the services of the local chief as guide. Here, too, our mules were left behind and we commenced the ascent of the rocky heights in front. A "frontal attack," however, was an impossibility; we determined, therefore, to work round by the right flank. Our guide soon led us to a deep ravine down which a torrent was rushing at headlong speed. Our way lay along the high bank of this ravine. Slowly we worked our way upward, turning round every now and then to enjoy the view, which every moment was becoming more and more beautiful. All the steep slopes of this mountain seemed to be inhabited; huts were dotted about in all directions, some of them being placed on almost inaccessible crags. The main idea in building seemed to be security from attack.

The fact that Mrs. A. R. Cook was of the party scaling these almost inaccessible fastnesses secured to us the goodwill of the wild mountaineers. It was impossible that our errand could be hostile with a lady in the party. Had we meant war, she would have been left behind. Thus they argued; and so it came to pass that everywhere the Natives were found in or about their houses greeting us in friendly fashion and even accompanying us in our climb.

Steeper and steeper grew the track, until in places scrambling up on hands and knees became a necessity. At length the summit was reached, and amply we were rewarded for our arduous labours.

The serrated flanks of Elgon, some in shadow and some in sunshine, were most wonderful in their intricate configuration. Every valley into which we could look seemed to have its stream of water, its cultivated patches, its flocks and its herds. Away westward we looked over the great plains of Bukedi to the hazy outlines of the sylvan glades of Busoga. Southward Kavirondo stretched as far as the eye

could reach. Mumia's was dimly visible in the quivering atmosphere, heated as it was by the scorching rays of a noon-day sun.

It was not long before rolling clouds of mist came down upon us, warning us that the day was changing, and that there was even a possibility of a storm. Hastily dispatching our lunch we commenced the descent, which was hardly less difficult than the upward journey. However, it was safely accomplished, and just as the rain commenced to fall we reached our mules, and an hour later were at the mission station.

At about eleven o'clock at night we were roused from our slumbers by the arrival of four men who had been badly injured at a leopard hunt. They had been sent over by Kakungulu, seven miles away, for treatment by Dr. Cook. One poor fellow's eye had been torn out and all were greatly lacerated. It was one o'clock in the morning before the work of patching them up was successfully accomplished.

This concluded our visit to Masaba, and the next morning we started on our way to Mbale, where Kakungulu, the Muganda chief already mentioned, has his capital. We were altogether surprised at the appearance of this place. Only two years had passed by since Kakungulu had settled down on what was little better than a wilderness, and lo! we found ourselves surrounded by gardens, well cultivated and well kept; houses, too, had sprung up on every hand, most of them well built; broad roads intersected the whole country-side—one of them, running right through the settlement from the chief's enclosure to the traders' quarters, reminded us of the main road in Mengo. The whole colony in its outward aspect was a remarkable testimony to the influence, the energy, and the ability of our old friend Kakungulu.

Here, thought we to ourselves, is the centre or base for the evangelization of the surrounding tribes yet "sitting in darkness and the shadow of death." Here are something like a thousand Baganda, the larger proportion of whom are Christians—why should not they be the evangelists to win these souls for Christ? On inquiry we found that little or nothing had been done towards reaching the Heathen around. A large church had been built and a congregation of Christian Baganda

were being ministered to by a native pastor, Andereya Batulabude, candidates for baptism and confirmation from among the Baganda were under instruction, but beyond that nothing was being done.

Dr. Cook and I, however, determined to take the matter in hand and attempt to stir the Christians up to a sense of their duty and responsibilities with regard to their heathen neighbours. It was arranged that the doctor should preach on Sunday morning, setting forth the various aspects of the case, and that afterwards we should discuss the matter with the principal Christians, whom we proposed to invite to meet with us in the vestry.

In the meanwhile I held a confirmation service, when twenty-four men and seven women received the laying-on of hands.

On Friday, July 3rd, by way of getting some much-needed rest, we visited one of the numerous waterfalls to be found in Elgon. The day was bright and sunny, and we hoped to see everything under its most lovely aspect. Nor were we disappointed. Waters sparkling with dazzling brightness as they rushed down the mountain-side, and trees glittering with brightest sunlight, contrasted vividly with the purple of the deep shadows of ravines, wild and rugged, up which we wound our way, led by one of Kakungulu's men as guide. At one moment we were crossing a bare hill-side, at another threading our way through a bit of deep, dark forest of giant trees, with dense undergrowth almost impenetrable to sunlight. Then banana-plantations came in our way, and we saw something of how the Natives live—their houses and their immediate surroundings, gardens, granaries, &c.—but of the Natives themselves we saw nothing on our upward journey. They had not been prepared for our coming, and in great alarm had fled, leaving houses and all their belongings absolutely at our mercy.

Our guide, however, was able to catch sight now and again of a Native in hiding on the farther side of a ravine, and tried with loud shouts to reassure him as to our peaceful intentions, inviting him and his friends to come over to us. But it was all in vain. At length the thunder of the falls of which we were in search broke upon our ears, and told us that we had almost reached



our destination. Gradually the subdued murmur of running water was added to the medley of sounds which filled our ears, and then the full glory of the scene burst upon our view.

Down from the edge of a mighty crag, some 400 feet or more above us, there leapt into space a volume of water, which as it fell quivered and broke into fan-like masses of spray, upon which the prismatic colours seemed to dance in the ever-varying play of their splendour. It was a lovely scene, upon which sketch-book and camera were soon brought to bear. But, alas! how inadequate were they to interpret a landscape so full of exquisite beauty!

It was here, as we were occupied with lunch, that another attempt was made to enter into communication with the Natives, whom from time to time we could see peeping at us from a distance through the brushwood and long grass by which we were more or less surrounded. Happily our attempts were more successful than earlier in the morning, and gradually they were induced to come nearer, until we were able to ask them to bring their women to greet the lady of our party. The information that there was a lady with us acted like magic in calming the fears of these wild mountaineers. As on the occasion of our climbing Nkoko Njeru, so now the news spread like wildfire, and gradually women came into view, nearer and nearer, until there was a little crowd round us. Small presents of beads from Mrs. Cook completed their conquest, and in a little while we were all on the most friendly terms possible. The doctor, through an interpreter, told them in rough outline the story of God's great love, and then, as clouds were gradually gathering and a storm evidently brewing, we packed up our traps and started on the downward journey.

It was not long, however, before the storm burst—thunder and lightning with heavy rain which soon drenched us though and through. However, we pushed forward at our best speed and at about three o'clock reached our camp, only to find that in our absence it had been "flooded out." A stream of water had swept through my tent, soaking everything within its reach. This, one felt, was a small matter indeed, as a poor young lad about eighteen years of age was carried in upon a hurdle for

the doctor's inspection. He had been struck by lightning in the road over which we had just passed, and was quite dead. Sorrowfully we turned away as the mortal remains of one who but a few minutes before had been full of life and vigour were carried away for burial.

Sunday, July 5th, dawned bright and clear, and a large congregation, which more than filled the church, came together for Divine worship. As already arranged, Dr. Cook preached and set forth the duty of the Christians at Mbale with regard to the evangelization of the tribes around. He pointed out the greatness of the opportunity, the privilege and the glory of the work. That an impression had been made was evident at the meeting of the leading Christians which was afterwards held in the vestry, when one and another assented to the proposals which I brought forward for the appointment of a council and the vigorous prosecution of the work. At the afternoon service I was privileged to baptize eight men, among whom was the Sekibobo of Kakungulu, who took the name of Mulaki.

This brought our work at Mbale to a close, and on the following morning we turned our steps homewards, i.e., towards Uganda. After spending a day at Budaka for the purpose of gathering the sick together, we pushed on to Iganga, where, after crossing once more the Mpologoma, we arrived three days later. Here we spent a quiet Sunday, and on Monday morning started on our way to Kamuli, in North Busoga, where Mr. Wilson had arranged for a confirmation.

One of the most interesting spots on this road is the hill at Wakaku's, where we camped on the Tuesday. From the summit we were able to look over vast tracts of country, part in sunshine and part in deep, dark shadow. The shelving rocks on the flanks of this hill were clothed over with huge baboons of a not unfriendly disposition. We flung them ripe bananas, which they eagerly scrambled for and greedily devoured.

Kamuli was reached on Thursday morning, and we received a warm welcome from Mr. Wilson and his colleague, Mr. Davies. The work we found in a most promising condition. Candidates for baptism were coming forward in increasing numbers, and no fewer than sixty-seven men and women

were presented to me for confirmation on the day after our arrival. Of these fifty-four were men and thirteen were women.

Dispensary work, as at all the stations visited on this journey, was set on foot immediately on our arrival, and daily during our stay all manner of sick folk crowded in and around the Mission for treatment. On Sunday 103 communicants gathered around the Table of the Lord.

From Kamuli we determined to make our way to Kisalizi, in the province of Mruli, the most northern part of the kingdom of Uganda. A nine or ten days' journey lay before us, including the passage of three rivers—the Nile, the Sesebwa, and the Lwajali. Of these only the Sesebwa was bridged. On Monday, July 20th, we made the passage of the Nile. The ferry was only some two and a half hours from Kamuli, so that we were on the river-bank early in the day. Two miserably small and cranky canoes were all that were available for the transport of some fifty men with as many loads, twelve head of cattle, twenty sheep and goats, with two mules. As a matter of fact, the whole day was occupied in the work of transport, and when night came several of the cows were still on the east bank. We camped at the enclosure of a small chief named Yosua. He was one of the envoys sent by Mutesa to Queen Victoria some five and twenty years ago. Whether his mind had been warped in some inexplicable way by his experience in England I know not, but it is certain that of all chiefs with whom we came in contact during our nine weeks' journey he was the only one who failed in his duties as host and behaved towards us with an entire lack of that generous hospitality which is so characteristic of the Baganda chiefs, especially in their treatment of European guests.

Our journey through the country lying between the Nile and the Sesebwa was in many respects a sad one. Large gardens, once the scene of busy life, we found almost deserted. Houses were falling down, fences were in ruins, weeds and wild undergrowth were choking the life out of the banana-trees. The cause of this widespread ruin was not, as we supposed at first, the sleeping-sickness, but a tiny fly called *mbwa* (dog). Its venomous bite causes exquisite pain and ultimately sores of the most serious

character, often dangerous to life, and certainly destructive to health and vigour. Our brief experience of this pest led us to wonder how any one able to leave a district so infested could possibly remain to endure such torments as are inflicted by this tiny creature.

The Sesebwa we found well bridged, and a quarter of an hour was sufficient to bring us to the farther bank. In the old days an hour's wading, almost at the risk of life itself, was the penalty to be paid for travelling by this road. Nor was it possible to avoid it without a detour of several days.

The Sesebwa once passed, we found ourselves in happier and brighter surroundings, the people numerous, the churches well filled, and the gardens well cultivated and tended.

On July 23rd we reached the Lwajali, which, to our dismay, we found had overflowed its banks and was more than a mile wide. Our means of crossing, alas! were of the most limited and primitive description—two dug-out canoes with huge holes in their bottoms. Our native friends, however, decided that out of these useless vessels one whole canoe might be made. With great energy and resourcefulness they set to work and brought a native forge down to the water's edge, where one of the canoes was already lying. Iron spikes were made red-hot, and with them holes were bored in the sound wood round the great hole in the bottom of the canoe. Then a large piece of wood was cut out of the other boat and holes bored with the red-hot spikes round the edge. The patch thus prepared was sewn with fibre to the bottom of the canoe to be restored. The holes and cavities were then caulked and plugged and the boat was ready for service.

We, the European members of the party, determined to make the first venture. Embarking, we made our way slowly through the shallow water until we came to the main stream, where our progress was much more rapid. Ultimately we were landed upon an ant-hill in the middle of a waste of waters, while our canoe went back for the mules and loads. Anxiously we watched load after load being put into the canoe, whilst every vacant place was filled by porters desirous of crossing. With difficulty the over-laden boat was pushed off, and as she got into deep water an incautious movement on the part of one of the porters brought about

the catastrophe for which we were all looking, and over she went. Happily the cargo consisted mainly of tent loads and not boxes of provisions or wearing apparel. They were all recovered, and the men managed to scramble back to the bank, none the worse for their involuntary bath.

On our mules reaching us, Mrs. Cook and I determined to ride through the half-mile of water that lay between us and the shore. This we did without difficulty, and by five o'clock we were all comfortably encamped on the crest of the hill beyond.

Five marches yet lay between us and Kisalizi. The rains had apparently been very heavy, and the swamps were full. In one of these my mule sank up to the saddle-girths; at the same time, falling over on its flank, it threw me into the slush and liquid mud. Happily a box of dry clothes was at hand, and on reaching *terra firma* I was able to effect a complete change.

Our welcome on drawing near to Kisalizi was of the most enthusiastic description. All sorts and conditions of men, women, and children—Baganda, Banyoro, and Bakedi—came out to meet us and vied with each other in the warmth of their greetings and the shrillness of their cries. At least 500 men and women accompanied us along the last stretch of road that lay between us and the chief's enclosure. With beating of drums, blowing of horns, and cries of welcome and congratulation, we passed through the gateway of the palisading to the grateful shade of the verandah of a well-built house.

My first work was the inspection of the school. It was a great joy to see how much good work was being done by the teacher in charge, who had been trained by Mr. Hattersley at Mengo, and who was working here without any supervision whatsoever. The handwriting of the upper classes would compare favourably with sixth standard work at home. The order and discipline were excellent.

On Sunday a great congregation of some 962 souls came together for worship, of whom 103 were communicants. It was a matter for great thankfulness that so great a work as is indicated by these figures was being carried on almost entirely by a native pastor with native assistant-teachers. Fifty-seven candidates were presented to me for confirmation, of whom twenty-nine were men

and twenty-eight women. Andereya, the chief of the province of Buruli, was away on official duty in Mengo, otherwise our congregation would have been much larger. His wife, Loda, was most kind and hospitable, doing everything in her power to make us comfortable. Dr. and Mrs. Cook had their hands very full in ministering to the sick, who came in large numbers for treatment.

The five days spent at Kisalizi were very full ones, full of work, but full also of deep joy and thankfulness at such evident tokens on every hand of the presence and power of God.

On Monday, August 3rd, we started for Luwero on our homeward journey. Here I found eighty-one candidates for confirmation awaiting me. They had been prepared by Tomasi Semfuma, the native pastor; and here also the doctor had a record number of applicants for medicine, no fewer than 645 passing before him in the course of the day. From Luwero we passed on our way to Ndiji, where we arrived on Saturday, August 8th. On the following day I confirmed 157 candidates. This practically brought our tour to a conclusion, as two days later we found ourselves once more at Mengo, after a nine weeks' absence.

In looking back over these nine weeks of travel, in which more than 500 miles were covered, one is filled with thankfulness and gratitude to God for all His many mercies vouchsafed to us. *Preserved* from sickness, dangers by the way—road, swamp, and river. *Permitted* to see wonders of grace in souls brought out of darkness into the marvellous light of the Gospel of Christ. *Privileged* to have a part and share in the carrying out of God's gracious purposes of love. For all this and much, very much, more His goodness to us we would humbly thank and praise Him.

But perhaps the crowning token of His gracious dealings with us was the receipt of a letter from Masaba, which we found awaiting us on our arrival at Mengo, telling us the glad news that the Christians at Kakungulu's had been so stirred up by our visit as to commence at once the work of evangelizing the tribes in the regions beyond, and that several young men had already offered themselves for work as evangelists. God's answer to our prayer had actually preceded us. How true is it, "Before they call I will answer, and while they are yet speaking I will hear"!

## A TOUR IN STANLEY'S "GREAT FOREST."

LETTER FROM THE REV. T. B. JOHNSON, OF TORO.

Toro, Nov. 30th, 1903.

A FEW weeks ago a letter arrived announcing the arrival in Uganda of an American traveller, Mr. Geil, who was bent on seeing as much as possible of missionary work in a journey across Africa down the Congo, and that he would be coming through Toro shortly, and we were asked to do what we could in seeing him through the country. It fell to me to go with him, and in ten days we reached the Belgian fort at Mbeni, down south to Katwe, and then N.W. round the extremity of Ruwenzori, and across the Semliki. Here I was to leave him (four days' march over the boundary near Katwe) and turn back, whilst he went on through the Forest, of which we were just on the edge. But a serious attack of fever taking both Mr. Geil and his secretary, I was detained nursing them for a week (the two Belgian officers knowing no English), and was unable to leave them afterwards to go on through the Forest unaided. Hence my ten days' tramp through this far-eastern extremity of Pygmydom from Mbeni, bringing us out into broad daylight again at Irumu. Though so much longer a tour than I had originally planned, yet it was not like going off in a straight line for twenty days, as at Irumu we were only six days from Kabarole, *viâ* Mboga. The map of E.E. Africa in the C.M.S. Report shows the route fairly well on a small scale. We had been encircling the giant range of Ruwenzori in all its length of nearly 100 miles, and with lofty snow-peaks nearly 20,000 ft. high peeping over the nearer ridges, and when our little caravan re-entered Kabarole after five weeks' absence, we had made the complete circuit, which no European on record had done before.

Very few travellers pass that way, the captain at Mbeni telling us of the total number last year standing at five, including officers *en route* for stations to and from the south. And yet in perhaps five or six years' time a section of the *Cape to Cairo Railway* will be under construction from Irumu, pushing its way to Mbeni on the way to Tanganyika and the south; for more than two years ago the engineers were engaged in felling the giant trees, and have driven a broad cutting through the 100 miles and more of forest. The

cutting will need a good deal of clearing again, though, for with only about a couple of Europeans passing along that way every year, and a few Government runners, it has become densely choked with jungle, and our path, whilst sometimes wriggling its way through the undergrowth of the "cutting," very often preferred the less dense obstacles presented by the clustering festoons of foliage of the untouched primeval forest.

At intervals marking the days' marches the Government had made little clearings and planted villages to cultivate plantations of potatoes to provide for the otherwise well-nigh insuperable difficulty of feeding the caravans.

And now as to *the people* who inhabit this great Forest. Leaving Mbeni we soon left behind the Wanande or Bakonjo and the Bambuba of the intermediate villages, and came upon the great tribe of Walese or Babira, who spread far away to the west, sharing the Forest with their diminutive neighbours the Wambutu or Batwa, our friends the Pygmies. When we set out from Mbeni with the Italian officer, who was able to accompany us two marches, we were hardly very sanguine of meeting many of the timid little folk after the captain's experience a few months ago coming from Mavambi. There there is a settled encampment of them with an interpreter, and they are supposed to be more numerous round about, but in the whole march, about the same distance as ours, he had met not a single Pygmy.

On the second day, therefore, when we came upon a little chap bearing on his back a basket almost as big as himself, our spirits went up. We had hardly finished examining his basket of little strips of rubber, looking rather like potato-chips (which our boys told us they used for making a good fire), when another little man came along. This was a huntsman equipped for the chase with bow and iron-tipped arrows, and in a leaf carefully wrapped up were four more arrows, only sharpened, without metal, but wet with the fresh-smearred deadly poison. As we were approaching our camp we took him along with us, with the promise of some cloth, to get light for a photograph, and

learning that some of them were camped a few hours' away, we sent a messenger in the hope of inducing their chief to come. Just towards sunset he arrived. He rejoices in the high-sounding title of Sultan, and by means of three intermediaries we managed to get a little talk with him.

He spoke of their encampment as being about six hours' away, conveying the idea by a reference to the height of the sun. They only settle in one place about three months at a time, never attempting to dig or cultivate, and living only by hunting, and occasionally, it is reported (though this from another source), by "lifting" a bunch of bananas or a fowl from a village of more industrious neighbours. When we asked him how old he was, he laughed with his timid, simple laugh, and answered in his quaint sing-song, "Many moons." He has only one wife (their common practice) and two children, three being an exceptionally large family. Of religion they seem to have none, though using one kind of charm. With the pounded bark of a tree they make a red liquid, or, in another case, black, to smear in certain lines on their faces, and this they trust for giving them strength in the journey or hunt. They believe that when a man dies, body and spirit be-

come absolutely nothing; and yet after a death they bury the body at a distance, and deserting their old encampment, make a long journey to seek a new place.

When asked as to the game he shoots, he began to reckon on his fingers—buffalo (showing the crushing his shoulder had received from one), antelope, monkeys (but these not very easily in their leafy haunts so lofty), wild pig, and occasionally elephant. I believe he might have added—mice! An elephant lasts them a long time, and they demolish all except the bones. After the more tender parts come the tougher, and then the skin, which is ready for consumption after boiling about three weeks!

It was well that we got a talk with him, for it was our last chance. Eight days more did we tramp in the Forest, but no more of its little people did we meet. They are scattered all through the broad belt down to Stanleyville, and may often have been peeping at us through the trees. One settled encampment they have under the eye of the Government at Mavambi, on the Ituri, eight or nine days' march west from Irumu, and there intercourse with them is possible through the presence of a Swahili-speaking interpreter.

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### THE JHANG BAR C.M.S. MISSION.

**T**HE striking developments that have taken place in recent years in the direction of utilizing, by means of irrigation, the waste places of the Punjab must be apparent to every one interested in the material progress and welfare of the province.

The various colonization schemes in the Punjab, by their magnitude, success, and far-reaching effects upon the life and character of the population, are not unworthy of being regarded as among the greatest beneficent projects that have ever been designed, undertaken, and carried into effect by the British or any other Government.

Vast tracts of cheerless jung'e have been transformed into productive regions; and now, where, but a few years ago, nothing but the soulless monotony of dwarfed trees, shrubs, and sand-heaps met the eye of the wayfarer, are to be seen smiling fields and flourishing villages peopled with an industrious and contented peasantry, who are filled with the hopefulness of boyhood as they contemplate the almost certain prospect of recurring prosperity.

Immigration has relieved congested districts, where the want of elbow-room had begun to tell on the physique of the rural population. Now, and for some time at least, the well-known strength and virility of the Punjabi villager, often proved in field and camp, will be maintained and developed.

But of still greater moment—humanly speaking, absolute famine has been made impossible in the province.

Four main schemes of irrigation and colonization have been planned and are being, or have already been, carried out. These are the Chenab, Jhelam, Chunian, and Sohag Para Colonies. Operations in the Chunian Colony—the oldest of the four—are practically complete. Proposals for the colonization of 40,000 acres of Crown lands to the north of the North-Western Railway line from Lahore to Multan, and in the vicinity of our Christian village of Clarkabad, were sanctioned last year. This was in consequence of the extension of irrigation from the old Báre Doab Canal.

In the Jhelam Colony actual colonization commenced as recently as September, 1902, at which time the irrigation arrangements were well advanced. The original scheme of colonization there was very much on the lines of that adopted in the Chenab Colony; but, on the recommendation of the Military Horse-breeding Commission, a change of plan was made. The grantees are bound to provide and maintain at least one brood mare, whose offspring, if suitable, will be purchased by Government. The land available for irrigation in the Jhelam Colony is far less extensive than that in the neighbouring Chenab Colony, which embraces 1,700,000 acres, rather more than the extent of Lincolnshire, and where colonization has been going on since 1892.

The actual area of the Chenab Colony is 2,296,721 acres, but the culturable and irrigable limit has been nearly reached. In 1901 the census figures of the Jhang district afford a striking proof of the enormous development of the Chenab Colony. Roughly, the increased population in British territory in the Punjab was 1,500,000, and of this the Jhang district alone accounts for over 700,000.

There are about 1,000,000 settlers, the vast majority of whom are immigrants from various congested localities in other Punjab districts. Little need be said here of the financial success of this Colony, both to Government and to the settlers. Its prosperity has been almost phenomenal. The yield of wheat per acre is about 8 cwt. In the past three years over £200,000 has been remitted from the Colony by money order alone. The same period has witnessed enormous progress in every other respect. Roads have been laid out; bridges and culverts built in connexion with the almost numberless canals and watercourses; trees have been sown and planted; and wells dug for supplying pure and clean drinking-water. Much still remains to be done.

Improved communication within the Colony itself is much to be desired, and there is every justification for believing that under the exceptionally able management and direction of the colonization officers the demands of the Colony in this respect will shortly be met. Rome was not built in a day, neither can the complex and complicated affairs of a new colony be perfectly adjusted in the course of a few years. Suffice it to affirm that in the time the results are marvellous.

A magnificent project is on the “*tapis*” for utilizing the surplus waters of some other Punjab rivers for the extension of irrigation in the Colony. The realization of this bold and wonderful scheme is simply a matter of time and money. The brains to bring about its accomplishment are on the spot, for it is not too much to say that no other nation possesses a more capable body of engineers than the Indian Government, nor one more willing to undertake any responsibility when works of this or any other description are required.

But the main object of this paper is to arouse in the hearts and minds of C.M.S. supporters a deep and prayerful interest in that portion of the Chenab Colony known as the Jhang Bar, where systematic work was commenced by Messrs. Bateman and Wigram as recently as 1900.

Previous to this Mr. Wigram had traversed parts of the Colony with his band of Lahore Divinity students. He had also much to do with the settlement of the Christian village of Montgomerywala. On these expeditions he was accompanied by Munshi Waris-ud-din, who was then, and is now, a consistently active and self-denying itinerant. Earlier still, viz., in the months of March and December, 1896, the Colony had been explored and our Mission prospected by the Rev. H. U. Weitbrecht. An interesting article from his pen, dealing with one of these visits, appeared in the *C.M. Intelligencer* for May, 1897. The Colony has been visited by the Bishop of Lahore. He paid his first official visit towards the close of 1901, and held confirmation services at various centres. He was very deeply impressed with the missionary possibilities of the district, and its urgent need of an adequate band of workers. The present writer joined the Mission at the beginning of 1901.

From a missionary standpoint our position in the Colony is an overwhelmingly responsible one. Within its borders (seventy miles by seventy) are to be found one-third of the C.M.S. adherents in the whole Punjab. There are upwards of 4,000 baptized Christians living in 134 different villages, immigrants from C.M.S. and other missionary districts. And the tide of immigration continues to flow. About one-quarter of this number are quartered in Montgomerywala and Batemanabad, two Christian settlements founded on land set apart for the purpose by the Punjab Government.

Montgomerywala is one of the largest villages in the Colony. For several years it has had for its pastor an experienced native clergyman, the Rev. T. Howell. Through his untiring exertions a church and other public buildings have been erected. On the other hand, until quite recently, there has been no resident teacher in Batemanabad. One was appointed at the end of last November. Batemanabad also lacks accommodation for public worship, though funds are now being, and have been for some time past, locally collected for the purpose of erecting a plain and simple edifice. Half the required sum was in hand when the present writer left at the end of last November.

The remaining 3,000 baptized Christians are scattered about the district in villages often twelve or fifteen miles apart. They are almost entirely cut off from Christian intercourse and public worship, excepting the visits of the missionary or his native assistants, whose visitations, through the necessities of the case, are infrequent and of short duration.

Small wonder, therefore, if their progress in spiritual matters is extremely slow and unsatisfactory. Too often, alas! have they retrograded. Ignorant and poor, employed generally by unsympathetic non-Christian masters, their lives have little of sunshine in them. They are subjected to petty persecutions. Not unseldom, after clearing and preparing the land for cultivation, they are turned adrift by their employers on paltry grounds without a farthing of compensation.

The Jhang Bar Mission calls for immediate and permanent reinforcement, particularly in the shape of ladies and native assistants. The task committed to the present staff, though lighter than formerly, is still excessively and increasingly onerous. Direct aggressive work among the

thousands of non-Christian settlers is almost out of the question, though open doors with a minimum amount of prejudice abound on every side. It is simply impossible for them adequately to minister to the household of faith. And is it not a moot point whether in such a district our efforts should not rather be directed towards strengthening those who profess and call themselves Christians before advancing upon the strongholds of Heathenism? Many experienced missionaries believe so. They are of opinion that the converts demand our chief and unrelaxed attention. And there is no doubt but that every Christian who has been brought by the Spirit to a saving knowledge of the Lord will in his life and character show forth the virtues of Him Who has called him among those with whom his lot is cast. Each will be a missionary. Not a few instances of this have delighted the workers in the Jhang Bar.

On the other hand, the harm that can be done by an ignorant, careless, and neglected professing Christian population is incalculable. They may bring infinite discredit on the Name of Christ, and increase the difficulties of purely aggressive work. To be commensurate with its needs this Mission requires immediate strengthening on the lines briefly indicated below.

(1) More schools for Christian boys and girls should be opened. Every lawful inducement to get the children into them should be held out. Village schools are not costly, if properly managed, in the Punjab. But eagerness for good results in Government examinations should never be allowed, as too often the case, to interfere with the regular teaching and explanation of the Word of God. Without root-growth the tree must be stunted and withered.

(2) There must be a large increase of native workers, ordained and unordained. By this means alone can every little community of Christians be systematically and constantly visited. An ineffective oversight always leads to slackness and indifference in spiritual as in other matters.

(3) But the most urgent of all the requirements is the need for lady workers of experience to labour among the Christian women and girls. It is a trite and often-asserted dictum, accurate in the main, that the qualities of a people or nation are moulded by its mothers. The ignorance of the Jhang Bar Christian women concerning most of the Articles of the Faith they profess is lamentable. There is reason for this. They are more neglected than the men. They have less opportunities of learning. Their environment is more restricted. The exclusive position of women in India militates, even in the case of Christians, against the employment of male agency among them for teaching and pastoral purposes. This can be done satisfactorily only by those of their own sex; and since they left their old homes in the Central Punjab few indeed have looked upon the face of a Mission Miss Sahiba. It would be an excellent and not impracticable plan for some of their former preceptors to follow their whilom pupils into the new homes they have made for themselves.

The necessity in the Jhang Bar is great—greater, indeed, than most who are unacquainted with the condition of things there imagine. Greater, indeed, than the present writer's pen can depict or describe. May God raise up friends willing and able to help in this and the many other inadequately-manned fields!

T. HOLDEN.



## IMPRESSIONS MADE BY A VISIT TO JAPAN.

By the Right Rev. BISHOP RIDLEY.

**A** VISIT to Japan with eyes, ears, and mind open has a sobering effect. Many preconceived ideas are dissolved by unexpected combinations and contradictions. Later opinions are so slowly crystallized that in the process one hesitates to express them. With much diffidence, therefore, I venture to fulfil the promise I made to record my impressions. The brethren in the mission-field, out of their fulness of knowledge, will smile at some, and correct more of these impressions.

The problems set before our missionary brethren in Japan cannot be appreciated, nor a reasonable forecast of the results of their labours be attempted, without obtaining some insight into the mind and environment of the Japanese. It is commonly supposed that as a nation it has cut itself adrift from the old religions, Shintoism, a refinement of nature-worship, and also from the tolerant and philosophic faith of Buddhism. It is premature to assert this. Fifteen hundred persons attended the funeral of the famous Marquis Ito's mother a few weeks ago, when old Shinto rites were strictly performed. As Shintoism inculcates reverence for the Emperor, as if he were divine, we may be sure the powers that be will favour it. The splendid ritual of Buddhism and the beautiful surroundings of its temples and shrines appeal to a nation of artists, but not to its heart.

The finest buildings in the country are for religious purposes. Within a year of the end of the last expedition to China it is said that two thousand new memorial temples and shrines were erected. Priests are still maintained, and no funeral takes place without their offices. Morality is not a qualification for office. They do not appear to contribute anything either to the intellectual or moral advancement of the nation. Superstition passing from dead Buddhas to a living Emperor is still strong enough to claim their occasional services, though they themselves are no longer respected.

Frequent earthquakes forced the temple-builders to use timber, and this is subject to rapid decay if not kept in good repair. Remembering this, I was struck with the fairly good condition of most of the temples in the towns. Like the monks of Europe when selecting sites for their buildings, the priests showed their perfect taste in locating their holy places. "Upon every high hill and under every green tree" the Heathen in Biblical times set up their high places; so have both Shinto and Buddhist in this farthest Eastern land. Religious indifference will find it hard to keep alive the old love of the grand and beautiful, and when this is dead New Japan will cast many a regretful glance back on Old Japan, and glance in vain; for indifference breeds unseemliness in life and monstrosities in art. Already so feeble is the remaining religious sense that if those behind the throne were to decree the secularization of all religious buildings and estates, the country would as quickly submit as it did to the recent suppression of feudalism involving the impoverishment of the old nobility and their retainers, who to wear a sword often become policemen. Religion has very little or no influence over the educated part of this brilliant nation. As might be expected, the moral element is feeble in the extreme.

Patriotism is a cult that produces great sensitiveness to international opinion. The extinction of the religious ideas entertained by ancestors has turned them from the judgment of divinity to the judgment of humanity.

Whatever contributes to obtaining the favour of the latter is studied. For instance, the leaders are conscious that their national standard of commercial honesty is regarded by other nations as shamefully low, so that the country's material progress suffers from it. It was this chiefly that led some to advocate the establishment of Christianity as a corrective only. Huxley was their philosophic hero and Spencer their prophet; but they saw that the masses, East and West alike, were indifferent to such airy ideas, so it was thought that they must give way to the superstitious orthodoxy that the leaders would encourage for a time, till the nation could learn to value the free thought that outlives dogma and gives birth to a more reasonable conscience. Thus they bear witness to the great ethical value of orthodox Christianity. Thank God, they did not adopt it on their own low grounds to so defile it. Other vices more destructive than commercial crookedness—such a contrast to their diplomatic honour—threaten their national well-being. Keeping pace with rationalistic materialism these go on with increasing virulence, damaging the nation's physical and social life.

False faiths among the literary people have incorporated from purer antecedent conditions so much that is true that they are morally better for misbelievers than modern secularism is for unbelievers; because in the latter case old religious restraints are gone for ever. And no effectual substitutes have ever been seen to issue from a state of religious indifference hardly to be distinguished from sheer atheism. Let this erase reverence for things Divine, as it does wherever its course is normal, and licentiousness will burst through all the barriers of the most captivating reasonings of human philosophy. The floods are out already. I shrink from focussing in words the sorrowful conclusions that information from many sympathetic quarters burns into the heart. If the manhood of Young Japan can stand without serious injury the vicious tax upon it, there must be a power of resistance in it greater than is found among ourselves.

Another growing evil (not in the abstract, but in practice) is disregard for truth. In a distressful moment one of their statesmen, vexed by the spread of lying, is said to have exclaimed, "They will never learn to speak the truth unless they become Christians." He is not a Christian. It is well known that even where national honour is cherished, truthfulness is not a common oriental virtue. Foreigners who reside in the East become easy-going, and excuse rather than deplore it. In not a few cases they themselves unconsciously suffer from the malaria of the stagnant Heathenism around them, and, as if in sympathy with it, angrily resent the approach of the Gospel, and spontaneously traduce those who would introduce its light and purity to the Pagans. It is a disease. Among the Japanese this untruthfulness has become, and is likely to become yet more intensified as they drift farther from their ancient moorings.

The hope of the philosophic leaders is that as the national mind becomes entirely secularized there will spring up a new life of moral beauty indigenous to emancipated and therefore an innocent human nature—that is, innocent till tainted by old religious superstitions. This new man, they claim, will be evolved in the Far East, a pattern and an inspiration for the Western nations, so that, as of old so again in latter days, the ripest wisdom and the loftiest characters will re-appear in the East, and, like stars, will lead mankind. Will it? Does the character of the liberated few give promise of such a future? If so it would, for instance, probably affect the status of woman and reveal itself at this stage. But the star has not appeared.

In Japan women are accustomed to come and go most freely. They appear to be happy in public, and laugh merrily as children. Yet they are held in such contempt as would break the heart of an Englishwoman. That she bears sons and obeys them; neglects her own parents and humbly serves her husband's mother—these are the necessary duties of a wife. She is not the companion of her lord, but a kind of upper servant to him. The honour we pay our womenkind is regarded as a proof of our Western inferiority in the domestic sphere. Our treatment is declared to make them bold, immodest, exacting, and expensive. When we see how sweet and eminently docile their ladies are, we are expected to copy their ideas and duly subordinate our emancipated wives and daughters till they are in the temper to emulate the charms of Japanese ladies, who really are charming I gallantly own.

There is not the least disposition to be captious or harsh in making these observations that emphasize obvious social evils. To excuse or palliate them would be to sacrifice sympathy to the courtesy that is found nowhere so abounding as in Japan.

It is among these brave yet gentle, enterprising yet artistic, capable of self-sacrifice yet amusingly conceited liberators of thought from religious thralldom, that Christianity has a great mission. After the passing away of the commercial vision of national acceptance of Christ as Supreme among the sages there came a reaction when pessimism reached its lowest depths, and suicide was regarded as the most reasonable way of escape from it. Even now this idea is not disowned. Police have lately been placed on guard at places where enthusiasts drowned themselves and left behind them in lofty and inspiring language the reasons for their despair. There followed an epidemic of self-destruction.

Young Japan, as a whole, however, is fired with great ambitions, and faces the mysteries of life with a resolve to penetrate them. That many foolish sentiments will be entertained and even ridiculous words will be spoken may be expected. Rather so than contentment with things as they are. They have embarked on a perilous voyage where only the Supreme Ruler of nations can send them salvation. His agency will be human, and what other human agency but the Church of God is available in this grand deliverance?

A week spent in Tokyo astonished me. Nothing could prepare one for the proofs, visible in many shapes, of material and intellectual progress. Activity reigns in every direction. Among modern buildings none are so prominent and excellent as the schools. From the Peeresses' School with 700 students, to the humblest, the order, thoroughness, and brightness were very striking. The girls share with the boys all the privileges of a system of education second to none. No expense is spared. The same is true of higher grade schools leading up to the universities. Physical culture for both sexes is a strong feature. No religious instruction is permitted in the schools, but an anti-Christian atmosphere exists, as may be expected, in the country schools, and reaches some in the towns. Paganism dies slowly. This system will eventually root up the remains of the old faiths, improve the status of women, and keep up a spirit of inquiry. Night-schools are provided by some of the missionaries, and they are well attended by young men, who here become acquainted with the Bible they regard as England's chief classic.

The postal service, telegraph system, and telephones are of the first order. It astonished me to see many streets deformed by telegraph-poles bearing each dozens of wires. At the principal street corners are public telephones.

The police are often recruited from the old warrior class, and they alone wear swords. The respect shown them would amaze a London policeman. No one addresses them without baring the head and making many bows. The order in the streets is excellent. Industry among the adults and happiness among the children leave nothing to be desired. Women are perfectly free and unmolested. At the Peeresses' School grace and high breeding were to be expected, but after observing it I made a point of watching the faces of the lower classes in the streets. Many were very plain, some ugly; but not a few possessed an expression of refinement and grace that were surprising to a foreigner. It made one wonder, first, how it could be so, where they are not treated as the equals of men, and, secondly, how men could deny them equality.

Newspapers are hawked in the streets, and every bit of news greedily devoured. The strained relations with Russia may have somewhat stimulated this. Crowds gather round bulletins outside newspaper offices. Politics are keenly discussed. There is a heart-throb in the crowds that is felt in passing. In war or peace they are intense and act as one man. The mania for grotesque advertising is carried to excess. Among a people of such good taste it is strange to see disgusting advertisements. Decency with them, however, has its own standard, but I felt shocked sometimes.

Enough has been written to show industrial and mental agility and to explain what was meant by the combinations and contradictions that surprised one. There appeared to be no leisure for the spiritual element to be regarded. Sundays are holidays in Government offices, bank-, and great corporations; but generally speaking they are spent just like the rest of the week.

These and other similar considerations meet us in trying to understand what our missionaries have to face in their great and trying work. Among the rural population they meet with most success among those who retain religious convictions; in the towns their chief opportunities are among the student and cultured classes. Everywhere they obtain a respectful hearing. In rural districts among the most ignorant they are misunderstood. The converts are trusted for truthfulness, honesty, and chastity beyond all other persons. A thief actually was found "*Not guilty*" simply because among his chattels a Bible was found. "Oh, of that sort is he?" said the judge; so that the Bible weighed more than the testimony of many witnesses. Persecution is not dead, and many a man's promotion has been stopped simply because he is a Christian. But though this is not openly done, it keeps back many from baptism.

Those children crowding the day-schools swell the ranks of New Japan and discredit the Old. They leave school with the religious instincts dormant; or with a prejudice, tacitly encouraged, against the religion of foreigners. At one time it was seriously proposed to explain in the schools four chief religions, including Christianity, and give the fittest an opportunity to survive the rest. Other equally ridiculous suggestions are made from time to time, showing that there exists a conscious sense of something amiss in the present system. I have met many well-taught men who console themselves with the belief that nearly all religions honour the same Divine Being. It is a milk-and-water theism at best, that must be barren of any moral effect and a real hindrance to our work. In the cities vast numbers of students are willing to discuss religion, chiefly, it is to be feared, to improve their English, partly to hear some new thing; but some from a desire to obtain guidance. Here is our opportunity.

Public preaching is carried on with more success in villages than in towns,

where the chief agency is personal intercourse. Our missionaries of both sexes give much time and thought to this. Both meet with very real success. They need not study Buddhism, because it is passing away; but they must be abreast of the controversies that concern the Church.

Intimate intercourse with our missionaries during this pilgrimage has been helpful to one's spiritual life. The Society may well feel honoured of God to have been instrumental in locating them among the Japanese. Quietly, but strenuously, pursuing their calling, they are by their example and teaching spreading the knowledge of the Lord.

It is difficult to say definitely that one department is so much superior to the rest that the others can be reasonably selected for curtailment in the interests of retrenchment, yet it may be possible.

The lady missionaries, because unmarried and yet the heads of households, puzzle the Japanese, but exercise a powerful influence that cannot from a distance be understood. A noble sisterhood, they are carrying hope and joy to many hearts as no brotherhood could. Often they are the thin end of the wedge that separates souls from Heathenism and so prepares them for a better foundation. Their entrance into families makes a way for the ordained man.

Through their influence I was able daily to address native ladies who come to them as visitors or inquirers. The audiences were from twenty to forty, who came to the homes of our ladies to hear what I have been helped to say. They carry back to their own homes the truths learnt from our lady teachers, and before long the men of their households become so interested that they are willing that the ordained missionary should visit them. Whole families have thus been won for Christ. I possess the details, but you cannot find space for them, even if prudent to publish them. It is chiefly the middle class that is thus reached, the class that will be the most influential in the Empire.

With our ladies are the native female teachers and Bible-women. It has been a delight to see the alertness of these. Their number must be increased, but to properly guide them our own lady staff must not at present, for the sake of retrenchment, be diminished. Why do not more ladies of private means volunteer for this holy and beautiful work? There does not appear to be a pressing need of more unmarried men. They cannot as easily get into intercourse with the people as our ladies can. They are also often misunderstood in the country and are handicapped everywhere.

I have seen one brotherhood in a great city, and those forming it are well equipped intellectually and spiritually. They are not C.M.S. men, but are an honour to their Society and our Church. In the training of native teachers they have a great sphere of usefulness, but as evangelists they cannot succeed as do married men of equal character and ability. The Romans have given up preaching to the Heathen, and depend on private and personal intercourse, generally opened for them by the visits of their sisters. Their success has not been very great considering the long years they have been at work, but their adherents outnumber ours. There is a "one-man mission" carried on with great success by the Russian Bishop Nicolai. I found him as interested in the spread of the Gospel by our means as he seemed to be in his own work. He is a great missionary. His noble face and his spiritual conversation betokened a true servant of Jesus Christ. His converts do not reach, I think, the high moral standard our own do, but I have no doubt that they contain among them a large number of true Christians. His great and unprecedented success is owing, under God's

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blessing, to his remarkable personality. I heard nothing from his lips that contributed new light in method or purpose.

When the time comes for the Japanese Christians to come together to form a national Church, the 50,000 or more, as time goes on, attached to the Roman and Russian Churches will have their say in the unifying. Not that I think numbers will determine the decision. Weight of character, eminently seen among the Protestant denominations, though not limited to them, and deep spirituality will furnish more weight than numbers. In this latter quality our Anglican Church, I think—indeed I have no doubt—is pre-eminent, and our C.M.S. section takes no second place. Holy emulation is healthful. I found no traces of friction between Protestant missionaries. Episcopal and non-Episcopal work in harmony.

The stations that impressed me most deeply with their spiritual influence on the people are worked by married couples, far from the influence of foreigners engaged in commerce. It would be invidious to name them, but they are Anglican and C.M.S., for which funds are provided by one of our colonies. New Zealand, Australia, and Canada are in the field, so that it will be hard for the reader to put his finger on the places I mean.

In these cases husbands and wives have learnt to speak the language accurately and fluently. The husbands also write the language in the native character rapidly. At the back of the success, therefore, great industry and ability are thus made evident.

The Japanese, mostly of the educated classes, throng these missionary homes for information and direction. If you go by accident from one room where the husband has several interviewers into another, as I several times did, you find the wife likewise engaged. There are little children in the houses. Even they seem to be an attraction, and they grow up learning the Japanese tongue.

In one particular case I was invited to address, as I did generally more than once daily, a native audience. To my amazement there were at least 250 men and about fifty ladies present. A C.M.S. native catechist of great vigour and goodness interpreted for me. Later in the evening I inquired who my non-Christian hearers were. "Oh, from the chief families in the city." Consider what influence that missionary must have won to have drawn so great a number of educated men (many of them university graduates) together to hear a stranger lecture on Christianity, the religion of the foreigner! The more mission stations we can establish on such lines as these the better. Of course, the personal equation comes in. Oh, may God raise up many such devoted and able men and women for His work! Everything about these homes was Japanese. I do not say it is quite comfortable in cold weather, but it is effective. No shoes are worn inside the outer doors. Sliding paper shutters take the place of doors on hinges. Nothing is foreign, excepting the missionaries themselves and their apparel. If this method of living and working prevail in our Missions, our hearts' desire will be seen. We ourselves do not expect to win the millions, but if we can through God's grace build into them a spiritual stratum of pure Evangelical Christianity, corresponding to the stratum in England that makes her religiously what she is, depend upon it our work as foreigners will be accomplished. Then the native element must be relied on to broaden out, deepen, and elevate the Church of God until it become the corresponding power over the nation that it is in Great Britain, in her Empire, and in the United States.

As I wander from place to place, and think and think till I get into the clouds or sink nigh to despair, I picture to myself the power of unification

Missions will be when all sections of the Church are more inspired for the work. When I think of the sharp divisions at home I mourn. Carpet criticism, newspaper criticism, learned and unlearned criticism flourish, and bring about crises and weaken the hearts of the missionaries, who too often are forgotten by really earnest controversialists. Seeing that the object of all home machinery is to locate God-made missionaries and bear them up with sympathy, it behoves all their friends to keep this main thing in sight.

These are the disintegrating things that minister to the spirit of despair: but when I see what I have seen, the dark cloud at home is illuminated (from above, I had almost dared to say, meaning) from the Churches abroad and its missionaries, who nearly all, without thinking so much about it, are anticipating and bringing about the unity that will bless the home lands the more they become the cradles of Christianity for the empires of Heathenism.

No pains can be too great in discovering, training, and locating missionaries. All of them must be first spiritual and sympathetic, next intellectually fit, and then ring out a pure Evangelical note in all their teaching. Japan has such, and will for a generation or more need a succession of such.

By these observations I do not mean that outside our own Society only men strong in Protestant principles are fit for missionary work. I see much more to imperil the future of the Japanese Church in the Arianism of the ablest Native Christians that have come from Protestant Congregationalism, than in the sacramental teaching of High Churchmen when diluted, as it generally is, by evangelistic ardour in the mission-field. The latter more and more are falling into line with our own methods, and I am glad to say, writing of Japan, that I have seen spiritual results of a high order from their agency that rejoice my heart. Foreign agencies will pass away, results will remain, and we may be sure that a clever and bold nation like the Japanese will not perpetuate the divisions of Western Christendom. They may originate new ones!

In the meantime, no Christ-loving missionary can be spared, and whatever stimulates missionary zeal anywhere not only claims our sympathy, but brings souls together in the unity of the spirit and the bond of peace. Meeting with missionaries of various Christian denominations has been a rich experience. Without the emulating effect of the divisions that but thinly separate one set of Christians from another out here, one hardly sees how so many men and women of large and varied gifts and graces could be found in the mission-field. It is the one good result of such divisions. God has overruled an evil for His glory and the good of the Heathen. It will not be surprising to find that as the evil is already less felt abroad than at home, the unifying influences at the circumference may penetrate to the centre, and become the greatest power to eliminate the evils at home, and rally all humble and devout souls closer round the Cross of Christ.

In conclusion, it is a duty to insist on the great importance of encouraging native agency in Japan. But great care must be taken in selecting it. The time has not yet come for withdrawing any part of the foreign element, but it is not far off. Nor is concentration to be indiscriminately pressed at present. I cannot suggest any change in method, but to continue to take great care in sending out only suitable agents to work out the great problems, and take advantage of every opportunity as it appears in sight.

## THE MISSION-FIELD.

### Sierra Leone.

**A**T the Bishop Crowther Memorial Church, Cline Town, on the Feast of the Purification (February 2nd), the Bishop of Sierra Leone admitted Mr. William Walter Elginbrod Macfoy, B.A., to Deacons' Orders.

Friends in Sierra Leone are making arrangements for celebrating the one-hundredth anniversary of the commencement of the Society's work in West Africa. A special meeting is to be held in the Wilberforce Memorial Hall on the evening of April 14th (which was the date in 1804 on which the first missionary landed in Freetown), and the Mayor of Freetown will preside. The previous Sunday (April 10th) has been set apart as a special Sunday on which the work and claims of the C.M.S. should be brought before Church people throughout the Colony, and the collections in the churches will be given to the funds of the Society.

We heartily welcome the first number of *Echoes from Sierra Leone*, a quarterly magazine from Fourah Bay College. It is intended to serve as a connecting link between past and present students of the College, and will give definite news about the missionary work carried on by the C.M.S. in Cline Town and in the Hinterland of Sierra Leone. Many of the articles in the first number are of an historical character, in order to lead up to an intelligent understanding of the work in College, district, and mission-field. Of the latter the Editor writes:—

Early in 1904 an old station—Mapoli—in the Temne country is to be re-occupied. It was vacated in 1901. S. E. Grant and T. T. Scott have been set apart for the important work in

that town. Another old station—Falaba—in the Yalunka country, is also to be occupied. The chief, Fasineh, has given us a cordial invitation to re-enter his capital and to teach his people.

### Western Equatorial Africa.

On Sunday, January 3rd, at the commencement of the Universal Week of Prayer, Bishop Oluwole preached in the Townsend-Wood Memorial Church, Abeokuta, to a congregation of over 1,000 people. At the service of the Holy Communion which followed there were 300 communicants. Each evening at eight o'clock throughout the week there were prayer-meetings arranged in two different places. The Bishop took the meeting at the Townsend-Wood Memorial Church on the Monday, and of this meeting he wrote to a friend in England on February 6th:—

Fifteen hundred persons attended the prayer-meeting at 8 a.m. on January 4th; the king was present. On the different topics many sincere and earnest prayers were offered. One, for instance, praying for more labourers in the mission-field, said:—"Lord of

the harvests, look upon the fields; the bean is just ripe, the corn is waiting for the reapers, heavy rains are threatening, and there are no labourers. Lord of the harvests, send labourers, we pray thee, into the harvests, and suffer not the crops to perish."

Mr. E. Fry describes the present position at Abeokuta as one of "open doors on every hand, and people ready to become Christians, but no one to shepherd and instruct them." The institution he had charge of was taken over by the Abeokuta Church in the middle of last year, and they have four young men in training as evangelists, and others already in charge of stations come periodically for instruction. The Pastorate Anniversary was held in September last, and again the contributions exceeded those of the previous year by £30, amounting in all to £751. The church at Ake alone contributed £201. The tone of the meeting was good, and the people patiently sat on although it lasted over five hours, over two of which were occupied in reading the names of subscribers, as is the custom there.



"Doors stand wide open on every side," Miss A. L. Wilson (of the New Zealand C.M. Association) writes from Onitsha. "It is hard to see them stretching out their hands for the Bread of Life and be able to do so little for them. . . . Last month (September) it was my privilege to be the first herald of the Gospel in Oka-Nkaku, six miles from Nnewi. One has not to go far afield to reach towns where Christ has not been named."

Further information of the rising in the Asaba district (see last month's *Intelligencer*, p. 207) has come to hand. Not only were the belongings of our missionaries at Idumuje-Ugboko destroyed, but those who refused to join the Ekwumekwu had their houses razed, their farms spoilt, and everything stolen, they themselves escaping to towns nearer Asaba. The women had no part in the rising, as the secret society is strictly a society of men. Many inquirers were forced by intimidation to join the raiders. One *heathen* man in Onitsha-Olona was shot dead for objecting to the rising, and thirteen Idumuje men, including the king, have lost everything for Christ's sake. The Government is taking prompt and strong measures. It is probable that the whole district will be safer for Europeans than before the disturbance, and we trust that our workers may be able before long to return to their field, which gives promise of a rich ingathering.

The news to hand of events previous to the above outbreak is of a most encouraging nature. The Revs. T. J. Dennis and J. Spencer met the Asaba Church Committee in December and explained the Pastorate Scheme. Subsequently the congregations of Asaba, Ugbolo, and Akwukwu accepted the scheme, thereby undertaking self-support. The chief king of Ugbolo had destroyed his idols. He is an old man and has long been a regular attendant at church and now earnestly desires baptism. Seven years ago he sold to the Mission the site on which the mission-house stands. His son, an elderly man, was baptized early last year and is a strong and consistent Christian. Sunday marketing in Ugbolo was put a stop to some months ago by order of this old king. There were about a dozen candidates for baptism in the town. At Akwukwu some fifty people were eager for baptism. The church was destroyed a few months ago by fire. The Christians were preparing to build a new and much larger church, and in the meantime were meeting in the schoolroom, which had been enlarged to twice its size and yet proved too small for the Sunday congregations. In Onitsha-Olona there were fourteen candidates for baptism.

The Revs. G. P. Bargery, F. H. Lacy, and W. P. Low, who left Liverpool on November 7th, reached Gierku, in Hausaland, on New Year's Day. Dr. A. E. Druitt wrote from Gierku on November 28th:—

A Mohammedan here seems to be like a prisoner, born, bred, and existing in a dark cell; he is without knowledge of God because there is no room for God's light to penetrate; he is contented to remain where he is, not only because the dark atmosphere is best suited to his inclinations, but because he believes God put him there. One is speaking of Mohammedans as we see

them here, on the borders of a heathen country; but from what one has heard of those farther north of us, one cannot believe the same amount of heathen darkness exists in the latter. Here, the mixture of Heathenism together with what seems the worst traits of Mohammedanism is most noticeable—a loathsome mixture indeed.

#### **Uganda.**

During the seven years since Dr. A. R. Cook reached Uganda there have been over 325,000 attendances of out-patients, and the in-patients have increased from 141 in 1897 to 914 in 1903. In concluding his report for the year Dr. Cook pleads for prayer:—

Prayer for a definite outpouring of the Holy Spirit on staff and patients alike. Prayer for power in service. Prayer that in the rush and hurry

of the professional work no spiritual sleeping-sickness may benumb our energies and sap our powers. Pray that, however busy the life, we may

carry about with us the peace that passeth understanding, so that those looking on us may take knowledge of us that we have been with Jesus.

The following extracts from a recent letter from the Rev. G. H. Casson, of Kajuna, Budu, show the urgent need of more native teachers:—

Directly after the Bishop left I set out on a tour round South Budu and Kabula. The work in almost every place is most encouraging, and in the few where it is not it is due to lack of teachers. How I should rejoice to see twenty given to us. Even that would not allow one man to every place where there is a church.

Kanabulemu is a wonderful place. Nowhere, except in Kajuna, have we such a work, and nowhere such children. They usually go wild with excitement when I go there, and give me a most hearty welcome. We had 200 in church on the Sunday. Quite lately the Roman Catholics have built a great station close by, with three Europeans.

At Kabula, Saulo is doing a fine

work, with his wife Rebeka. He is in charge of a good district with Kabula as centre. Things, however, are not so strong here as they should be. Until quite recently there has been one teacher to a whole *saza* (county): a second came six weeks ago, and already has fifty children and ten grown-ups in the village he has gone to. But now the one here is leaving. Three more men are needed in the villages in Kabula, and now Lumama has had a slice of Ankole added to his *saza*, with some 400 huts.

Some of those recently confirmed are coming forward as teachers, and I hope to have a class of ten to begin in January for their first certificate, all having done good service already.

Regular collections in church were not begun in Mbarara, Nkole, until last year, when the amount collected was Rs. 351, which paid all the teachers working there, and left a considerable balance to be sent to the Mengo Church for work in other districts. Over 100 adults were baptized during 1903.

We mentioned in our February number (p. 126) the remarkable opening in the Acholi country, in the Nile province of the Uganda Protectorate. Mr. A. B. Lloyd, the first missionary to visit the country in August and September last, wrote from Hoima in Bunyoro on November 25th:—

It was a strange experience, for the language and customs of the people were utterly unknown to me. This tribe is the first of the Arabic-speaking people to the north, and if once we can get an entrance for the Word in their country, the whole Nile Valley to Khartoum lies before us, and the great Soudan to the west is within our reach. One tribe learns from another. From Uganda the Gospel came to Bunyoro, from Bunyoro to Chopi, from Chopi to Acholi, and thence gradually it will go onwards. Men and money are now all that are needed for the advance. I have already got permission from our Bishop to be the first forward mover, and I hope in July next to take up my abode in Acholiland.

Already I have got teachers from our church to reside in Acholi to preach the

glorious Gospel, and I find from the last accounts they sent that several of the people have learnt to read and are studying the Ten Commandments and New Testament texts in their own language. I am preparing for them the Gospel of St. John, and hope soon to have a good knowledge of the language myself.

Now, here is topic for prayer indeed. The great Soudan at last open to us from a side where there is absolutely no danger to advance, where the power of Mohammedanism has not laid hold of the Heathen, and where already there is an earnest outcry for help—"Come over and help us." Nearly all the big chiefs have sent their messengers to me begging me to supply them with teachers, and to come myself and live with them.

#### Egypt.

Her Royal Highness Princess Beatrice of Battenberg opened a chapel for the English community in Khartoum on Sunday, February 7th, and laid the foundation-stone of a new church. The site of the church is within a few yards of

the spot where General Gordon fell. At the dedicatory service the sermon was preached by the Rev. Ll. H. Gwynne. On the 9th, Her Royal Highness, accompanied by her daughter, Princess Victoria of Battenberg, by Princess Beatrice of Coburg, by the Sirdar (Sir F. R. Wingate), Lady Wingate, and staff, visited the C.M.S. Girls' School. Forty of the forty-eight girls on the register were present, and Her Royal Highness graciously expressed much interest in, and satisfaction with their singing and reading in Arabic and English, and with an exhibition of their needlework.

#### **Palestine.**

On February 6th, an address, signed by 109 residents in Palestine of whom eighty were missionaries of different societies, was presented to Mr. J. Dickson, British Consul in Palestine, in recognition of the gratitude which British subjects feel towards him for his wise, just, and upright course in discharging the arduous and often perplexing duties of his consular office. The address was engrossed and illuminated by Miss Elinor Blyth, daughter of the Bishop, and was accompanied by substantial silver and other presents to Mr. and Mrs. Dickson.

One of our Palestine medical missionaries writes:—

Our struggle with Islam in this advanced post is still a most unequal one; and yet undoubtedly our witness is effective, although we cannot, even if we would, produce statistical evidence of the same. The belief grows upon me that the Moslem world is asking, with a voice more or less articulate, not for historical proof only of the claims of the Christian religion—not a few are satisfied on that score—but for spiritual proof, i.e. living, present-day

proof, evidenced by the transformed lives of Christians. Is the Church of Christ furnishing this proof? Is the so-called Protestant section of the Church furnishing it? Are we missionaries furnishing it? These are solemn questions. Nothing less than the fullness of the Holy Spirit can suffice us who are called to be Christ's ambassadors, and enable us to afford an effectual proof to the Moslems of the Truth we are sent to proclaim.

#### **Bengal.**

In connexion with the Calcutta Hindi Mission ten persons were baptized on November 29th. Of those converts, a writer in the North India localized *C.M. Gleaner* says:—

Four of them were a family of villagers, who first began to inquire about five months ago or more, but met with a good deal of opposition from their caste-fellows. This caused the wife many heartburnings, and her fearfulness threw them back for a time. We are glad to say now she is bright and happy, and has proved a good

learner. The other six were all relatives and of the servant class, coming from the Punjab, and have given us a good deal of encouragement. They have other relatives desirous of baptism, and still other people are just now either definite seekers or nearly so. Therefore we feel this is a critical juncture, and calls for most earnest intercession.

Also, on St. Paul's Day (January 25th), a Hindu leper who had been under instruction some nine months was baptized; and on Sunday, February 7th, nine other persons. Of the latter, two were aboriginals; one came from South India, and four were Hindustanis.

The Calcutta Missionary Conference (at the Old Church, Mission Road, Calcutta, on February 8th) was addressed by Lord Radstock on the subject of establishing a connexion between the children of England and the children of India, the object of which was that the former should send some portion of the Scriptures to the latter. He believed that such an action on the part of a million of the Sunday-school children of Great Britain would have a great influence in leading the children of India to the Saviour.

Through the efforts of the Rev. C. H. Bradburn, the church at Chupra, which was

partly destroyed by an earthquake in 1897, has been rebuilt and enlarged. Mr. Bradburn has also built a new school and dormitory, but these are already overcrowded, and there is now under construction an additional building which will probably, the North India *C.M. Gleaner* says, give Chupra some of the finest school-buildings in Bengal. The hall, to be called "The King's Hall," will be 116 ft. by 30 ft., and will accommodate 350 children. An upper storey will give sleeping-room for 125 boys. The foundation-stone for this hall was laid by Mrs. Ball, of Calcutta, on January 19th. Mr. Bradburn has been in a great measure his own architect, contractor, brickmaker, builder, &c. Mr. Robert Ayres, who is a trained schoolmaster, joined Mr. Bradburn some fifteen months ago, and his influence is already being felt in the school. There are 332 scholars under instruction (including 121 boarders), compared with 269 (including 66 boarders) in January, 1903. In connexion with the school there are blacksmiths' and carpenters' shops, in which men and apprentices are busy working on the wood and iron work of the building; and in addition there is at Kanchrapara Railway Works an apprentice hostel which provides accommodation for some twenty boys who are working as apprentices there.

#### United Provinces.

At an ordination at Allahabad on February 14th the Bishop of Lucknow admitted to Priests' Orders the Revs. J. C. Harrison, of Meerut; J. S. C. Bannerjee, of Aligarh; and R. S. Bennertz, of Benares.

At an interesting service recently held at the Zenana Mission House, Nigohan, near Lucknow, five women, converts from Hinduism and Mohammedanism, were baptized by the Rev. J. P. Ellwood. Four of these had been taught while being medically treated in the hospitals of the Zenana Bible and Medical Mission. Five converts from the Beni-Israel people are being prepared for baptism, and are expected soon to take their stand for Christ.

The following extract from the North India *C.M. Gleaner* shows how the Christians in Agra spent New Year's Day:—

It began with a bright service in St. John's Church, a good congregation, and hearty singing, together with a clear, practical New Year's message from the Rev. W. McLean, based on 1 Kings xxii. 3. But the most interesting feature of the service was the baptism of a whole Mohammedan family, Latif Ahmad, his wife Doulat, and the two children, receiving respectively the names of Yusaph Paul, Martha, Elizabeth, and Jamila. It was impressive to see the father kneeling at the font, holding his youngest little one in his arms while she was being received into the Church. Yusaph Paul is brother to the Head Moulvie of the famous Deoband Mohammedan College, and first became interested in Christianity through reading controversial literature. He has been nearly a year under instruction.

In the afternoon a large gathering took place in St. John's College Hall,

which was very prettily decorated with coloured garlands and flags. Every branch of the C.M.S. Christian community was represented, the medical girl students from the Dufferin Hospital, the students from St. John's College Hostel, the residents in the Kattrra, the Zenana Bible-women, vernacular school teachers, and the girls from the Girls' High School under Miss Wright's care.

Mr. Treherne kindly exhibited his gramophone, which was much appreciated, then a hymn was heartily sung, and the Rev. B. Herklots gave a New Year's address on Ps. xxxiv. 38, with striking illustrations of accepting and wholly following Christ; after which Mr. and Mrs. McLean received many signatures from new members of the Total Abstinence Union, just started, and also for the Scripture Union, which has now been for several years flourishing in Agra.

#### Punjab and Sindh.

At an ordination in Lahore Cathedral on December 20th, the Bishop of Lahore admitted to Deacons' Orders Munshi Fazl-ud-din, of Amritsar.

The Honorary Secretary of the Society recently received the following independent testimony to the success and value of the Peshawar Mission from the Rev. Dr. George Adam Smith, Professor of Old Testament Language, Literature, and Theology, of the United Free Church College, Glasgow, who has been spending the winter in India. He wrote from the Residency, Patiala, on February 4th :—

I should like to say that I was greatly impressed by the work of the C.M.S. in Peshawar. In the mind of one who for the first time visits that wonderful city and district, Missions have to contend with some powerful interests. There is the fascination of seeing about you what is more a part of Central Asia than of India. There are the caravans and bazaars, the strange wild mixture of people, the military history of the place, and the Khyber Pass. That with such rivals Dr. Lankester's work should more than hold its own in securing the interests of a visitor is perhaps the best testimony I can give to its reality.

I was prepared for much by what I had heard of Dr. Lankester's name throughout the Punjab, but I saw with my own eyes much more than I expected. I visited the hospital, saw the out and in-patients, examined the registers, and saw besides, on our visit to the Khyber with Dr. Lankester, the number of wild men who welcomed him for what he had done for themselves or their friends. All this represents an incalculable amount of relief of suffering that must otherwise have remained unrelieved; and, were there nothing more, I think the C.M.S. might feel confident of the value of their Mission in those parts. But there are besides the striking proofs of how our faith

—partly by the medical work, partly by schools, and so far as I could see, by the patient dealing with individual inquirers—is coming to be understood by the Mohammedans, appreciated, and in not a few cases accepted. For one like myself, who has been familiar for a long time with Christian Missions to Mohammedans in Egypt and Asiatic Turkey, the recent cases of conversion at Peshawar are very remarkable, and the means by which they have come about open great hopes for the future.

What a delightful circle of friends and colleagues the C.M.S. in Peshawar is! We were greatly cheered and strengthened by all our intercourse with them. You have indeed a wide door and effectual in Peshawar. Opportunities worthy of all the strength you can put into them, and workers who deserve, and need, all the assistance your Society can render. I have never anywhere seen a Mission more thoroughly organized or carried out with more honest labour and more healthy and high-minded workers. I only wish members of the Church at home could see things as we saw them. If that were so, neither means nor men would be wanting for one of the most providential opportunities and noble efforts in Christ's work at the present day.

#### South India.

The Lieut.-Governor of Madras (Lord Amthill) presided at the forty-eighth anniversary of the Harris High School, Royapetta, on January 27th. The number of boys on the school roll has steadily increased, and is now the highest on record, 241. In the course of an interesting address the Governor said :—

The question of Mohammedan education is one in which I take a particular interest. It was commended to my special attention by my predecessor, Lord Wenlock, before I left England; and since I have been in Madras I have endeavoured to do the little that lies in my power to further the cause. . . . The Harris School has now done nearly fifty years of useful work. It preserves in a very happy manner the name of a family which has provided

India with three generations of distinguished soldiers and administrators, for it is a memorial to General Harris, the hero of Seringapatam, which was bequeathed by his daughter, and inaugurated by his grandson, the Lord Harris who was Governor of Madras. His son was Governor of Bombay, and the General, the first peer, in whose memory this school was founded, was himself for a while Governor of Madras.

The Rev. Canon Sell, Secretary to the C.M.S. Madras Corresponding Committee

had the honour of being selected by the Chancellor of Madras University to deliver the address this year to the graduates at Convocation. Dr. Sell is a Senior Fellow of the University.

One hundred and forty-nine persons of Mala and Chuckler origin were baptized at a place called Allinagaram, on November 8th, by the Rev. A. E. Goodman, of Masulipatam, in the Telugu Country. He wrote on December 20th:—"It was cheering to see the two castes amalgamate, and a keen eye could detect the throwing aside of caste distinctions before the Christ, Who 'has made of one blood all nations of men for to dwell on the face of the earth.'" At another village, Munipiddi, the firstfruits were baptized on December 13th, when Mr. Goodman admitted twenty-eight persons into the Church by baptism. Altogether during 1903 in the Masulipatam district the receptions by baptism numbered some 500 souls.

#### **Travancore and Cochin.**

The *Madras Mail* of February 23rd reported that by order of the Travancore Government (a Hindu State, governed by a Hindu Rajah) all classes of the people are in future to be admitted to the English schools established by the Government. The social distinctions of caste, as our readers know, are most rigorous and elaborate in Travancore; well, therefore, does the Rev. Dr. Richards say:—"This is a wonderful step in advance, and is most commendable. It is not for nothing that in our Malayalam Prayer-book we pray daily that the great God would enlighten the Maharajah's heart. Once more we see that in Jesus Christ all the nations of the earth are being blessed."

#### **Ceylon.**

The Girls' English High School in Colombo continues to increase in size and usefulness. At the end of the year there were 113 girls in the School and 27 boys in the preparatory department for little boys recently started. Miss L. E. Nixon, the Principal, wrote on August 15th:—

My students' class for training teachers has grown greatly within the last year. The Principals of two large girls' schools both sent me their teachers to train, and I am also taking some of the young Singhalese teachers from the C.M.S. schools for training in addition to my own teachers. We were much encouraged by the last results of the Cambridge Local Examinations; six girls passed, four in the senior and two in the junior, these two last having got honours as well. They all passed in Scripture, English, and French, and the two juniors passed in German, music, and drawing also. Three passed in the Trinity College (London) music, "practical," examinations. Of the direct spiritual work it is so difficult to write,

but I do feel that the girls are really learning steadily more and more of Christ and His love and power, as well as improving in Bible knowledge. A curious feature of our work is that we have numbers of English girls working side by side with Natives, and we find it works splendidly. One sees often English and native girls walking up and down the compound arm-in-arm and the best of friends. We have over twenty English girls with us now, and of all classes, from the daughters of the officers of the regiment down to the engine-drivers' children! Many of the up-country planters send their girls to us to be educated. We have "old girls" all over the world—in Burmah, India, Singapore, Egypt, and at home in London.

#### **Mauritius.**

The Rev. Canon V. W. Harcourt, of the Boys' Orphanage, Plaisance, acting-Secretary of the C.M.S. Mission in Mauritius, wrote on October 1st:—

The Orphanage is doing well, with increased numbers, forty-five boarders and thirty day-scholars, and now a carpenters' class. The boys have been good, so good that I have been consulted regarding its management, as

the Government has so much difficulty with their Reformatory boys. I could only say that we have Bible-reading and morning prayers every day, and I trust the lads, and have them much with me. One of them has just sent

me a donation of £4 from South Africa. I need not say we aim at more than making the boys good boys; we long for signs of conversion.

Still, the boys are (rightly) reticent about the inner life, but I thank God for the outward signs of purity and peace.

Miss E. J. Bagley, who is in charge of the Girls' Orphanage at Rose Belle, wrote on December 30th:—

About five months ago four of our younger girls, Heathen, came to me independently of each other, and told me they wanted to be baptized. I had a great many talks with them, prayed with and for them, and taught them, and on October 19th they, with the two babies of the school, were baptized in our little C.M.S. church by the Rev. S. Susankar and the Rev. I. F. Chorley, the Hindi and Tamil pastors. We purposely invited the heathen relatives and friends, and had the service entirely in Hindi and Tamil (four of the children being Hindi and the other Tamil), for

there are strange and utterly unfounded ideas in their minds as to what we do at this service, and a short explanatory address was given by each pastor in his own language. It was a solemn time for us all, and I believe that God used it to stir up the minds of those who had taken similar vows years ago, but who had become careless. I think that day was a starting-point to others than the six little ones who, for the first time, publicly and consciously confessed Christ before men. We have now no heathen children in the school at all.

#### **South China.**

Writing from the city of Shiu-hing, in Central Kwan-Tung, on January 7th, Miss G. E. Dunk says: "Of all the happy days we have had here, I think the happiest was the day, a week before Christmas, when eight of our Chinese sisters and two of our Chinese brothers received the rite of Confirmation. . . . It was very touching to see these naturally timid women go slowly up to receive the laying-on of hands, and then returning to their seats with holy joy on their faces." Of the work connected with the dispensary, which was started in a very small way two years ago, Miss Dunk wrote on January 18th:—

At 8.30 we start by singing a hymn. There is usually a room partly full of patients, and others come in while we are praying; then a short portion is read from one of the Gospels and simply explained to the women and children, followed by an equally simple prayer, which all present may be able to understand, if they listen. They mostly are very good and attentive, and wait to speak till afterwards. While Miss Walsh and I are busy dispensing, our Bible-woman speaks to the people. . . .

As we walk through the streets and

neighbouring villages many doors are now open to us, and a welcome awaits us; many are willing to hear the message of love, for they have realized something of it in their own experience. Such remarks as, "She healed my leg"; "Her powder is wonderful for fever, and you need not pay for it"; "They say they love us and want to help us, because God loves us"; "Truly they have good hearts"; "Their doctrine is good," &c. Yes, undoubtedly we are friends, and they do not suspect us of anything unfriendly.

#### **West China.**

At an ordination at Holy Trinity Church, Pao-ning, on December 20th, Bishop Cassels admitted the Rev. J. A. Hickman, of Shih-ts'uen, to Priests' Orders. On the same occasion the Bishop ordained Mr. J. Kwholin (a Chinaman connected with the China Inland Mission) to Deacons' Orders. Of this ordination the Bishop wrote on January 7th: "It was especially interesting, and a cause of great thankfulness to be able to ordain my first Chinese deacon. . . . Originally a Mohammedan, he has never worshipped idols. He entered our mission school at Pao-ning some fifteen years ago, and for the whole of that time I have had him under observation."

Bishop Cassels mentions that in visiting the stations throughout his diocese it has been necessary to travel about 3,000 miles each year, involving rather more

than 100 days of actual travel out of the 365. "As to the future," the Bishop writes, "I rejoice to say that the prospects are far more hopeful than they have ever been, and I earnestly desire the prayers of God's people that there may now be unhindered progress in the work, and that stable and strong churches may be formed in all our mission stations."

On Advent Sunday the mission-room at Sin-tu, Mr. E. A. J. Thomas says, "was crowded with an orderly lot of women and men." Bishop Cassels preached and in the afternoon confirmed two old women and one young man. Of the latter, Mr. Thomas wrote on December 3rd:—

The young man was Uh-shen-muh, our cook. He is twenty-seven, and one of a Christian family, named Uh, who live at T'ien-ku-ch'iao (Heavenly Ancient Bridge). Last year there was

much persecution at their home, and a native teacher, of the American Mission, was cruelly put to death by the "Boxers," but still the Christians stood firm.

In November Mr. Thomas went to Ngan-hsien for his language examination, and on his way back to Sin-tu stayed for a Sunday at the new station of Teh-yang (Virtuous Sun), which is on the great North Road from Chentu to Peking. Mr. W. H. Gill, who is in charge, took him for a walk through the city. Standing on a bridge outside the east gate, they witnessed an act of ancestral worship, the burning of a large house made of bamboo and paper, set up on level ground near the river-bank. At a little distance it had the appearance of a Chinese gentleman's house. The furniture, domestic animals, servants, and gatekeeper at the entrance were all made of bright-coloured paper, and while the house was being burnt paper money was thrown into the fire. Mr. Gill took advantage of the opportunity to preach to a cluster of people who had gathered to witness the spectacle.

#### Japan.

A change has been made in the Japan Mission. Hitherto there have been four separately administered sections of the Mission corresponding with the four dioceses having English Bishops, viz., South Tokyo, Osaka, Kiu-shiu, and Hokkaido. Now the South Tokyo and Osaka Conferences have been united, with Archdeacon Price as Secretary. He resides at Osaka, which is about 370 miles from Tokyo.

A change has also been made recently in the working of the Bible Societies in Japan. For some years the three Bible Societies, i.e. the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society, have carried on the work conjointly under one committee. The work has grown considerably during the past few years, and now it is thought that a division of the country into north and south, the two British Societies taking the south, and the American Society taking the north, will be greatly to the advantage of the work of Bible distribution. We trust that this new arrangement will result in bringing the Scriptures more nearly within the reach of all the forty-five million people of Japan.

The Editor of the *Japan Quarterly*, writing on January 1st, said:—

We seem to be on the brink of a great war: probably there are few Japanese who have not made up their minds that there must be war, and the only question seems to be when will it begin. Humanly speaking, it seems impossible to stave it off for long. Yet the people are wonderfully quiet, and the New Year festivities and greetings are exactly the same as in ordinary times. As regards the work, if anything, there seems to be more than usual earnest

inquiry about religion, and almost anywhere one can obtain an attentive hearing for the Great Message, and sincere inquirers readily respond to the appeals of the mission preacher. Whether an actual outbreak of war will put an end to this state of things we cannot tell, but with a state of war of course evangelistic methods must be changed somewhat, and it may be that God, Who causeth all things to work together for the good of His people,



will manifest His glory in saving very many in and through the stress and anxiety brought about by the war. We earnestly ask the special and continuous prayers of all readers, and especially for all missionaries and Japanese Christian workers, and for the churches. The need of the "Life-boat" is most apparent in the midst of the storm, and ardent and unrelenting evangelistic

work will be the essential of the hour; church organization and more consolidating work will perform have to be left till the restoration of peace. However, nothing will more truly consolidate the Christian work in this land than united, self-forgetful work in seeking to save the souls of as many as possible, by simple direct Gospel preaching and individual dealing.

The following is a striking remark by a Japanese statesman with regard to Buddhism. The Rev. W. Andrews, formerly of Japan, says:—

Count Watanabe, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for the deterioration of Buddhism, he says, has been its modification to suit Japanese ideas.

His conclusion is a striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are who have religious life in their souls, I answer, 'None.'"

Writing on January 2nd on the value of mission schools in Japan, Bishop Foss, of Osaka, observed:—

We have just had a very clear instance of the great benefits, evangelistically, of the mission schools for girls in the results of the first few years of work in the Government University for Women. The most proficient in English for each year are graduates from mission schools, and their influence has been so great that a very large number of the other students are enrolled as inquirers. The influence

upon the moral character of the students in a well-conducted mission school is of very great value, even when they do not themselves become Christians, and such a school is a great preparatory agency to dispose people towards Christianity, while it gives very great opportunities for the influencing and training of those students who are already pre-disposed to listen to Christian teaching.

Two congregations in Osaka have recently obtained new places of worship. The Jonan Church was opened with a dedicatory service on October 24th. The congregation connected with the Church of the Resurrection have purchased land with a view to a permanent church building, and have altered a Japanese house on their property into a temporary place of worship, capable of seating about a hundred people. This was opened at a special service held on December 16th, at which the dedicatory prayers were offered by Bishop Foss.

From November 29th to December 6th special missions were conducted by the Rev. W. P. Buncombe in Gifu and Ogaki, in the Diocese of Osaka. He was accompanied by Mr. Akiyama, a Japanese evangelist. A good deal of preparatory work was done in the way of holding special prayer-meetings among the workers and Christians. Two special meetings held in Gifu were filled to overflowing.

Bishop Ridley's impressions of his visit to Japan are recorded on a previous page. There is a reference to his visit in the following, quoted from the *Japan Quarterly* for January, and written by the Rev. A. Lea, of Gifu:—

One very pleasant event of the last month was the visit of Bishops Awdry, Ridley, and Partridge. On account of the unfortunate illness, first of Bishop Awdry and then of Bishop Ridley, the programme arranged for the week had to be considerably curtailed.

However, on Monday evening a mass meeting of the students and educated people of the city was held in the *Noyokan*. At this meeting Mr. Oshima,

principal of the Eiwa School, Nagoya, gave the first address on the "Source of Civilization," which he declared to be a broad religious education, based on the Bible. The address throughout was an earnest plea for Christian education. As Mr. Oshima was formerly principal of Shizuoka Normal School, his words must have carried great weight with the audience, which was largely composed of students and edu-

cationalists. Mr. Oshima was followed by Bishop Ridley, who spoke on the import of the great missionary movement which has made its way into every corner of the earth. His lecture was profusely illustrated with anecdotes from his own experiences in India and North-West Canada.

Bishop Awdry held confirmation services in Kano and Gifu, in spite of

A new church has been built at Kagoshima, in the Diocese of Kiu-shiu. The Rev. and Mrs. F. W. Rowlands presented the money, about £400, for its construction. Mrs. Rowlands writes:—

This church marks a stage in the growth of the work here. Until now we have been a scattered company of teachers and taught, with no visible centre; now the church is our centre, and the Japanese Church Committee, who have charge of the building, and defray all the current expenses from the offertory, represent the beginning of independence. The name "Gi wa Kwaido" (hard y) which means "Righteousness and Peace Church," was suggested by quite a new Christian; and he was the first of several who brought an offering in money for "our church." This money will buy a tiny "baby" organ and an offertory bag. Let me explain how real independence is attained. In order to become a recognized congregation connected with the Sei-ko-kwai three things are necessary: they must pay as a beginning at least a quarter of their pastor's salary, there must be twenty communicants, and there must be a consecrated church. When this much is achieved a body of Christians may call any one of the (qualified) catechists of the C.M.S. to be their pastor, and he is then ordained, and they are recognized as a regular congregation of the Nippon Sei-ko-kwai. This

the influenza, which he had vainly tried to leave in Nagoya. One pleasant feature of the Gifu service was the admission of fourteen catechumens, all of whom had professed a decision during the mission of Mr. Buncombe.

Bishop Partridge gave a most helpful address to the workers on Thursday afternoon of the same week, taking for his subject, "The Christian's Armour."

is our great object now. We have the church, and we very nearly have the required number of communicants; but our members are far from rich, most indeed are quite poor, and they must make a serious, conscientious, united effort if they are within the next year or two to begin to set free the salary now paid by the C.M.S. to a catechist who is largely ministering to Christians and supply themselves with that ministry which hitherto has been given them by their elder brethren in the faith. The time is coming for our little body to put away childish things, and rise up and provide themselves with all they need.

Some may ask, Was it wholesome for them to be given a church building quite free of cost? We think, in view of the necessity of straining all their resources to provide their own pastor, that it was unquestionably a good thing. The pastor's salary must be *bona fide* given by themselves, we missionaries not being allowed to help; and as no C.M.S. catechist is ordained until "called" to a congregation, except in most exceptional circumstances, they cannot have the services of an ordained Japanese until they do give to his salary.

Noticing in the daily press misleading telegrams about Hokkaido, the Rev. G. C. Niven (now at home on furlough), who knows the northern island so well, wrote on February 13th for the benefit of friends of the missionaries:—

Hakodate (where Bishop Fyson, the Langs, Nettleships, Colbornes, Misses Tapson, Jex-Blake, and Evans are) is a well-defended seaport. Its defences command the sea-passage called Tsugaru Strait, and as no Russian boat can get within five miles of its fort there is very little likelihood of any damage being done to the town at all.

Sapporo (where are Mr. and Mrs. Batchelor) is quite eight miles inland, and therefore safe from gunboats.

Piratori (Miss Bryant) is about fifteen miles inland.

Kushiro (Miss Payne, who has probably left for England by now) is very exposed, but too small to be worth powder and shot.

Otaru (our own station) was until recently quite defenceless, and as a large town (population 80,000) and the terminus of the railway is decidedly worth damaging, and will probably be attempted.

## A PASSIONTIDE MEDITATION.

[THE following lines have been sent to us by one of our missionaries in West Africa, who prefers to be unnamed. Its genesis is thus accounted for. While suffering from a first attack of African fever, a sheet which appeared to have been torn from a Roman Catholic book of devotions came to his hands, and on one page was a "Hymn of Reparation," which, though mixed with abundant error, breathed such a spirit of devotion to the Saviour that it stilled the repinings of illness and turned the bed of fever into a place of privilege. The missionary writes:—"Ringing continually in my ears, the music of that hymn still kept its central theme, but shaped itself to other harmonies more congenial to an ear trained in the Protestant school of theology. The original setting I cannot now trace; for I cannot lay my hands on that torn sheet. But perhaps, if you think fit to print the enclosed rhyme in any of your magazines, it may pass on to other hearts a thought which has often proved to myself of very great comfort and inspiration; while at the same time it may further the prayers of the original Roman Catholic composer of the theme by giving a wider circulation to his message. How much is due to him in the enclosed lines, and for how much he is not responsible, I cannot now say, except that I have added two verses and considerably modified all the others."]

O KING and Lord, with eager steps that falter  
 We come to Thee, with sinful hearts, yet true,  
 To thank Thee for Thy love that cannot alter  
 In spite of all ungrateful men may do.  
 We come to tell Thee, scornèd One and lonely,  
 That we would try Thy loyal friends to be.  
 That we would try through life to love Thee only,  
 That in Thy sorrows we would comfort Thee.  
 We would; but may we? Eager longings urge us  
 To proffer hearts of sympathy. We would;  
 But may we? Thousand thronging memories scourge us,  
 Memories of sin. We falter—"Thou art good;"  
 Aye, but—and this our boldness—in the Garden  
 To sinners Thou didst once for comfort flee;  
 And sinners, seeking Thee, and finding pardon,—  
 Yes, in Thy sorrows we may comfort Thee.  
 We thank Thee, Lord, that all Thy pain expecting,  
 Thou dwellest ever with us, day and night,  
 We grieve that men, forsaking and neglecting,  
 In Thy sweet company take no delight.  
 We grieve that men for all things else have leisure,  
 That other friends they joy to hear and see;  
 Oh, let *us* make Thy gladness all our pleasure!  
 Thus in Thy sorrows we shall comfort Thee.  
 We thank Thee that from set of sun to rising  
 Thou pleadest still from Calvary's Cross with men.  
 We sorrow that, rejecting and despising,  
 They pass, behold, and mock Thee, now as then.  
 We come to tell Thee, scornèd One and slighted,  
 That in Thy death henceforth our life shall be.  
 Then by Thy Cross, oh, may our sins be blighted!  
 And for this sorrow we will comfort Thee.  
 To comfort Thee! Dark heathen souls are passing  
 In lands afar. Thy Church with storied pile,  
 With sweetest praise, with splendid rites, amassing  
 Her richest gifts, would charm Thine heart the while—

"Lord, trouble not for those." But we, we'll speed us  
 O'er land and wave, though pains and death we see  
 Full fronting us, to them. 'Tis Thou dost need us,  
 That in Thy sorrows we may comfort Thee.

And for ourselves, who, knowing and believing,  
 Have treated Thee so coldly and so ill,  
 Behold us now before Thee deeply grieving,  
 And strengthen, Lord, our weak and feeble will.  
 We promise now, despised One and lonely,  
 That we henceforth Thy truer friends will be,  
 That we henceforth through life will love Thee only,  
 That in Thy sorrows we will comfort Thee.

### THE BIBLE SOCIETY'S CENTENARY CELEBRATIONS.

**M**OST of our home readers will have seen accounts of the gatherings by which the Bible Society's Centenary has been celebrated. But the occasion is one of peculiar interest to the C.M.S., and for the sake of our missionaries and native clergy, as well as for purposes of future reference, it behoves us to give at least a brief account of the event.

The first function was a Reception at the Fishmongers' Company's Hall on Friday night, March 4th, by the Marquis of Northampton, the President of the Society. The Revs. B. Baring-Gould and G. B. Durrant were present as representatives of the C.M.S.

On Saturday afternoon there was a Children's Meeting at the Royal Albert Hall, which was filled with an enthusiastic audience of little and big people. The hymn, "We thank Thee for a hundred years," by H. F. Moule, son of Archdeacon Moule, who also contributed one of the Centenary hymns, was sung, and after the reading of Scripture (by a blind boy, and the Society's efforts to render God's Word accessible to the blind are amongst its many claims to the Church's gratitude) and prayer, the Lord Mayor of London gave a short address from the Chair. After another hymn, Mr. J. L. Paton, High Master of the Manchester Grammar School, gave a bright and stirring address. Then a huge birthday cake, the gift of Messrs. Peek, Frean, and Co., was cut by H.R.H. Princess Christian, and every one present received, on leaving the Hall, a portion, not of this identical cake, which weighed only 100 lbs., but of a supply amounting to several hundred-weights of the same quality packed in cardboard boxes which admitted of being converted into collecting-boxes for the B. & F.B.S. Bishop Taylor Smith was the third and last speaker.

Sunday, the 6th, the "Universal Bible Sunday" as it has been termed, was marked by a special service at St. Paul's Cathedral, at which their Majesties the King and Queen, and their Royal Highnesses the Prince and Princess of Wales arranged to be present, but the damp weather prevented the King from keeping the engagement. "Thou Whose Almighty Word" was sung after the Queen's arrival as the choir, the clergy, and the Archbishop of Canterbury proceeded to their places. The service was a short one, consisting of a few suffrages, some special collects, some passages from Psalm cxix., and a Lesson—St. John v. 24-27. An anthem—Wesley's "Blessed be the God and Father of our Lord Jesus Christ"—was rendered very beautifully. Then followed the sermon. The hymn, "All hail the power of Jesu's Name," and the Benediction, concluded the service.

The Archbishop of Canterbury was the preacher, and his text Gen. i. 3.

The whole was printed in the *Times* of the following day. We quote a few of the opening and closing paragraphs:—

"Let there be light. It is at once the motto and the condition of all progress that is worthy of the name. From chaos into order, from slumber into wakefulness from torpor into the glow of life—yes, and 'from strength to strength'; it has been a condition of progress that there should be light. God saw the light, that it was good. That, surely, is the thought which is ours to-day.

"We thank God for His revelation in the Bible, and specially to-day, with thousands who in other lands are gathered like ourselves, we are thanking Him for this—that He is making these joint prayers and praises possible and practical and intelligent by means of our having in our hands throughout the world, 'every man in his own tongue wherein he was born,' the written record of the story of our Father's love. That is our special thought this morning. Not the infinite marvel of the Gospel message; not the significance of the cradle at Bethlehem, and the uplifted Cross on Calvary, and the open grave, and the Pentecostal gift; but something more limited than that—the deliberate recollection and the thankful acknowledgment of what we owe to the written record—humanly compiled, but Divinely ordered and guided—the record of that stupendous fact in the world's story, and of the preparation, and the discipline, and the promises, and the prayers, which had gone before. It is just in proportion as the Divinely-ordered record has been known and read of all men—just in proportion as those on whom rested the responsibility of guidance have let it make its way and do its work, and bear its message straight to the heart of gentle and simple, of the learned and the ignorant, that its power has become potent, and that its fruitfulness for good—inexplicable otherwise—has proclaimed to every thoughtful observer the Divinity of its origin.

"And yet in the chequered story of the Bible's life, since first, as a written Bible for the people's use, it was delivered and expounded to the listening crowds of men and women and children from Ezra's pulpit of wood 'in the broad place that was before the water-gate' at Jerusalem, at sunrise on a September day 2,350 years ago—since first that happened it has again and again been true to say that men, consciously or unconsciously, have loved darkness rather than light, or at least that the light has shined in the darkness and the darkness apprehended it not.

"Go back in thought, and picture the scene enacted upon this very spot less than 400 years ago, when, on Shrove Sunday, 1527, a great platform was erected in the nave, whereon sat the high potentates of English Church and realm. Opposite the platform, over the north door of the Cathedral, was a great crucifix, a famous image, in those days called the Rood of Northen, and at the foot of it, inside a rail, a fire was burning with a multitude of condemned books ranged round it in baskets waiting for the flames. What were those books? They were the 'Testaments' in English, the very translation which forms the basis of that which we have read to-day. We are not met here now to pass judgment upon the opinions or the prejudices of other days and other men. They may have been as conscientious as our own. But at least we can thank God for the ampler light. The baskets were cast upon the flames, not because those who burned them wished to withhold from any man the Word of God, but because they honestly believed the form of these vernacular translations to be erroneous, or their circulation to be misleading and therefore harmful. What stood in the way was darkness and prejudice, rather than any deliberate intention to mar the Divine purpose or to withhold the Divine message. Princes—our Sovereign himself had health allowed—Princes and clergy and people meet to-day within these walls to thank God for the distribution to every nation under heaven of just such Bibles for the use of man and woman and child as those which so good Christians as Bishop Fisher and Sir Thomas More committed with solemn censure to the flames.

"Let there be light. If it be true, as one sometimes fears it is, that there is less of the deliberate, prayerful, devotional study of the Word of God in our homes and on our knees than there used to be in England in days gone by, it is certainly true, I think, to say that there never was a time when so many people as now were bringing the whole power of trained intelligence and of cultured thoughtfulness to bear upon its every part. And that sustained effort cannot but be fruitful, cannot but react in its turn—and react healthfully for us and for our

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children—upon the other mode of Bible-study, that mode which shapes itself in prayer. For this surely is unquestionable—he who sets himself in faith and hope to evoke from the Bible such secrets as it will disclose about the story of its structure and its growth will find himself, so to speak, forced to his knees by the very divineness of the message of guidance and of revelation which it will impart to his inmost soul. If there be, here and there, a ‘removing of those things that are shaken,’ it will be in order ‘that those things which cannot be shaken may remain.’ Bring to the study of God’s Word every implement which you possess of intelligence and education to aid you in the task; but remember that what, after all, matters most is that you should learn how God meant, through that life of other days, to speak to your own life now. It is in the truest sense a ‘revelation,’ an unveiling of some One Who is now alive and near, and Who has, every whit as truly as in Bible times, a message for your daily life.

“It is in order to make the learning of that supreme lesson, the realization of that Divine presence, more possible in the households of every land that the great Society for whose Centenary we give thanks to-day has applied itself single-heartedly to the one task of placing within the reach of old and young the opportunity of possessing for themselves the written Message of the Word of God. Various teachers will in different ways interpret that Message, and from widely different standpoints will bring its lessons home. From every corner of the mission-field—from every kindred, and people, and tongue—comes the grateful recognition of this elemental provision of the material or the weapon on which each Christian teacher must rely. As we trace the story of the Bible Society’s successive conflicts for a hundred years with the giant obstacles of poverty and distance and language, we look upwards and outwards and onwards. We thank God and take courage. The object of it all is one—‘That they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent.’

“I end with words spoken from this pulpit, fourteen years ago, by the most eloquent, perhaps, of its countless occupants: ‘As we drift—along the swift, relentless current of time—towards the end of life; as days, and weeks, and months, and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, the thoughts, ay, the books which really command our attention; what do we read and leave unread; what time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights and sounds which then will burst upon us; for the period, be it long or short, of waiting and preparation; for the Throne and the Face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it? “O Lord, Thy Word endureth for ever in heaven; Thy Truth also remaineth from one generation to another.”’

Monday, March 7th, was Centenary Day. A large company (some four hundred, including nearly all the Secretaries of the C.M.S.) were entertained at luncheon in the King’s Hall at the Holborn Restaurant by the Marquis of Northampton, and a number of congratulatory speeches were made by representatives of foreign Bible Societies and others. In the evening the Centenary Meeting *par excellence* was held in the Royal Albert Hall, under the chairmanship of the Bible Society’s President. The Dean of Peterborough and Sir John Kennaway, representing the C.M.S., were among the numerous notabilities who thronged the front of the platform, a voluntary choir of some 1,500 voices occupying the orchestra. After the opening hymn, “The heavens declare Thy glory, Lord,” the Rev. R. Lovett read the Parable of the Sower from St. Mark’s Gospel, and the Bishop of St. Albans offered prayer. The speakers were the President, the Archbishop of Canterbury, Sir George Smith, of Truro, Sir Lewis Dibdin, the Dean of Arches, and the Rev. John Watson (“Ian Maclaren”). The speeches were short, mainly dwelling upon the influence of the Bible on national character,

the home, and the school. Jackson's *Te Deum* was sung, and few who heard it will soon forget the effect, after the Archbishop's speech; and the Hallelujah Chorus concluded a most delightful and enthusiastic meeting.

On Tuesday afternoon Queen's Hall was filled to hear addresses from delegates of Foreign Missionary Societies. Bishop Montgomery spoke for the S.P.G. and Prebendary H. E. Fox for the C.M.S. In the same Hall there was a Public Reception of Delegates in the evening, the Marquis of Northampton presiding, as he did also in the afternoon. The most striking feature of the gathering was the speech of Mr. Choate, the United States Minister, representing, as he said, both his country and the American Bible Society, and bringing from the President of the United States this message:—"Convey to the British and Foreign Bible Society my hearty congratulations on their Centenary, and my earnest good wishes for the continued success of their great work.—THEODORE ROOSEVELT." Count Bernstorff, of the German Embassy, stated that the German Emperor had instructed his Ambassador to inform the Marquis of Northampton that "Bible Sunday" had been celebrated in all the Protestant churches of Germany. The King of Sweden, King Oscar II., also sent, through Pastor F. Beskow, a message of thanks for the Society's work in Sweden and Norway. Dr. Hoyles, K.C., presented the Chairman with a birthday gift of £2,000 from the Upper Canada Bible Society.

On Wednesday a Conference of Delegates took place at Sion College, and in the evening a Welsh Centenary Meeting was held in Exeter Hall.

### THREE RECENT TESTIMONIES TO FOREIGN MISSIONS.

#### I.—LORD SELBORNE.

**A**T a meeting in support of the Melanesian Mission held in the Municipal Buildings, Oxford, on Sunday evening, February 28th, when Canon Ottley, of Christ Church, presided, and the Vice-Chancellor of the University (the Provost of Oriel), the Master of Pembroke (Bishop Mitchinson), the Warden of New College, and the Archdeacon of Oxford, were present, Lord Selborne gave the following testimony to the work of the Melanesian Mission and to missionary work generally:—

They were met that night to consider the history and the needs of a very remarkable diocese of the Anglican Church, one that he must describe as standing on the verge of civilization. If they looked at the great trade routes of the world they would see that none of them really passed through that diocese, and, so far as they could foresee, the busy ways of men were never likely to take them in great numbers into that diocese. It stood on the near fringe of civilization, and it had a very peculiar history as their chairman had just reminded them, a history, he thought, peculiarly interesting and satisfactory to the English Church. His first explanation must be by what right he was standing on this platform at all. He had never been within a thousand miles of these islands, and personally he had no knowledge of them. What, therefore, could he contribute to this meeting in respect of the work of this Mission? He could only contribute two things—there was no good pretending he could do more. He could tell them, on the one hand, what he had heard from those who had seen the work of the Mission, and he could tell them generally the impression left on his mind by some years of work now, at the Colonial Office and at the Admiralty, of the effect of Missions generally and of the work of this Mission in particular. As regarded this particular Mission, he had never heard but one account from the Colonial Office or from the naval officers with whom he had conversed; they had always spoken of it in terms of the deepest respect. They had told him the story of many

kindly offices which he was glad to say had been mutual, not only kindly offices of the missionaries and their staff to the Navy, but numbers of services which the Navy had gladly rendered to the Mission. They had told him also of the historic story of the first three Bishops, and a wonderful story it was. He had heard yarns from more than one naval officer of his experiences of Bishop Selwyn and of Bishop Patteson. Generally speaking, that part of the world did not necessitate the services of their big ships of war; they were small vessels either engaged in surveying service, of charting the ocean, which was constantly going on, or engaged on Imperial police duty, which they never heard of, but both of which were absolutely constant in all parts of the world. The officers assured him that the civilizing effects of the Mission had been wonderful. They all knew that pictures were presented—perhaps not so frequently as was at one time the case—of the philanthropic and altruistic savage who was very well if only the white man would let him alone. He thought that savage existed mainly in imagination. Certainly in the Melanesian Group the savage existed; and after all, murder and cannibalism, whatever gloss they put on them, were not lovely habits, and he believed he was not inaccurate in stating they were very rife all through this diocese. Wherever the influence of the Mission had been able to get a permanent footing, and wherever the work had been continuous, those habits had gradually disappeared. Surely that was not a small achievement if taken by itself. To Englishmen it seemed a very elementary thing that those two habits should be abandoned; but if they and their forefathers for countless generations had been accustomed to regard murder and cannibalism as part of the ordinary pursuit of life, the habit was not so easily conquered, and when they had this immense conquest—because it was really not less than that—over the habits of centuries by the mere leaven of a few Englishmen working gradually through their native converts, and eventually through their native brethren, it was wonderful what work a small body of men had effected. When that tremendous revolution in the habits of a race or population was once effected, it meant that the whole point of view of the life of the men had been changed. It meant that there was an inward process going on which had shown itself in the final abandonment of the most cherished habits, and therefore that an influence of a startling and forcible character continued to permeate the whole life of the men. That was really an instance, a very remarkable instance, of the effect of mission work.

He had said he had to testify that night to the impression left on his mind as to the general value of mission work by eight years in the Colonial Office and Admiralty. A man who had those opportunities had chances of hearing a great deal about mission work in many parts of the world and from all kinds of witnesses, willing and unwilling, from friendly and hostile, prejudiced and impartial, civilians of all types and professions, and he had no difficulty in telling them the impression those eight years had left on his mind, and that was a profound contempt, which he had no desire to disguise, for those who sneered at Missions. Of course, if a man was not a professing Christian, that led them to a different set of ideas altogether, and they need not argue that case that night. A man might sneer at Missions abroad as he might sneer at the work of the Church at home, but if a man professed to be a Christian it was absolutely impossible for him to deny the necessity of the existence of Missions, because on that point the orders of our Lord were explicit, and gave no possible grounds for misunderstanding, and therefore he was driven to pass his sneers on the actual missionaries who went and did this work. He noticed the critic set up a standard for them which certainly was a standard against which nothing could be said; he expected every missionary to be as saintly as St. John, as wise as Solomon, and as great a statesman as St. Paul—the labour market did not supply the article, and if the critic would be good enough to apply the same test to himself and his own profession, whatever it was, perhaps he would see the standard was perhaps a little too exacting. Not only did the critic demand a standard for the missionary that was obviously impossible—because if that were an attainable standard for any given number of men there would be no need of Missions at all—but he forgot and left out the peculiar difficulties and dangers of missionary life. He was speaking in the presence of those who had actual knowledge in this matter, and it might be thought perhaps that he was getting out of his depth, but he did not think he was. To what a sense of disheartening and bitterness was the missionary liable



who did not succeed, or had no tangible and visible results of what he knew was his best work! That must be one of his great difficulties. If, on the other hand, he was tremendously successful, then he had another set of difficulties and dangers, a sense of triumph and power, perhaps, more than was good for any one man. But of all his difficulties and dangers, the one he should think the most depressing must be the one which made it incumbent upon him to send home reports which were to be published in England, explaining the effect of his own labours. He had often read the accounts that the missionaries sent home and were published by the different Societies, and he had always felt the most profound sympathy for the poor men who had to write them. Fancy endeavouring to put in statistics the result of their work on one of these islands; fancy, endeavouring to present it in a form which would enable the British public to say, "Well, here we are getting something for our money!" because that was what it came to. He protested against this unholy thirst for statistics. It was perfectly impossible to put in statistics the result of mission work. He would go further, and say it was absolutely bad for the missionary to have to try and write a report which would give a favourable impression at home. All this was forgotten by the critic, who probably knew very little of the early history of Christianity; and the efforts of the men labouring to-day did not differ in essentials, he imagined, very much from the efforts of the early missionaries of the Christian Church. The critic forgot also in his criticism on the want of success, or on the want of worldly wisdom or tactfulness (which might be very likely true of this or that missionary)—he forgot that this or that man, who in other respects was no better than the average barrister or the average clergyman at home, that from him was expected something which was expected only from a small portion of the human race, self-sacrifice in its highest form. The missionary had joined to work the virtue of self-sacrifice, and a man at home had no business to sneer at a man who might be more stupid than himself, but who had given that extraordinary example of self-sacrifice which was given by the man who gave his life to work in that fringe of civilization. Faults arising from tactlessness, from want of patience, want of wisdom, want of statesmanship, whatever way they liked to put it, which this or that man might exhibit under exceptional circumstances, that might have only a temporary effect, but the self-sacrifice would live for ever.

## II.—THE MARQUIS OF SALISBURY.

On Tuesday, March 15th, the Marquis of Salisbury, C.B., Sir Mackworth Young, K.C.S.I., and Mr. Y. Hara, a Japanese gentleman, were the speakers at a meeting in connexion with the Paddington C.M. Association, held at Baths Hall, Queen's Road, Bayswater, when the Rev. W. Abbott, Vicar of Paddington, was in the chair. The following account of the speech of the Marquis of Salisbury is derived from the *Record* of March 18th:—

He pointed out that critics of foreign Missions often said there was more to be done in England than abroad; but the truth of the matter was that wherever that proselytizing energy was to be found, wherever men's hearts were set upon missionary enterprise, whether at home or abroad, they ought to be encouraged, and it was in order to encourage them in the great field of labour abroad that he and they were gathered together that evening. It was often said that missionaries were not very popular with politicians. He was not altogether surprised. Missionaries were very conscientious people; so were politicians, but they proceeded upon very different lines of action and courses of conduct. The missionary was driven on by an overwhelming sense of duty which impelled him to sacrifice everything for one great end. The politician had to engage in compromise, caution, and diplomatic adjustment, and when he was brought in contact with the missionary—as a Minister of Foreign Affairs must be—he was sometimes driven to regret the zeal which he was afraid occasionally made so many difficulties for him in the conduct of foreign affairs. Perhaps Ministers would do better if they had a little more enthusiasm, and perhaps missionaries would do better if they had a little more caution. There was, however, no doubt as to which was the more attractive of the two. Men naturally and rightly placed enthusiasm higher than caution, and he hoped, therefore, they

would let him that evening forget the caution, and devote himself rather to the enthusiasm. Even from the statesman's point of view the missionary was very useful, and useful in the highest sense. He could assure them that, looked at from the lowest point of view, the Government had learnt to know the use of the missionaries in East Africa. In all departments of life the missionary there was essential to progress. The schools, handicrafts, and civilization in all its forms, had been the production of missionary enterprise in East Africa. They knew that it was the Church which made the schools in England originally, and so it was the Church which had made the schools and the civilization which followed on the schools in East Africa. He remembered seeing a dispatch from East Africa, in which an able public servant, who looked at the question from an administrative and governmental point of view, declared that the centres of missionary activity were very important to the progress of East Africa. Without counting the higher work in which he and they were interested, and considering the matter from the lowest standpoint, instead of the missionaries being a nuisance in the British East African Protectorate, they were essential to its proper development. He had been very much touched in reading letters from Native Christians there to find their absolute confidence in our beneficence, and their childlike faith in an overruling Power. Their Christian spirit read a lesson to us, who flattered ourselves that we were better Christians. Passing on to speak of China, Lord Salisbury said he supposed there was no part of the world where missionaries were charged with having made more difficulties than in China. He did not deny that they had made a good many, and yet he firmly believed that on the whole they had been a great power for good in China. He had only that day heard of an English soldier who narrated how well he had been received in North China when it was known that he was an Englishman, because the people had learnt to love English missionaries. That phrase had in it a world of significance. The only way in which European influence could penetrate into the interior was through the missionaries. His Lordship paid a striking tribute to the earnestness and self-sacrificing zeal of the missionaries, although they must not imagine that he thought the missionaries never made mistakes. He would, however, rather have all their rashness than not have them at all. Would that we at home could catch a spark of their zeal. He hoped they would all do their utmost, as God's people, to help forward the work of the C.M.S.

### III.—SIR HARRY H. JOHNSTON.

The *Times* of March 11th gave the following brief report of a speech of Sir Harry Johnston at the opening of a very successful C.M.S. Missionary Exhibition at Ealing on March 10th:—

Sir Harry was much pleased to have that opportunity of giving his testimony to the very great value of missionary work in heathen lands. He had never been able to side with those flippant persons who said that the untutored savage was happier in the pre-missionary days. No one who knew anything of Africa as it was before it was touched by Christianity could entertain that idea for a single moment. In Uganda the Church Missionary Society had tried—and with no little success—to elevate the Natives as Africans and as citizens of Uganda. He also desired to say a hearty word of praise on behalf of the labours of the Church Missionary Society on the Niger, where, under greater difficulties even than existed in Uganda, the work of its agents had been so remarkably and so rapidly successful. In that great area the influence of the Society was directed steadily against those secret societies which had made secret murder almost a fine art. The work of the North African Mission had been derided by people at home, and it was formerly discountenanced by the French Government; but he believed time would show that that work was by no means so hopeless as it seemed. Throughout Africa the missionaries were carrying not only the Gospel of Christianity, but the gospel of labour; they were the tribunes of the native populations, and whenever any act of Government was opposed by the general body of missionaries it was pretty safe to conclude that the policy in question was not only unfair to the Natives, but impractical, for in the long run it was always impractical to do wrong.

## NOTICES OF BOOKS.

RECORDS OF THE INTELLIGENCE DEPARTMENT OF THE GOVERNMENT OF THE NORTH-WEST PROVINCES OF INDIA DURING THE MUTINY OF 1857, INCLUDING CORRESPONDENCE WITH THE SUPREME GOVERNMENT, DELHI, CAWNPORE, AND OTHER PLACES. *Preserved by, and now arranged under the superintendence of, SIR WILLIAM MUIR, K.C.S.I., D.C.L., then in charge of the Intelligence Department, and subsequently Lieutenant-Governor, North-West Provinces. Edited by WILLIAM COLDSTREAM, B.A., I.C.S. 2 vols.*

THESE volumes, as their title indicates, consist of records and correspondence connected with the Intelligence Department of the Government of the North-West Provinces of India during the fateful days of the Mutiny of 1857. Sir William Muir, who was at that time in charge of the Intelligence Department, in an interesting introductory sketch entitled, "Agra in the Mutiny and Family Life in the Fort. A Sketch for the Family," explains the circumstances which led him to think that the publication of the records might be of general interest. Pressed by friends to give an account of the experiences through which he and his wife and five children passed during those anxious months in the Agra Fort, he turned to the half-dozen volumes of records which he had kept at that time. "Reading thus," he says, "it dawned upon me that these same old neglected books, containing as they do the result of my daily correspondence with the officers of the Company throughout our beleaguered districts, and still more the often hourly record of reports taken at the mouth of messengers and spies, might have a special interest and value, not only for the family, but for others desiring to consult them" (vol. i., p. 2). He accordingly arranged for their publication under the editorship of Mr. Coldstream, a former member of the Indian Civil Service.

The volumes appeal to too limited a class of readers to make it probable that they will have a wide circulation, though as a work of reference they will have their place and value. To the student of Anglo-Indian history, indeed, they cannot fail to be of interest, because of the vivid glimpses they give of the toils and anxieties of the men who in those dark days upheld and vindicated the honour of British rule. The missionary student, too, who consults these volumes will find now and again interesting references to names well known and honoured in missionary circles. We get, for example, a glimpse of the early missionary days of Bishop French and Bishop Stuart, though the latter had left Agra for Calcutta before the Mutiny broke out. We hear once more, and this time from an eye-witness, the story of how French saved the lives of the Indian Christians, "several hundreds in number," by declaring that, unless they were admitted into the Fort, he would stay out with them and share their fate—"a noble act," says Sir William, "which few but he would have attempted." A few pages later we come across the name of an honoured Indian clergyman, the Rev. D. Mohan, pastor of the Christian village of Muirabad, near Allahabad. When the Mutiny was over, Sir William Muir was summoned by the Governor-General to Allahabad to carry on the secretariat work. He says, "I gradually got down the greater part of the Native Christians, who had by this time returned from the Fort to the Secundra Orphanage. The Rev. David Mohan, of the C.M.S. at Chunar, took the pastorate charge at Allahabad. I helped him sometimes, and eventually settled the community on a piece of land beautifully overlooking the Ganges, where the Christian village has grown up, and which is now called 'Muirabad'" (vol. i., p. 21).

Mr. Mohan died in 1893, but his family is still represented in Muirabad, and faithful successors carry on his work.

Another name more than once mentioned is that of Ram Chunder, the Christian professor of mathematics at Delhi, one who, though his name is probably not very familiar to friends of Missions at home, was a most earnest Christian and a man of remarkable power.\* His mathematical works made his name respected even in the universities of Europe.

At the time of the Mutiny it was confidently asserted by some that aggressive Christian enterprise had much to do with the outbreak. It is worth while, therefore, to inquire what views were held on this subject by one who was not only an earnest Christian, but also a wise and strong administrator. Again and again Sir William Muir emphatically declared that "missionary efforts attracted no hostile feeling." "We have perceived," he said, writing to the Foreign Secretary in Calcutta, and these words, it should be remembered, were written when the Mutiny was at its height, "We have perceived in these quarters no symptoms of any special ill-feeling against the missionaries and their institutions. . . . The real fear of the Natives is against forcible conversion by political means to another caste; and they know from long experience that the missionary efforts are entirely of another kind" (vol. ii., p. 131). Further, he expressed his strong conviction that when the storm should have passed, the religious policy of the Government "should still be that of strict neutrality; but its officers should be left free to use their private influence as hitherto in the support of Christianity. It would be a grievous mistake to place any restrictions on the exercise of this influence. I believe it would injure and lower the character of our service" (ii., 131). We know how conspicuously Sir William Muir himself illustrated in his own life and work the principles he here lays down. His best-known work, the *Life of Muhammad*, was written, as he tells us, at the instance of that great missionary, Dr. Pfander, with a view to enable Mohammedans to understand the real facts of their Prophet's career; and it is interesting to note that the Preface to the first volume is dated Agra, January 2nd, 1857, a few months before the outbreak of the Mutiny. That work has been followed by many others from the same hand, and there are few to whom the missionary to Mohammedans owes more than to Sir William Muir.

G. B. D.

THE STORY OF THE BIBLE SOCIETY. By WILLIAM CANTON. London: John Murray. (Price 6s.)

If any one is so ill-informed as to think that the long figures, reaching far into millions, which give the copies of the Scriptures put into circulation, and the enumeration of 370 versions, many of them bearing names that even the Archbishop of Canterbury admitted at the Centenary Meeting to be outside the range of his knowledge, practically exhausts all that has to be said about the Bible Society, they will be most delightfully surprised when they take up this book. Rarely, if ever, have statistics been rendered so eloquent as these become under Mr. Canton's treatment; their tale marches abreast of all the great movements of the century, whether at home, on the Continent, or, indeed, throughout the world; they concern and are in turn influenced by princes and leaders of states; they enter into the domestic and the individual life in all the crises of sorrow and joy by which families and men are affected. The Society came to the birth in troublous times, and one of its earliest difficulties was

\* Brief notices of Professor Ram Chunder and the Rev. D. Mohan will be found in an interesting little volume by Mr. S. Sathianadhan, *Sketches of Indian Christians*, published by the Christian Literature Society.

to maintain communications with its Continental friends in spite of the blockade declared by Napoleon against the British Isles. But it had already, before it was two years old, received a mark of royal approbation in the shape of a liberal contribution from Frederick William, King of Prussia. The Czar Alexander, on December 6th, 1812, the day the great frost set in which hampered Napoleon's retreat from Moscow, approved a plan for a St. Petersburg Bible Society, subsidized by the B. & F.B.S., and a few days later sent a handsome contribution. On June 18th, 1815, while the Battle of Waterloo was in progress, a Bible Society was founded in the city of Brunswick, of which the Duke of Brunswick had promised to be patron, but he fell at Quatre Bras. These few examples are sufficient to indicate how legitimately the story of the Society lends itself to a narrative of public events. In every great war of the century the distribution of Scriptures has rendered "the armies of kings the colporteurs of the Gospel of Peace." It is needless to add that C.M.S. friends will find themselves in the company of familiar acquaintances, both in the chapters relating to the Committee and home supporters, and in those about the mission-fields. Only two slips have caught our eye: Josiah Pratt, one of the first three Secretaries of the B. & F.B.S., and who was at the same time the Secretary of the C.M.S., is printed "Joseph Pratt" on page 12; and on page 325, Bishop Bompas, instead of Archdeacon McDonald, is said to have sailed with the first consignment of the Tukuluh Bible in 1899. It is specially interesting just now to read of a journey in the forties by Dr. Häberlin, a former C.M.S. missionary, from Simla into Kanum, the great trading centre between India and Ladakh, Lhassa, and Gerhope, when he pointed out the facilities for a vast distribution of the Scriptures in the heart of Asia, "if there were but a Tibetan version." Now the Gospels are being printed in the village of Ghoom, in the Himalayas. We have no doubt that this memorial of the Centenary will have a large circle of readers, and it cannot fail to deepen interest in the Bible Society and its operations.

NEUER MISSIONS-ATLAS, *aller evangelischen Missionsgebiete, mit besonderer Berücksichtigung der Deutschen Missionen.* Von R. GRUNDEMANN, D.Th., Pastor zu Möritz bei Belzig. Calw and Stuttgart, 1903. (Kosten Mk. 8).

This is the fourth Mission Atlas which Dr. Grundemann has prepared in his quiet country parsonage during the past thirty years or so, laying the whole Church under a deep debt of obligation. The third of these under the above title came out in 1896, and was noticed in the *Intelligencer* of that year (page 300). This is a second edition of that work, enlarged, and improved in other respects. The features of the first edition, as to colouring of mountains and rivers, which produce so excellent an effect, are retained, and Dr. Grundemann has been able to add to the usefulness of the maps by colouring the political divisions, and by surrounding the chief mission stations with a red circle. The new edition also extends the scope of the older one by noticing missionary work among the Eastern and Roman Catholic Christians, distinguishing such work by placing the initial letters of the Missions so working in parenthesis. Entirely new maps of China and Japan are given. The whole work is a most conscientious and praiseworthy performance. Altogether there are thirty-six plates, but many of them contain several insets. The stations, judging by those of the C.M.S., are remarkably complete, being brought up to 1902. A loose Index Card to the initials or abbreviations used to designate the 137 missionary societies whose stations are indicated is added. We cannot speak too highly of the

results both of the laborious work of the Editor and the excellent effect produced by the printer's art.

*Hindustani Grammar Self-taught.* This is one of Messrs. Marlborough's "Self-taught Library" series, and is designed as a companion to *Hindustani Self-taught*, another volume of the same series. It undertakes to provide those requiring "more than a passing knowledge of the language . . . with the essential points and rules of grammar in a simplified form." It is divided into four parts: i. A Simplified Grammar. ii. Exercises and Examination Papers. iii. The Vernacular. iv. Key and Dictionary. Wisely used, this handbook will doubtless be found helpful; but students of Hindustani in this country should remember that while it is possible to do a good deal at the elements of the language under competent instruction, they must be constantly on their guard against acquiring an incorrect pronunciation, which, if they ever go to India, will have to be unlearned, and in the case of missionaries may prove very detrimental to their future usefulness. If another edition is called for, care should be taken to correct one or two mistakes which have crept in. For example, on page 50, the Hindustani for "show your tongue" is "*apni*," not "*tumhari jibh batao*"; and in the Lord's Prayer on page 73, "Forgive us our trespasses" should be "*tu hamâre*," not "*apne dain hamko bakhsh de*." G. B. D.

*Centenary Pamphlets of the British and Foreign Bible Society*, Nos. v., vii., viii., x., xi., and xii. (Bible House.) Six of this set of twelve pamphlets have been noticed in our pages, and we must now briefly draw attention to the remainder. Without exception they are all most excellent both in matter and style, and those who have received them—in all cases gratuitously, we believe—will be well advised if they bind them and keep them for reference. Of those before us, No. v. is "The Bible in India," by George A. Gregson, C.I.E., Ph.D., D.Litt. The Bible Society issues the whole or parts of the Word of God in 42 Indian languages, and there are 108 still untouched; the 42 languages, however, contain some 220 millions out of the total population of 294 millions of the people. In Eastern India nearly a hundred languages are spoken by about twelve millions of people of the Indo-Chinese family, most of whom are uncivilized, without knowledge of reading or writing. The vocabulary of some of these is so limited that the same word has to do duty for several different things, the meaning being helped by singing. For example, "Ba, ba, ba, ba," when properly sung, means, "Three ladies gave a box on the ear to a favourite of the prince"! Some others of the manifold difficulties of the translator are indicated. No. vii., "The Bible in Russia," by the Rev. William Keen, D.D., the Society's agent at St. Petersburg, is as interesting as any of the group. The Eastern Church, unlike the Roman, is favourable to the translation and circulation of the Scriptures. The early Slavonic versions, however, derived the greater part of the Old Testament from the Septuagint. The Bible Society's first edition, from the Hebrew, was published in 1874, but the fact that it did not contain the Apocrypha, and that the Russian Church had put forth a version of its own in 1862, created difficulties. Yet the Bible Society has nearly ninety colporteurs in Russia, who enjoy the privilege of free carriage for its consignments over all the railways of the Russian Empire. No. viii., "Our Treasure House," by J. J. Brown, the Society's Publishing Superintendent, describes the Bible House itself, its Committee Room, Library, Warehouse, &c. No. x., "Wayfaring Bible-men," by F. Klickmann, gives an account of the colporteurs and their work; and No. xi., "Bible-women in Eastern Lands," by the Rev. J. Gregory Mantle, tells of the 658 Bible-women whom the Society supports in connexion with forty different missionary organizations. The last of the series is "The Bible in the Home," by the Bishop of Ripon. Since the Bible Society was founded, it has issued 75½ millions of copies of the Scriptures in English.

*Pastor Hsi*, by Mrs. Howard Taylor. (London: Morgan and Scott; price 3s. 6d.) We have seldom read a more striking or more edifying biography than this of one of China's Christians. The writer, better known, perhaps, as Miss Geraldine Guinness, made Pastor Hsi's (pronounced "Shee") acquaintance while on her wedding trip, and only spent two weeks in his company, so that she has been dependent largely on others for the facts which she has so skilfully woven together. Mr. Hoste, the General Director of the China Inland

Mission, contributes an Introduction, and expresses himself guardedly on the question of demoniacal possession to which the allusions are frequent in the book. The subject of the story was a convert of the devoted Wesleyan missionary, David Hill, in 1879, and he died on February 19th, 1896. His home was in the Western Chang village, near Ping-yang, in the province of Shan-Si, and from that centre he exercised a widespread ministry, which may fairly be likened to that of a native bishop. Some seven hundred persons were baptized as the direct or indirect result of his labours, and these were scattered over an area of some hundreds of miles. No pecuniary support was derived from Europeans, either for salaries of agents, of whom there were some twenty, or for places of worship. Over a large part of the province, and extending into three neighbouring provinces, Pastor Hsi opened a number of opium-refuges, by means of which his influence was greatly increased. But the chief interest of the story is Pastor Hsi himself, his growth in grace, his deepening humility, his faith in God, and his love for souls. For reading at a working party, if not too long, nothing would be better; and if it is deemed too long, there would be no difficulty in omitting some of the chapters.

*Temptation and Escape*, by the Right Rev. the Bishop of Durham. (Seeley and Co., price 1s.) Any work by Bishop Moule, whether it be critical, homiletical, or devotional, is sure of a warm welcome from a large circle of readers, and there is no doubt that one will be accorded to this booklet, which is uniform in size and shape with *Thoughts on Christian Sanctity*. The first chapter deals with the Hebrew and Greek words for "temptation," &c., drawing out the different shades of meaning. Then follow notices of certain typical temptations, and these are succeeded by two chapters dealing with Scripture warnings and promises on the subject, by some useful practical hints, and by an enforcement of the truth of God's power to keep. The Bishop incidentally explains several difficulties which suggest themselves in connexion with the Bible incidents with which he deals. The book may confidently be recommended alike to the child in the faith and to the experienced Christian.

*Short History of Christian Missions from Abraham and Paul to Carey, Livingstone, and Duff*, by George Smith, LL.D., F.R.G.S. (Edinburgh: T. and T. Clark; price 2s. 6d.) This is a revision of the sixth edition, which appeared in The Figures of the last Indian Census, and some valuable comments on them are given. But some of the references are scarcely up-to-date in the same literal sense, though far more than enough to fulfil the promise of the title. C.M.S., e.g., is not now working at Constantinople, and in Persia its work now extends a good way beyond Julfa. We think, too, that Dr. Smith would admit that *The East and the West* of the S.P.G. supplies now what he desiderates on page 241 as "a pressing want," namely, "a good quarterly for the discussion of missionary questions."

*What can I do?* By Annette Whympier. (London: Religious Tract Society; price 1s. 6d.) This is a collection of short readings, mostly in dialogue form, intended for use at missionary parties. They aim, and very successfully, at giving information about Missions in the simplest possible way, while some of them attack the prejudice against Missions of many home Christians. There are chapters suited for children and children's gatherings.

*Pearls from the Psalter*, by F. M. Wade. (London: Marshall Bros.; price 6d.) A very delightful booklet. A thought is taken from one of the Psalms for each morning and evening of the month, and is dwelt upon in a few devout and practical words which betray an experimental knowledge of their truth and sweetness.

*Moses and Hammurabi*, by the Rev. George Ensor, M.A. (London: Religious Tract Society; price 1d.) Mr. Ensor regards it as probable that Moses was acquainted with the Hammurabi code; but his argument is ably directed against the theory that it was the source of the laws of the Pentateuch.

## NOTES ON OTHER MISSIONS.

THE BAPTIST MISSIONARY SOCIETY has again been considering the painful subject of the cruelties on the Congo. They hope that an impartial, upright, and able court will yet investigate the charges which have been brought against the agents of the Congo Free State Government and the representatives of chartered

trading companies. True to this policy the Committee, in the month of January, sent copies of letters from their missionaries to Brussels, requesting inquiry into the statements made therein. Meanwhile a strong plea for confidence is urged on behalf of the two missionaries, Grenfell and Bentley, whose action has been much criticized in consequence of the comparative failure of the Natives' Protection Commission, on which they had seats, to prevent cruelties and to secure the punishment of those who are guilty of them. The character of these brethren is confidently affirmed to be above suspicion; and their right to look for sympathetic co-operation in labouring for the good of the African to be unquestioned.

In common with many other societies the NORTH AFRICA MISSION is suffering from a falling-off of financial supplies; and a decision has therefore been arrived at to limit the issue of its magazine, *North Africa*. This, formerly published once a month, is now to be brought out once a quarter. It is, however, hoped that this retrenchment may be only a temporary one. Meanwhile it gives us great pleasure to learn that in connexion with the work of this Society during the last three months no less than twenty-two Moslems have professed conversion in Tangier alone. From Fez comes the news of a young student now truly happy in the forgiveness of sins; whilst a believer of older standing has been boldly witnessing for the Lord Jesus. At Alexandria, during the month of Ramadhan, the reception-room was crowded night after night by Moslems who met to have their difficulties explained. At Tunis, during the last Mission year, no less than seven have been baptized. Apart from actual conversions much might be told of medical relief. As out-patients over fifteen thousand Natives have received medicine. To all of these has the Gospel been preached. With the encouragement of a gathering of believing Christians brought out of Islam at Djemaâ Sahridj, in Algeria, another at Fez, in Morocco, and a third at Tunis, and some now at Tangier, who in due time will be baptized, with individual converts at almost every one of the stations, there is everything to urge a going forward in the faith that even brighter days will dawn on a work which so evidently is blessed of God.

THE WESLEYAN MISSIONARY SOCIETY has an extensive work in South Africa. The chairman of the Transvaal district, to whom a modest reinforcement of two young missionaries has just been sent, writes that he is really in need of ten additional men; and that the work, both European and Native, is expanding in a marvellous manner. The statistics for the year 1903, recently presented to the Synod of the Transvaal and Swaziland districts, include the following items:—Increase in number of full members, 3,208; on trial, 2,740; total, 5,948. Number of churches, 36; other preaching-places, 149; week-day or Sunday-schools, 4,161; attendants on public worship, 32,304; local income, £15,504.

It is some years since any reference has been made in these Notes to the missionary work of the Greek, or Russian, Church. We therefore reproduce the following short paragraph concerning it from the pages of the London Missionary Society's *Chronicle*, in which a reminder is given of the fact that it is from the year 1825 that the history of modern Missions in Russia may be said to date. Before this time much had been done among the Siberian tribes and others. To Peking a Mission had been sent as early as 1714. But the eighteenth century, as in England, had been a period of stagnation. It was not till the end of the first quarter of last century that a revival took place. About that time the Archimandrite Macarius founded a Mission in Altai, in Western Siberia. By his literary and educational labours he laid a strong foundation for his successors. This Mission is now the largest of the Russian Orthodox Church, and numbers 25,000 converts. Work is also carried on in many other parts of Siberia, and the adjacent countries, in Alaska, Kamtchatka, Astrakhan, Kazan, &c., and in China, Korea, and Japan. The number of Chinese converts before the Boxer troubles was only 700, and of these 400 perished. In Japan, where the work was begun about 1860, there are now 34 Russian missionaries, with 152 catechists, and 25,000 converts. The latest financial statement available is that for 1899, in which year the expenditure on the Missions was £28,396.

J. A. P.



## THE SOCIETY ONE HUNDRED YEARS AGO.

IT is proposed from month to month, after the example of the *Times*, to reproduce some memorial of the corresponding month a hundred years ago. We cannot, however, copy the *Times* by quoting from our own pages of that date; the Society had no official printed organ until 1828, when the *Church Missionary Record* was first issued. On March 5th, 1804, the Committee of the C.M.S., at which were present four clergymen and two laymen, approved the issue of a Circular Letter. No copy of that paper is extant, but the following month, on April 2nd, the Committee authorized that the Circular be abridged and 1,500 copies distributed in the church at the Annual Sermon. The following is the Letter, slightly abridged. The curious error regarding the year of the Society's foundation is explained by Mr. Hole in his *Early History of the C.M.S.*, page 97, as probably due to the fact that no anniversary was observed at the close of the first year, when the Archbishop's reply to the Society's request for his approval was awaited, and consequently, the Anniversary of 1801 being the first to be celebrated, the error was fallen into and repeated again and again that the Society's birth was in 1800. The earliest mention of the correct date found by Mr. Hole was in an appendix to Henry Venn's funeral sermon for Josiah Pratt in 1844.

SIR,

THE Committee of the *Society for Missions to Africa and the East* beg leave to bring before you a brief detail of such circumstances in the rise, the present situation, and the future prospects of the Society, as may either introduce it to your notice and interest you in its success, or may increase your zealous exertions in forwarding its designs.

This Society was instituted, in the year 1800, by members of the Established Church, and is conducted in strict conformity to her Doctrines and Discipline.

It was not instituted with the design of interfering, in the smallest degree, with any other Society whatever embarked in the same cause; but under the conviction, that, till a cordial co-operation, in pursuing the conversion of the Heathen, could be effected among all Christians, which is more to be desired than expected, it was the duty of such persons as were, by their views of the Doctrines and Discipline of the Christian Church, enabled to act together, to associate for this purpose; maintaining and cultivating, however, a friendly spirit towards other Societies of a similar nature.

In the Church of England, indeed, two venerable Societies had long been engaged in propagating Christianity abroad;—the *Society for Promoting Christian Knowledge*; and the *Society for the Propagation of the Gospel in Foreign Parts*. The Society for Promoting Christian Knowledge confines, however, its attention to the East Indies; where it now employs several excellent Lutheran Ministers, and under whom the Apostolic Swartz laboured painfully and successfully for many years. The Society for the Propagation of the Gospel in Foreign Parts has principally extended its benevolent exertions to the British Plantations in North America.

Room, therefore, was still left for the institution of a Society which should consider the Heathen as its principal care. The whole Continent of Africa, and that of Asia also, with the exception of a few places, were still open to the Missionary labours of the Church of England. To these quarters of the globe, therefore, the promoters of the present design turned their chief attention; and from this extensive field they assumed their denomination, not however considering their name as binding them to exclude their attempts from any other unoccupied place, which might present a prospect of success to their labours.

It was the original purpose of the Society, in case Clergymen episcopally ordained did not offer themselves as Missionaries, to send out Laymen in the character of Catechists. This, however, was a measure to which the Society did not purpose to resort, if it could be avoided; and the Committee are happy to state, that there is not likely to be any necessity of adopting it. No English Clergymen have, indeed, as yet engaged themselves to the Society as Missionaries, but the Committee have been enabled to open a communication with the Continent, which, they trust, will furnish many suitable Missionaries.

The Committee having heard of a Seminary instituted at Berlin for the instruction

of young men, preparatory to their engaging in Missions, opened a correspondence with its Conductors. They were deeply impressed by the Christian simplicity and magnanimity which appeared in the formation and objects of this Seminary. Young men cordially devoted to the cause of Christ among the Heathen were brought together, and supported and educated in a manner suitable to their destination, yet without any funds that could afford them the prospect of entering on their labours, but trusting to Divine Providence to open them a door in due season. By the liberality of British Christians this door has been opened. The Seminary has already furnished ten or twelve Missionaries to different Societies, and has again replenished its numbers.

From this Seminary, two young men, MELCHIOR RENNER a German, and PETER HARTWIG a Prussian, were sent over to this Country, at the close of the year 1802, to be placed under this Society. They were accepted by the Society as Missionary Catechists; and were fixed at Clapham, in order to be perfected in the English language, and to have the benefit of intercourse with a number of African youths, who are under education in the African Academy at that place; as the Committee had destined them to that quarter of the globe.

By the exertions of the Rev. H. Brunton, who resided some time in Africa, the Society had been enabled to print various tracts in the Susoo language—the language of a numerous people in the vicinity of Sierra Leone, by him first reduced to writing. This circumstance, together with the facility which the Colony of Sierra Leone and its friendliness to the designs of the Society offered to attempts in that matter, determined the Committee to appoint the station of the two Missionaries among the Susoo people.

An opportunity offering of the Missionaries being ordained in the Lutheran Church, they went over to Germany, at the close of last year, where they received ordination; and, on their return, they were accepted as Missionaries by the Society, to be employed, as Ministers of a Sister Communion to the Church of England, after the example of the Venerable Society, before mentioned, for Promoting Christian Knowledge.

The Committee have hitherto been reluctant to call upon the Christian liberality of their friends, not being able to urge reasons which might appear to justify such a call. They now, however, beg leave to state to you, that *seven persons are wholly dependent upon the Society, and that its income is not equal to half its present annual expenses.* They take the liberty also of observing, that they have not only the prospect of some Missionaries among Clergymen of their own Church, but that the Lutheran Church appears to offer them such a facility of obtaining suitable Missionaries, that they have now a well-founded expectation of usefully employing whatever funds the exertions and liberality of their Christian friends may entrust to their disposal.

The Committee, therefore, earnestly entreat you to promote the interests of the Society to the utmost of your power; both by your prayers for its success, and by promoting Subscriptions and Contributions among your friends.

As the Annual Meeting of the Society is always held on Whit-Tuesday, to which time the accounts are made up for publication, it is highly desirable that all communications should be received before that day. Should you be able, therefore, to procure any Subscriptions, before Whit-Tuesday next, the Committee beg you to remit them in due time for insertion in this year's Report, either to the Secretary, the Rev. JOSIAH PRATT, *Doughty Street, Guildford Street*; to the Deputy Secretary, Mr. THOMAS SMITH, No. 19, *Little Moorfields*; London; or to either of the following bankers, DOWN, THORNTON, & Co., *Bartholomew Lane*; DORRIENS, MAGENS, & Co., *Finch Lane*; HOARES, *Fleet Street*; or RANSOM, MORLAND, & Co., *Pall Mall*.

As it has been found difficult to get the Annual Report and Sermon into circulation, upon the plan of gratuitous distribution, the Committee have it in contemplation to fix a low price upon them, and to let them circulate through the regular channel of the booksellers. By application, therefore, of any bookseller in town or country to the booksellers of the Society, (Mr. L. B. SEELEY, *Ave Maria Lane*; and Mr. JOHN HATCHARD, *Piccadilly*; London; of whom may be had the Annual Publications of the Society for 1801, 1802, and 1803, Price 1s. each) the Annual Report and Sermon may in future be obtained, at a low price, in the course of about a month after every Anniversary on Whit-Tuesday.

Signed by Order of the Committee,  
JOSIAH PRATT, SECRETARY.

London,  
April 2, 1804.

P.S. The Committee will feel obliged, by your communicating the contents of this Address to any of your Friends, whom you may deem likely to co-operate with the Society.

## EDITORIAL NOTES.

"IT was the cross that catholicized Christ. It rent the husk of Israel which bound His incarnate life. It broke the pot in which the tree of life was nursed, and transplanted it to the open air, and the whole earth.

The cross is the point at which history is made a part of eternity."

The words are somewhat startling in their boldness. They were uttered last year by the preacher of the Annual Sermon of the London Missionary Society, the Rev. Dr. Forsyth, Principal of Hackney College, whose text was St. John xii. 31, 32. There is in our judgment, notwithstanding the frequency of expressions that bid one pause, a refreshingly true ring about the sermon, much of which might be opportunely recalled this month, beginning as it does with the anniversary of the Saviour's death. We will content ourselves, however, with two quotations. First, regarding the condition of the world:—

"Everything that enhances the native purity of man, that extenuates his sin, that diminishes his guilt, and sets over him but a kind father, really belittles his greatness. Man can only have huge guilt because capable of great things. To belittle our guilt reduces also the greatness of Christ's work in destroying it. And to diminish that is to destroy its universality. Nothing that does not dredge the depths of the soul can cover the width of the world. Nay, the real promise for universal man rose from the depths of God. I would venture to say that Missions have more to hope for from a narrow creed which remains great than from a wide humanism that runs thin."

And, secondly, regarding the issue of the Church's world-wide campaign:—

"The more we know of the world the more doubtfully we ask, 'Can such a world be saved?' And the more we know of Christian nations the more incredulously we ask, 'Can these be the saviours?' As we recoil discouraged and sometimes disillusioned from the poor and pauperized results of our philanthropy, we ask, with some bitterness at its waste: 'Is this saving the people?' And as we read the history of the Church itself and its results of two thousand years, we ask in despair, 'And is the thing we see salvation?' But the more we know of Christ's cross for ourselves, the less can we believe that anything is beyond its power or any soul outside its destined range. We have a faith that outlasts even our impulses of sacrifice, our hot fits and our cold. It survives all the challenges of life. It is absolute against a world in arms. Our *methods* need criticism, but our *principle* is beyond it."

THE death of Archbishop Machray is a loss to the Church which words fail us to sufficiently express. A native of Aberdeen, he graduated as a Wrangler at Cambridge in 1855, and was appointed to a Foundation Fellowship of Sidney Sussex College, which he held till his death. He was consecrated at Lambeth on June 24th, 1865, to succeed Bishop Anderson in the See of Rupert's Land, and his first episcopal act was the ordination as priest of the Rev. W. C. Bompas at the request of Bishop Tait. Mr. Bompas had received his missionary call through a sermon of Bishop Anderson at the C.M.S. Anniversary that same year; he at once set out, on June 30th, for the far North-West, and he has only once revisited England, in 1874, when he was summoned home to be consecrated the first Bishop of Athabasca. Bishop Machray proved himself eminently fitted for the great work to which he was called, and few names of colonial bishops could be placed beside his for statesmanlike grasp of the changing situations of his environments, and for patient and unflinching prosecution of the great plans which he was led to form for the development of Church life among the young communities that surged into the new world. When he reached Winnipeg it was a village of less than 300 people, and there was no one in the whole country following the business of a tailor, a shoemaker, or a watchmaker. In days when weekly offertories and diocesan synods were regarded with prejudice at home,

he succeeded in introducing both under circumstances of unparalleled difficulty. His twenty-three clergy were scattered over distances from 800 to 2,500 miles from the heart of the diocese, and the sole means of travel were boats, canoes, and dog-sleighs, with an occasional Hudson's Bay steamer. How on his initiative, and with the ready help of the C.M.S., which he ever cordially acknowledged, his huge diocese was divided and sub-divided until it is now an ecclesiastical Province embracing nine dioceses is well known to our readers. When in 1893 the first General Synod of the Church for the whole of Canada was held, the two Metropolitans were made Archbishops, and Archbishop Machray was further elected Primate. The constitution which was then adopted, and for which he had pleaded with insistence, accorded to the Western Province the right to appoint its own bishops, subject, however, to a privilege previously accorded to the C.M.S. of nominating to those bishoprics for which it provides the episcopal stipend. In that year also he was appointed Prelate of the most distinguished Order of St. Michael and St. George by Queen Victoria, an honour which had been accorded previously to Bishop George Augustus Selwyn of New Zealand, Bishop Perry of Melbourne, and Bishop Austin of British Guiana. The Archbishop's health, it will be remembered, prevented his attending the Coronation, as this high office required him to do, though he was in England for the purpose. He returned, after a prolonged and severe illness, to his diocese in 1902, but it would seem that he never quite recovered. His visits to England were not frequent, and he only twice during the nearly forty years since his consecration spoke at C.M.S. Anniversary meetings, namely, in 1872 and in 1879.

To no individual more than to the late Archbishop was the inception of the idea of the Missionary Society of the Canadian Church so largely due. Our pages have explained how the relations of the Canadian C.M.S. towards this new organization were gradually determined, and it was a peculiar pleasure to the Committee on March 8th to have the opportunity of hearing how the new scheme works from the lips of Dr. N. W. Hoyles, K.C., the President of the Canadian C.M.S., whose strong attachment to the Society's Evangelical principles, together with his broadminded spirit and his clear discernment of the problems to be met, had so much to do with the happy conclusion arrived at. Previously the Domestic and Foreign Missions Board represented only the dioceses of the Eastern Province, and its foreign work was in connexion with the S.P.G. The Canadian C.M.S., though doing a larger work, had but very slight official recognition. Now it is an organic part of the new Missionary Society of the Canadian Church, while it retains absolutely unfettered its former liberty to select and train candidates for C.M.S. Missions. When these have been presented to and accepted by the larger Society, they become its missionaries, for whose support it is responsible, and whose services while on furlough it is entitled to claim for deputational work. An apportionment scheme, adopted from the American Episcopal Church, is in operation, and if it succeeds in Canada as it appears to have done in the States there should be available the means both to meet the needs of colonists and to extend missionary operations. In 1903 the Church contributions to the Domestic and Foreign Missions of the Protestant Episcopal Church of America was £32,000 in excess of those of 1901, and the number of congregations giving up to or in excess of their respective apportionments nearly doubled in 1903, having been 1,447 as compared with 754 in 1902.

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DR. HOYLES's presence in England was due to the Bible Society's Cente-

nary, and he had the privilege of presenting to that Society a substantial proof of gratitude from Canada in the shape of a cheque for £2,000, sent by the Upper Canada Bible Society. Two other colonial visitors to do honour to the same event also saw the O.M.S. Committee on March 1st, while a fourth, whose visit was not in a representative capacity, had an interview with the Committee on the 15th. Canons Nash and Sadleir, from Melbourne, and the Rev. F. W. Chatterton, from Gisborne, New Zealand, all bore testimony to the vigour of the C.M. Associations, the first two being members of the Committee of the Victoria Association, and Mr. Chatterton having been Secretary of the New Zealand Association until he was appointed two years since Principal of the important Maori Training Institution at Gisborne. We are apt to forget when we contemplate their efforts how small the community is which makes them. Canon Sadleir reminded us that the whole population of Australia, Tasmania, and New Zealand together would fall short of that of London by about the population of Melbourne. Yet the Church people of Australasia support three C.M. Associations, and one of these three has twenty-two active workers in the field besides those working among the Aborigines and Chinese immigrants.

THE experience in the Colonies, we were told, is precisely what we find it to be at home. It is the congregations which put missionary enterprise first that are doing the strongest and liveliest direct work for Christ. The *Baptist Missionary Magazine*, the organ of the American Baptist Missionary Union, has a curious and striking illustration of this truth. The Baptist denomination in America was at one time so severely exercised on the question of Foreign Missions that after a period of internal conflict a division occurred, and the Baptist Missionary Church became a separate denomination. In Kentucky State a congregation at Bryan Station was about equally divided on the subject, and the two congregations which resulted agreed to use the same chapel, each being responsible for the repair of one-half. When a new roof was needed the missionary section, failing to secure the co-operation of their anti-missionary brethren, repaired their half, and for years it stood with a good roof on one side and an old leaky roof on the other. Finally the "antis" became so few, and met so rarely for worship, that the others, in self-defence and to save the building, covered the other side. Now we are told the "antis" have become extinct, the last member having passed away in the spring of 1903. It is undoubtedly true, as the President of the American Board lately remarked, that we need to press foreign missionary work for the sake of the churches at home. He makes a radical suggestion, one which goes to the very root of the matter, when he urges that no one should be ordained or appointed to a charge who is not in earnest about missionary work. "A pastor who does not believe in Missions and preach Missions has a flaw in his title. The Ambassador represents his Sovereign; such a man misrepresents the Christ Whom he has promised to serve. If ministers at home will not bear a hand in the commissariat department, and help to support the army, let them resign."

WE notice with much satisfaction that the Viceroy of India has bestowed, as one of the New Year honours, a special mark of appreciation of the self-denying labours of American missionaries by conferring the Kaiser-i-Hind Silver Medal on the Rev. W. I. Chamberlain, Ph.D., of the Arcot Mission of the Dutch Reformed Church. Three years ago a gold medal fell to the lot of Dr. Hume, of the American Board Mission at Ahmedabad (at the time when Dr. Arthur Neve, of the C.M.S., Kashmir, received the same honour).

Lord Amphill, Governor of Madras, on whose application the honour was conferred on Dr. Chamberlain, wrote to him as follows:—

“American missionaries have done much for the spiritual, mental, and physical welfare of the masses of Southern India, and I hope that the distinction which has been awarded to you will, at any rate, be a sign to our generous kinsmen in the United States who support the Missions that the Madras Government are grateful for their voluntary and disinterested co-operation.”

THE vacancy in the bishopric of Tinnevely and Madura caused by the resignation of Bishop Morley has been filled up, we are thankful to observe, by the appointment of the Ven. A. A. Williams, Archdeacon of Madras. Since 1880 the Bishop-elect has served as a Chaplain in the Madras Establishment, and we learn from the *Indian Churchman* that he possesses a qualification for his high calling which is rarely found among the Chaplains—a good knowledge of the vernacular, he having passed the Higher Proficiency in Tamil. He has been for several years a member of the Madras C.M.S. Corresponding Committee, as had Bishop Morley; consequently he will go among our missionaries as one familiar with the work and its difficulties. We commend him to our readers' prayers. We understand that he contemplates a visit to England before his consecration.

WE are not accustomed to regard the episcopal office as exposing its incumbent in India to exceptional physical dangers, though, of course, Bishops have a full share with all Europeans in the risks due to a trying climate and the perils of the frequent epidemics. It was a shock, therefore, to hear of the brutal attack which was committed in January on Bishop Whitley, of Chota Nagpur. The Bishop, with two native companions, went to a village for the purpose of preaching, and was greeted with cries, “You come to take away our caste.” When he turned his bicycle to go away, two or more men attacked the Bishop, striking him with bamboo staves on his head, which bled profusely. When at length he got away he was refused water, on his applying for it at a neighbouring house, but he managed to reach a rest-house. No less than thirty-three bruises were counted on his arms by the doctor. The people, it is thought, were apprehensive of being out-casted as some of their fellow-villagers had lately been for visiting some Christians of another village. We thank God indeed for the Bishop's merciful deliverance.

THERE appeared in a recent issue of the *Hindustan Review* an article on “The Future of Christianity in India,” by Mr. Jnan Chandra Bannerjee, M.A., which, after attempting in a strangely inconsequential way to account for the large increase of the Native Christian community as compared with that of the general population, and then pronouncing “missionary proselytism” to be a failure, he concludes in another spirit. He says:—

“But we must not be ungrateful to the missionaries, to whom we owe so much. The missionaries of the various religious societies, as distinguished from the clergymen of the Established Church, have done much for us, and we must recognize the fact, and award them their fullest meed of praise. To a Bengali, Carey and Marshman are never-to-be-forgotten names, which will last as long as the Bengali language lasts, for they are the fathers of Bengali prose. All over India, the missionaries are taking a most important share in training the young through the various missionary colleges. In fact, they count among their number some of the most prominent educationists of the day. In times of drought and famine they carry food and clothing to the sick, and nurse and tend them. In our fights against oppression, they alone among Anglo-Indians come to our assistance. The name of the late Rev. J. Long is enshrined in every Bengali heart

for the noble part he took in the agitation against indigo planters. And the majority of the missionaries sympathize with our political aspirations, as expressed through our congresses and conferences. All this forms a record of which the missionaries may well be proud.

"And though Christianity has not gained a solid footing in India, it must be admitted that, judged by a higher standard than what we have applied before, it has *not* been a failure. It has given us Christ, and taught us noble, moral, and spiritual lessons which we have discovered anew in our own Scriptures, and thereby satisfied our self-love and made them our very own. It has awakened a new spirit of inquiry in the drooping Hindu mind. It has made Hinduism conscious of its greatness. It has held up to view the baneful effects of certain soul-degrading customs which used to prevail, and prevail still, in Hindu society. In short, it has quickened it with a new life, the full fruition of which is not yet. Let not the missionaries, therefore, retire from the service of humanity which they have undertaken in India, and which, after all, is the true service of God. Let them finish the consecrated task which they were the first to set hands on, and work the more zealously because there are many more labourers in the vineyard of the Lord now—'not fanatically, nor yet pharisaically, as if they themselves had nothing to learn,' but with energy and discrimination, and the high glory of having restored India to the proud position she once occupied in the scale of nations will be theirs."

WE have quoted the above as illustrating a mental attitude which distinguishes many thoughtful Natives; they offer a certain patronage to missionaries and to Christ while discrediting the essential message of the Gospel and its results. Their position indeed corresponds somewhat closely to what some European Christians deem to be desirable, and well-nigh all that is desirable. As the Rev. Carleton Greene, in his brief article on "Max Müller and his Religious Views" in the *Churchman* for March, says:—"He [Max Müller] would dispense with the usual methods of propagating Christianity, would tone down much that was likely to offend, would discard institutions sacred from antiquity, and seize upon points in the theory of India's religion having an affinity with Christian thought, and instead of converting the Hindu and making him a member of the Church, would rather join with him in establishing an Indian form of Christianity, creedless in character, of which the only necessary ingredient would be a personal devotion to Christ."

WE received a few weeks since an admonition of a very friendly character for encouraging our readers to peruse the *Church Times*, which, however, we had not done. But we could wish that some of our friends who are disturbed with doubts about the Evangelical character of C.M.S. Indian missionaries would read the articles on "The Story of the Syrian Church of Malabar," by Mr. E. M. Philip, Secretary of the Syrian Metropolitan of Malabar, which appeared in the January and February issues of that paper. They would there have testimony peculiarly calculated to allay their misgivings. After very clearly and candidly pointing out the doctrinal position of his Church—acknowledging seven sacraments; teaching baptismal regeneration and the Eucharist as "an unbloody sacrifice offered for the remission of sins both for the living and the dead," private confession of sins to priests who have power to declare remission as Christ's representatives; offering prayers to the Blessed Virgin and saints, and in behalf of the dead, &c.—Mr. Philip proceeds to lament that the Church of England has had the misfortune to be represented in Travancore for the past ninety years by the C.M.S., whose agents have consistently promoted very different teaching on all the above points. We must, however, caution any of our readers who act upon our advice against accepting all Mr. Philip's allega-

tions. As to the circumstances under which the old compact between the Syrian Church and the C.M.S. was annulled in the thirties the 22nd chapter (pages 325-6) in the first volume of Mr. Stock's *History of the C.M.S.* should be read. The claim now made by the Syrian Metran, under threats of litigation, that the C.M.S. should surrender to him properties which were adjudicated to the Society in 1840 by a board of arbitrators mutually agreed upon by the Syrian Church and the C.M.S., a claim which Mr. Philip attempts to sustain by arguments which must have amazed some at least of the readers of the *Church Times*, was considered by the Committee, and the *Intelligencer* stated the result in the February number of last year (page 146). We had better, perhaps, repeat here the concluding paragraphs of the Committee's minute on this subject:—

"Finally, the C.M.S., on behalf of their missionaries in Travancore, confidently assert that their lawful right to the administration of these endowments is not open to challenge—that their administration has been and is in strict accordance with the tenor of their trusts, and they thankfully recognize the large measure of success which has rewarded their efforts on behalf of the Syrians of Malabar.

"This important trust having thus been committed to the local representatives of the C.M.S., they would not be justified in abandoning it at the instance of a section of the Syrian community adverse to the very objects for which the endowments were destined, and have no intention of doing so.

"The C.M.S. would greatly regret to be forced into litigation, as threatened by Mr. Philip's letter, but if such litigation be commenced they are bound as Trustees to resist it."

BEFORE turning from the above uncongenial subject, it is pleasant to recall that the estrangement between the unreformed section of the Syrian Church and the missionaries of the C.M.S. has not been such as to close the door completely against all efforts to help them to clearer and fuller light. There is a readiness, we rejoice to say, to welcome the circulation of the Scriptures, and many of the people have attended the remarkable services held from time to time by the Rev. T. Walker, of Tinnevely. We trust this unhappy and unreasonable claim will not increase the estrangement. Mr. Philip repeats charges of proselytism, but this is disingenuous on his part, as he must be aware how completely Archdeacon Caley and Dr. Richards have not only repudiated but disproved the charge. (See *Intelligencer* for February, 1903, pp. 146-7, and for May of the same year, pp. 389 and 390).

VERY pleasant is it to pass from Travancore to Mid China, and to notice the presence of Bishop Moule at the dedication of a new church by the American Presbyterian missionaries at Hang-chow, and the cordial relations which have existed unbroken between the two Missions for forty years, as his reminiscences on the occasion bore witness. The C.M.S. was the first to occupy that station in November, 1864, but the American Presbyterians followed in January, 1865. Bishop Moule declared that "the experience of years has only deepened the conviction with which he set out, that neither the historic episcopate, nor a ritual based upon primeval Christian tradition, are so vital or so potent for unity and efficiency in the holy war as is the Catholic confession of faith in which as evangelical Christians we all join, namely, the faith in our Master and only Saviour Jesus Christ. Conscious of our union with Him, the progress of our brethren of another name is our progress; we rejoice in their triumphs, we sympathize with them in discouragement. So it has been in Hang-chow for the nearly forty years of the writer's sojourn and service, so may it always be long after his declining sun has disappeared."

By a somewhat curious coincidence the Bishop of Durham gave an address



in a Presbyterian building at Gateshead, within his diocese, on January 25th, a few weeks after his elder brother, both in the flesh and in the episcopate, had uttered the above words. And, if we may be allowed to complete the circuit of the globe by a third instance of yearning for a fuller, deeper unity among Christ's followers, on January 26th Bishop Doane, of Albany, preached at the consecration of Dr. Greer as Bishop Coadjutor of New York, and he is reported by the *American Churchman* as having used the following words:—

"To be one, as He and the Father are one, which is the entreaty of His sacrificial prayer, means something closer than has been vouchsafed to His Church in the last seventeen centuries. But the attempt to accomplish this by the domination of even the most splendid system of sheer authority over conscience and intelligence and history; or the attempt to accomplish it by the denunciation of points of difference rather than by the detection of points of agreement, has been, and must always be, a lamentable failure. For this separation is a stone of stumbling which cannot be consumed in the fire of persecution. It is a knot that will not be cut by the sword of contemptuous self-assertion. It is a substantive thing that will not be dissolved in the acrid liquid of controversy. When unity is won it will be, not by pride in apostolic succession, but by the humbleness of the apostolic spirit; not by insistence upon catholicity as meaning merely—what it does in part—an unbroken hold upon the authority of the past, but meaning still more the universalness of full sympathy with the age in which we live, and a larger outlook upon the wide future of the wide world; not by the denial of grace in Sacraments not ministered by men episcopally ordained, but by manifestation of the holiness which the grace of these Sacraments breeds in ourselves. This is the way to use, to believe, and to live our confession of belief in the 'One Holy Catholic and Apostolic Church.'"

THE Society is much indebted to those Bishops and other Church leaders who have used their influence in a marked way to draw attention to its financial needs. The Bishop of Manchester, at the close of a New Year's letter to his clergy in the *Manchester Diocesan Magazine*, observed:—"Especially I would commend, on account of its exceptional urgency, the need of the C.M.S., which is in fact a challenge either to increased support or to retirement from work already undertaken. Such retirement would, in my judgment, be nothing short of a disgrace to our Church." The Bishop of Bristol wrote, in January, a letter to the editors of all the Bristol papers, offering to receive and forward any sums that might be sent to him, and, after stating briefly the facts, concluding that "the crisis is real, serious, and present." His letter stated that out of eighty parishes in his diocese to which appeal had been made for a special effort, thirty had already responded. The Dean of Connor made a like appeal through the press to the Church people of Belfast; and we know that none have taken more interest in the Million-Shilling Fund than the Deans of Norwich and Peterborough. The press also, besides giving facilities for the above appeals, has lent its aid in a more pronounced manner in some cases. A marked instance is afforded by the *Liverpool Daily Courier*, which in its issue of March 12th devoted one of its leading articles to calling attention in a most sympathetic way to the Society's position and its needs.

THE death of Archdeacon Richardson, a few days after his resignation of his archidiaconal office, removes a Vice-President and a life-long friend of the C.M.S. As Rector of St. Ann's, Manchester, and as Vicar successively of St. Mary's, Bury St. Edmunds, and of Camden Church, Camberwell, he became during the latter half of the last century increasingly prominent among Evangelical leaders, and in the seventies especially his name often occurred, together with those of Hoare, Cadman, and Bickersteth, in the

programmes of the Church Congresses, especially at the sessions devoted to spiritual subjects. He spoke at the C.M.S. Anniversary of 1874, and he preached the Annual Sermon in 1885. The text of his sermon was St. Matt. xxviii. 18, 19, and very impressively he urged four exhortations:—(1) "Go near, to take your commission from the Lord's own hand"; (2) "Go out, to carry your message from the Lord's own lips"; (3) "Go forward, to claim all that is included in the Lord's own purpose"; (4) "Come back, and lay your trophies at the Lord's own feet." In giving notice of the Day of Prayer on January 13th last, we mentioned that at the Whole Day Devotional Gathering exactly sixteen years before one of the addresses was given by him, but we fear he was not able to be with us on this occasion. In 1890 he went, together with the Rev. Robert Lang, as a special deputation to the Holy Land.

A NEW book by Mr. Eugene Stock will, we hope, issue from the press in the course of a few weeks. It is entitled *A Short Handbook of Missions*. Its first part treats of the principles underlying Missions—the purpose, motive, and need of them; the methods of prosecuting them—Mission agencies, missionaries, and missionary administration and support; and the conditions which affect them—their relations with Governments, the races, languages, and religions of the people to whom they are sent, and the objections raised by critics. The second and third parts deal with the work done and the work to be done. In the former, a chapter is devoted to the work of the first seventeen centuries, one to that of the eighteenth, and three to the nineteenth century; there are chapters on results, testimonies, notable missionaries, prominent Native Christians, auxiliary helpers, and Roman Catholic Missions. In Appendices are given a list of books for further missionary study, and a Chronological Table. We are tolerably certain that no book hitherto published has attempted to cover the whole ground above mapped out. Messrs. Longman are the publishers, as the book, while it contains nothing that C.M.S. readers will not be glad to know, is not a C.M.S. book. It is written from a Church of England point of view, and the prominence given to C.M.S. Missions is a result of their comparative extensiveness. But all Protestant Missions, British, American, and Continental, are noticed. Many of our readers will, we are sure, be among the first purchasers (price 1s. and 1s. 6d.) of this most useful Manual.

WE must also mention that at length the revised *Missions of the C.M.S. and C.E.Z.M.S. in the Punjab and Sindh* has come out. It was in large part prepared by the late Rev. Robert Clark and sent home by him to be edited by Mr. R. Maconachie. The delay has been due to several causes, but its statistics and references have been brought up to date. There are few more thrilling narratives of godly men, military and civil officers, missionaries, and Indian Christians, than those which cluster round the Punjab Mission, and there are few stories of more striking interest in other respects. The *Wonderful Story of Uganda*, by the Rev. J. D. Mullins, is ready for publication. A large part of it appeared in the successive numbers of the *Gleaner* during 1902 and 1903.

OUR pages this month should have contained "Indian Notes," but Mr. R. Maconachie, to whom the *Intelligencer* has for some years past been indebted for these Notes, writes from India that "travelling and talking and learning and seeing so much" leave him no time for writing. We hope soon to have the pleasure of welcoming Mr. Maconachie home again.

## THE HOME-FIELD.

This issue of the "Intelligencer" will be in the hands of most of its readers some time before the last day on which money is received for the Financial Year which is drawing to a close.

We ask all to offer earnest prayer that all that is required may be sent in.

**C**ONTRIBUTIONS to the Million-Shilling Fund have come in steadily throughout the past month. Just about February 29th, the date at first fixed for closing the Fund, the amount touched £1,000 in the day, but the average receipts have been about three to four hundred pounds a day. On March 16th £2,200 was received, making the total £19,100, and we were able to write to Mr. T. Fowell Buxton for his promised £1,000. There have, of course, been some substantial gifts, but a very large proportion has come in comparatively small amounts. We have heard sundry tales of friends who took collecting-sheets with them when paying a visit to another town, but instead of finding virgin soil they found that every one whom they asked had had the scheme brought to their attention by others; in many places, therefore, the plan has been well worked, and if all who could had exerted themselves as some have done there would not be any doubt as to the complete success of the effort. At present Norwich and district has sent up the largest sum, through Archdeacon Pelham who has acted as Hon. Sec. for the Fund for the diocese, but St. Matthew's, Bayswater, has sent 10,518 shillings—the largest parochial contribution to the M.S.F. We regret that last month we included Durham in the list of places which had not done anything; we were greatly in error, as Mrs. Bickmore has collected a considerable amount. Miss Bradshaw, of County Dublin, has been collecting from Irish girls, and has already sent in twenty-three instalments of £20 each. The amount received up to March 23rd is £25,262, but amounts from Associations are coming in with the ordinary remittances at the end of the financial year. We entertain little doubt that these will bring up the total to at least £30,000.

Many of the gifts received show that much self-denial is being exercised, especially by the poor. A girl from a workhouse sends her only shilling; another who has no money sends the only two pieces of jewellery that she has. We have received gifts from all over the world, from nearly all our Missions, from missionaries and converts, and also from the United States and Canada. If any others are inclined to send anything towards the Fund there is still time to include their donations in the year's accounts. The financial year ends on March 31st.

We would again remind Gleaners and others of the Intercession Paper which is issued in the first week in each month. We ask those who wish to have it to send to Dr. Lankester a penny stamp for each remaining month of the year. Almost every day we have some applications for it, but there are many who do not seem to know of its existence. The April number will possibly not be issued till after the financial position is known, in which case the one for March should be used until the next is received.

We expect by next month that our arrangements for the Keswick Summer-school will have made such progress that we shall be able to make some announcement as to speakers, &c. We hope that every one who reads

these pages will very specially remember this summer-school in prayer. If we have the blessing and guidance of God the results may be very far-reaching. We would mention that special arrangements will be made for excursions, &c., in the afternoons.

No one questions that with most people things seen are more likely to make lasting impressions than things heard or read, and therefore books are illustrated, the blackboard and optical lantern are employed. Very often striking diagrams have been much used of God to drive home truths about the need of the Heathen. We shall be glad to receive suggestions as to new diagrams which friends have found useful.

Only three reports have reached us from the branches of the Clergy Union this month. The London Branch held its monthly meeting at the Church Missionary House on February 15th. The Rev. E. J. Palmer presided, and Dr. Lankester gave recent information from the Missions, and mentioned the Summer-School which is to be held at Keswick after the Convention. Two most interesting addresses were then given on the subject of the British and Foreign Bible Society by the Revs. J. Thomas and A. Taylor. The Birmingham Branch held its annual meeting at Queen's College on February 19th, when a hearty vote of thanks was accorded the retiring President, the Rev. T. Dallison, whose place is taken by the Rev. G. E. Ford, Rector of St. George's. A warm tribute was also paid to the Rev. J. H. Warner, who relinquishes the post of Secretary on taking up work in South Africa in connexion with the C. & C.C.S. The Rev. J. Stern, Curate of St. Thomas's, was elected Secretary in his place. The Ven. Archdeacon Diggle then read an instructive paper on Confucianism, which he described as "an exclusive, autocratic religion, and is thus greatly in contrast with the teaching of Him Who was ever a Friend of Sinners." The Liverpool Branch met at the Church House on March 11th, Bishop Royston presiding. The Rev. J. A. Howell read a paper on "Bible Translations and the Missions of the C.M.S." Twenty-four were present.

The Liverpool Ladies' C.M. Union had the privilege of having Miss C. I. Lambert, of Fuh-chow, as a Deputation from February 18th to 23rd. Miss Lambert gave addresses, which were listened to with intense interest, at drawing-room meetings at Mossley Hill and Waterloo, at a girls' school at Blundellsands, at St. Clement's Sunday-school, to both girls and infants, and at a central meeting of the Union, whose Own Missionary, Miss Barber, is a teacher in Miss Lambert's school. At two of the meetings there were collections for the Million-Shilling Fund, and at one for Miss Lambert's own work, while interest was further shown by seven girls in the Fuh-chow boarding-school being adopted in Liverpool. Books were sold and free literature distributed at the meetings. Miss Lambert has also had recently some specially interesting meetings in Cambridge. We have much cause for thankfulness for openings at Girton, Newnham, and the Perse School, real interest being shown by the students.

At Eastbourne the schools have been visited by Miss A. Roberts, Japan. We would earnestly ask for help from local friends in securing openings in schools in their neighbourhoods, such openings being of the utmost importance when we consider that the girls thus reached will be our C.M.S. Secretaries and helpers in a few years' time.

We are anxious to give in these pages useful accounts of meetings which

are held in different parts of the country, but we are almost entirely dependent upon newspaper cuttings which reach us through one of the agencies established to supply them, and these, excellent as they often are, naturally do not afford the information which we desire especially to receive. We should be very grateful if local Secretaries would send accounts of important meetings direct to us, giving any facts that will encourage others; such as increased subscriptions promised, new workers, new subscribers to magazines, or new Gleaners enrolled, the establishment of study classes, &c.

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The Bury St. Edmunds annual meetings were held on Tuesday, February 16th. The chair was taken in the afternoon by Archdeacon Hodges, and in the evening by Mr. Fawcett. Dr. Martyn Clark spoke on both occasions. A good number of clergy were present from the surrounding districts, and the meetings were evidently thoroughly successful.

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Monday, February 29th, was the C.M.S. day in Reading. There was a service in St. Mary's at 11.30, at which an address was given by the Rev. D. O. Harington, of Burghfield. In the afternoon a meeting was held in connexion with the Berkshire C.M. Prayer Union, at which an address was given by Mr. Eugene Stock. The annual meeting was held in the small Town Hall in the evening. Major Phillips presided. He stated that the contribution from Reading had increased from £1,432 in 1902 to £1,578 last year. Mr. Stock subsequently addressed the meeting on the present position of the Society.

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The Missionary Exhibition at Ealing has been a great success. It was opened on Thursday, March 10th, by Sir H. H. Johnston. [An extract from this speech is given in this number, p. 294.] On subsequent days the Exhibition was opened by Preb. H. E. Fox, Bishop Young of Athabasca, Bishop Elwin of Sierra Leone, Archdeacon Banister, of Hong Kong, Colonel Robert Williams, and the Mayor of Ealing. On Wednesday the medical men of the neighbourhood were asked to meet Dr. Lankester, who opened the Exhibition on that day, and about fifteen were present on the platform. It is too early yet to know what profits are available for distribution, but the takings amounted to £1,200, and there is little doubt that the effort will result in a very considerable increase of interest in Missions in the district. We understand that a meeting of stewards and other workers is to be held after Easter to see what steps can be taken to ensure some permanent result of all the time and energy that have been so freely given. We are quite sure that in some places a good deal of the labour expended has been wasted to a considerable extent because no such steps were taken after the Exhibition had come to a close. As is usually the case in these large exhibitions, Mr. Malaher was the Organizing Secretary.

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A sale of work in connexion with the Gleaners' Union was held in the Barnfield Hall, Exeter, on March 11th. Mrs. Robertson (the wife of the Bishop of the diocese), who opened the sale, was accompanied by the Bishop of Crediton, who spoke about the work of the Society, referring specially to the importance of work in Japan.

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The Bishop of St. Albans presided at the annual meeting of the West Ham Auxiliary on February 22nd. He said that "there was no better way of stirring up a parish to recognize its own needs than by making it realize the needs of some one else." He referred to the fact that a clergy-

man from St. Alban's diocese, the Rev. H. A. Powell, curate of Leyton, was going out to Khartoum as a missionary of the Society. From the report read by Canon Nicholson it appears that more had been received in the nine months ending December 31st than in the whole of the previous financial year. Dr. H. Martyn Clark gave an account of his work.

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The annual C.M.S. sermons were preached in Bournemouth on Sunday, February 14th, at Holy Trinity, St. Paul's, St. Michael's, and at St. Andrew's. The annual meeting was held on the following afternoon in the Shaftesbury Hall. Dr. Roberts Thomson was in the chair. The report showed that there was an increase in subscriptions. Canon Eliot referred to the Million-Shilling Fund, and mentioned that £308 had been received, and also that one friend had promised £100 if the churches in Bournemouth would find £900 towards this special fund. Subsequently the Revs. S. R. Skeens and A. H. Bowman spoke. They also addressed a meeting that was held in the evening.

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Among other meetings we notice the annual meeting of the Bristol Branch of the Medical Mission Auxiliary, at which the treasurer was able to report that the amount received during the past year was £252. Sir Matthew Dodsworth was in the chair, and Dr. Cecil Lankester gave an address. Another very successful meeting in connexion with the Medical Mission Auxiliary was held in Croydon on February 13th. Dr. Martyn Clark was the speaker. This branch, which was only started three or four years ago, sent up £219 last year. Other annual meetings have been held at Windsor and Accrington, at each of which substantial progress was reported. We notice that in Belfast one of the newspapers reports the proceedings of the local monthly C.M. Committee.

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The following extract from *London and Middlesex: a Survey*, published in 1815, by the Rev. Joseph Nightingale, may be of interest to any antiquarian friends, especially if they belong to the medical profession. "Salisbury Square, the house, No. 14, lately the central house of the Royal Jennerian Society, is now occupied by the Church Missionary Society, a very respectable and most laudable institution."

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In a local paper we lately noticed a letter two columns long from a clergyman working under the C.M.S. in China who was the "Own Missionary" of one of the churches in the town. Is it not possible to secure the insertion of such letters more frequently? We have no doubt that in most cases they would gladly be printed, especially if the missionary is connected with the town in some other way.

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We are informed that the Cambridge Exhibition Fund for the C.M.S. has granted three exhibitions to public school boys to enable them to proceed to Cambridge in the hope of going out in due course to the mission-field.

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We hope that in the future schools will do more than they are doing at present. In many cases the boys are encouraged to help their own mission in London or elsewhere, but we look forward to the day when the headmasters of the great public schools will themselves put before the boys the duty of helping those in distant lands as well as those near at hand. We note that the boys of St. Clare School, Walmer, had raised in their box

since 1884 nearly £600, and were promised a whole holiday if £16 17s. 1d. were received to complete the amount. £16 17s. 11d. was received.

A clergyman writes:—

"I have asked the people here to pray and think over the Forward Movement, and I commence to-morrow to preach a regular missionary sermon on alternate mornings and evenings, but to-morrow I hope to bring the needs of the Heathen and of the Society before the people at both the services. Taking a review of the past, I am conscious that I have not preached as often as I ought upon Missions, and, like too many of us, have left it to the annual sermon, although I give the children a missionary address every month. I think, again, if the missionaries who preach the annual sermons would shake hands with the people, as is so often done at mission services, as they leave the church, it might do much good. It is a great thing to make the missionary cause a reality to the people, and to shake hands with a real live missionary would help."

A C.M.S. missionary-box, on being opened, was found to contain a cheque for £44, thus making up the amount in the box to £45 10s.

Amongst the donations for the month are two gifts of £1,000 each, one of which was paid through an Association, in addition to three such gifts for the Million-Shilling Fund. One friend writes:—"I beg to enclose a cheque for £1,000 towards the funds of your Society, and sincerely hope you will not think of reducing its magnificent work."

The rector of a village parish writes:—

"Before Christmas I suggested to our people that we should have a special effort for you in your straits, and after a prayer-meeting in church one Sunday evening, to which seventy stayed, we decided to carry out the following plans:— (1) Special sale of work, *got up in a fortnight*; (2) gifts of valuables to be sold; (3) *self-denial* week. The result has been (1) £9 7s. 10d.; (2) £5 7s.; (3) £2 10s. 9d. Total, £17 5s. 7d. These (and several other items being added as extras) bring the total to be sent to the Society to £33 18s. compared with £14 odd this time last year. We are very thankful to God for His abundant blessing on our efforts. And we pray that God may move many to help at this very critical time, so that His work may not be hindered. Would it not be possible to suggest to many of the smaller parishes (we are only 1,200) the possibility of carrying out the plan we have followed here which has been so blessed and which has helped us so much *spiritually* in its working out?"

A friend, sending £5, says:—

"I am distressed to see the necessary amount to avoid deficit is still lacking, and feel I must send something to help. I do indeed trust there will be no necessity for retrenchment. Rather may the Society be encouraged to advance."

A deaconess writes, with 7s. 6d.:—

"I am poor, but God has wonderfully blessed me and enabled me to live very economically, and I rejoice to be able to enclose my 'mite' towards the deficit, which I do with an earnest prayer that others, too, will do their utmost, and that retrenchment will not be necessary through the selfishness of God's people."

An old missionary's daughter sends £1,

"With the earnest hope and prayer that the Society may not have to retrench its operations at a time when so many doors on every side are open to the Gospel of Jesus Christ. It has been greatly on my mind of late how much might be saved for Christ's cause by greater simplicity in dress by all my sisters in Christ."

A Gleaner, with £32, writes:—

"My dear father used to give the first dividend of any new investment he made

to God's work (over and above his ordinary giving) as a 'firstfruits,' and I am following his plan in sending you the enclosed."

An officer from the Transvaal writes:—

"I enclose a cheque for £5 towards paying off the debt of the C.M.S. May God put it into the hearts of His people to subscribe liberally. 'No surrender' should be the watchword for your Committee."

The Missions have again contributed a generous share of the gifts towards meeting the Society's needs. A Calcutta Gleaner sends £100; Oyo, Yoruba, sends £6 4s. 6d.; two Yoruba missionaries, £8 8s.; £60 from the British Syrian Mission, Beyrout; £13 14s. 8d. from a missionary in South India, who also foregoes two months' pay; £10 from a missionary and his wife in Uganda; £6 5s. 3d. from Saskatchewan; £17 19s. 5d. from Gleaners at Fuh-chow; £19 from Selkirk Diocese; £38 10s. 8d. from Baghdad; £5 from a missionary in China; £20 from a Gleaner at Sagalla; £10 from a missionary at Mamboya; £23 from Brass; £10 from Sierra Leone; £12 5s., five per cent. of income, from a Persia missionary.

The arrangements for the Anniversary will be found in the advertisement sheet of this Magazine. At the morning meeting the Bishops of Richmond and of Sierra Leone, in addition to the Dean of Canterbury and Archdeacon Eyre, mentioned last month, will be among the speakers. The Dean of Waterford, the Ven. H. M. M. Hackett, formerly a C.M.S. missionary in the United Provinces of India, and the Rev. D. J. Stather Hunt, will speak at the simultaneous Queen's Hall meeting at 11 a.m., when Colonel R. Williams will preside. Sir Algernon Coote will preside at Exeter Hall in the evening, and the closing address will be given by the Rev. W. H. Stone.

The London Lay Workers' Union proposes to hold a Conference on Monday, May 2nd, at 2 p.m., and the following day at 3 p.m., and the Secretaries of the Union (address C.M. House) will be glad to be informed of any laymen from the country who purpose attending the Anniversary and desire hospitality.

H. L.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the work of the British and Foreign Bible Society; prayer that those engaged in translating the Scriptures may be endued with all the special graces requisite for that work. (Pp. 241—249, 288—291.)

Thanksgiving for God's blessing on the work at Peshawar; prayer for the workers there and also at Benares. (Pp. 249—256, 281.)

Thanksgiving for the remarkable progress of the Gospel in Kavirondo and Bukedi; prayer for the missionaries, the African pastors and evangelists, and that they may continue to see many wonders of grace in those countries. (Pp. 257—263.)

Prayer (with thanksgiving) for the Indian Christian settlements in the Jhang Bar. (Pp. 265—268.)

Continued prayer for the Christians and missionaries in Japan (pp. 269—275, 284—286), and for the Asaba district of the Niger (p. 277).

Prayer that men and means may be forthcoming to enable the Society to embrace the openings in many parts of the world. (Pp. 276—286.)

Thanksgiving for recent independent testimonies to the value of missionary work in different parts of the world. (Pp. 281, 291—294.)

Prayer that the speakers and hearers at the forthcoming Anniversary may be alike filled with the Holy Spirit. (P. 316.)

Continued thanksgiving for the response to the appeal for One Million Shillings. (P. 311.)



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 16th, 1904.*—Miss Kate Elizabeth Mothersole was, on the recommendation of the Ladies' Candidates Committee, accepted as a Missionary of the Society.

The resignation of Mr. A. G. Fraser, of the Uganda Mission, was accepted with regret.

The Secretaries presented a letter from Miss Cates, tendering her resignation of her position as Superintendent of the Society's Training Home at Highbury. The following Resolution was adopted:—

“That the Committee have heard with sincere regret that Miss Cates's health necessitates her relinquishing the charge of the Society's Training Home at Highbury, and in accepting her resignation desire to place on record their warm appreciation of her unflinching devotion and the efficiency with which she and her sister have discharged the onerous duties in connexion with the Home, and of the high standard of devotion and zeal which, both by precept and example, they have ever set before the students committed to their care.”

The Committee received with much regret the news of the death of the Rev. N. C. Miller, of the South India Mission, after only a few months of missionary service, and desired that an expression of their sincere sympathy be conveyed to their late Missionary's bereaved relatives.

The Committee took leave of the Right Rev. Bishop Reeve on his return to the Diocese of Mackenzie River. He was commended to the protection of Almighty God by the Rev. Preb. Webb-Peploe.

On the recommendation of the Committees in charge of the Missions in Palestine, Persia, Bengal, United Provinces, Punjab and Sindh, South India, and Mid China, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, February 23rd.*—The Rev. H. E. Stevens, M.A., Curate of East Greenwich and Secretary of the C.M.S. London Clergy Union, was appointed an Association Secretary of the Society.

Arrangements were made for the Rev. E. W. Cox to work in the district including the Dioceses of Liverpool, Chester, and Sodor and Man; the Rev. H. E. Stevens in the Dioceses of Manchester and Carlisle; and the Rev. C. F. Jones, at present Association Secretary for Liverpool and Chester Dioceses, to take up the new district consisting of the Dioceses of Southwell and Lincoln, excluding the county of Derby.

Dr. H. Lankester submitted a scheme of Missionary Study for the consideration of the Committee, which received a general approval.

Miss Storr was appointed Hon. Lady Correspondent for the Dioceses of Canterbury and Chichester.

*Committee of Correspondence, February 23rd.*—Mrs. Hall, widow of the late Dr. A. C. Hall, was re-accepted for missionary work at Khartoum.

On the recommendation of the Hokkaido Standing Sub-Committee, Miss Ruth Fyson was accepted as a Missionary of the Society in local connexion.

The Secretaries reported the receipt of a letter from the Right Rev. Bishop Ridley, dated Hong Kong, January 29th, 1904, notifying his retirement from the See of Caledonia. The following Minute was recorded:—

“The Committee receive the intimation of Bishop Ridley's retirement from the place he has so long held on the Society's roll of working Missionaries, consequent on his resignation of the See of Caledonia, with deep feelings of regret and sympathy, but also with profound thankfulness for the great and blessed work which, by the grace of God, has been accomplished by their honoured friend. It is more than forty years since, as a young Devonshire man, William Ridley was received as a candidate for missionary work. He was ordained, after the usual training, in 1866, and appointed to the Punjab Mission; and at the Farewell Meeting in that year, the future Bishop of that Mission, T. V. French, addressing the departing Missionaries, unconsciously described the career and character of his brother Bishop that was to be, by quoting our Lord's words, ‘Ye that have continued with Me,’ and basing on them an exhortation to ‘daily acts of patience and perseverance, small sufferings steadily, persistently borne for Christ's sake.’ The four years of Mr. and Mrs. Ridley's work at Peshawar were marked by these very qualities—the same qualities which afterwards made their life in the Far West so memorable.

Driven home by failure of health, Mr. Ridley took a Yorkshire parish and worked it energetically. In 1879, on the division of the Diocese of Columbia, he was appointed to the northern portion, named Caledonia, the field of the Society's North Pacific Mission. His labours there for a quarter of a century, and those of his beloved and lamented wife for seventeen years, are familiar to the whole Society through his incomparable letters. He faced the difficulties and conflicts of the earlier period with the persistent patience which French had enjoined; and he rejoiced, after years of trial, to see the Mission peacefully expanding and presenting many triumphs of Divine grace.

"Bishop Ridley closes his missionary career with a series of arduous journeys in the Australasian Colonies, to encourage the Auxiliary Associations there, and to stir up the Church to still more vigorous co-operation in the work of evangelizing the heathen world. The Committee have most gratefully accepted his services in this undertaking, and heartily wish him God-speed. They trust that when, through the goodness of the Lord, he returns to England, he may be strengthened for many years to come to testify to the blessedness of a missionary life and to the power of the Gospel in the hearts of all races of mankind."

The resignation of the Rev. A. de B. Owen, a Missionary in local connexion in North-West Canada, was accepted with regret.

The Revs. Canon Nash and Canon Saddleir, members of the Committee of the Victoria C.M. Association, were introduced to the Committee and welcomed by the Chairman (Captain Cundy).

Canon Saddleir expressed the pleasure he experienced, after a lengthened absence from the Mother Country, in meeting the Committee. He referred to the success which has attended the Victoria C.M. Association, which has now twenty-five active workers on its list, besides those working among the Aborigines of the Colony and the Chinese immigrants. He assured the Committee of the pains taken by the Association in selecting and training their Missionaries, and of the prayerful interest taken by the members in the prosperity of the C.M.S.

Canon Nash, after conveying the salutations of the Victoria Association, gave some encouraging instances of zeal for the missionary cause, the officials of one congregation in particular having made the support of their "Own Missionary" a first charge on the funds of the Church, before even the stipend of the pastor. He also referred in grateful terms to the encouragement given to the Association by the new Bishop of Melbourne, the Right Rev. Dr. Clarke.

It was resolved to request the Religious Tract Society to print a revised edition of the Lunyoro Hymn-book.

Sanction was given for the placing on a satisfactory footing both a boys' school and the existing girls' school in Khartoum.

It was resolved to ask the S.P.C.K. to print an edition of a Temne Reader; and also to provide a supply of Swahili Prayer-books for the East Africa Mission.

An offer by Miss Thompson, of Kefr Yasif, to enlarge at her own charges the school premises at that station was gratefully accepted.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, West and East Africa, Uganda, Egypt, Palestine, Ceylon, China, Japan, and British Columbia, various arrangements were agreed to with regard to those Missions.

*General Committee, March 8th.*—The Special Sub-Committee on the Financial Position of the Society presented its fourth report, which was based on a Memorandum giving the results of an exhaustive study of the Contribution Lists in the Annual Reports for the past ten years. The report was received, and the Committee's thanks were expressed to the compiler of the Memorandum. The Committee observed with much thankfulness the substantial progress of the Society's funds during the past ten years, and the grounds of hope for the future. The recommendation of the Sub-Committee to appoint a small "committee or commission" of three members to assist the Home Secretaries in further and more detailed examination of the facts and figures collected, with a view to any possible measures for improving the Home organization and promoting the missionary cause in the country, was approved and referred to the Funds and Home Organization Committee to be carried out.

Dr. N. W. Hoyles, K.C., President of the Canadian C.M.S., who was in London

as a delegate to the B. & F.B.S. Centenary, was introduced to the Committee by the Honorary Clerical Secretary. Dr. Hoyles gave a brief account of the recent changes whereby the old Domestic and Foreign Missions of Eastern Canada and the Canadian C.M.S. have been absorbed into the Missionary Society of the Canadian Church, of the scheme of apportionment for the raising of funds, and of the method of selecting candidates to be sent to C.M.S. mission-fields. He referred to the needs of the North-West owing to the inrush of colonists, and expressed some anxiety lest the cry for help in this direction should tend to dull the sense of responsibility for the non-Christian world.

Sir Algernon Coote, President of the Hibernian C.M.S., presented a Resolution passed by the Committee of that body expressing thanks for the recent Memorandum of the Parent Committee on the subject of "Joint Meetings." The cordial thanks of the Committee were tendered to the Committee of the Hibernian C.M.S. for this Resolution, presented by their President, and a hearty appreciation of the good wishes expressed in that Resolution, together with an assurance to all friends in Ireland that there is not, and never has been, the smallest intention on the part of the Committee of departing from the long-established Evangelical and spiritual principles of the C.M.S.

The Committee received with regret the resignations of Dr. Lena Fox and Miss E. K. Bayley, of the Medical Training Home, Bermondsey.

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Sierra Leone.*—On the Feast of the Purification (Feb. 2, 1904), at the Bishop Crowther Memorial Church, Cline Town, by the Right Rev. the Bishop of Sierra Leone, Mr. William Walter Elginbrod Macfoy, B.A., to Deacons' Orders.

*United Provinces.*—On Sunday, Feb. 14, at Allahabad, by the Right Rev. the Bishop of Lucknow, the Revs. J. C. Harrison, J. S. C. Bannerjee, and R. S. Bennertz to Priests' Orders.

*Punjab and Sindh.*—On Sunday, Dec. 20, 1903, at Lahore Cathedral, by the Right Rev. the Bishop of Lahore, Munshi Fazl-ud-din to Deacons' Orders.

*Mid China.*—On Sunday, Oct. 11, at Shanghai, by the Right Rev. Bishop Moule, Liu Shing Ming to Deacons' Orders.

*West China.*—On Sunday, Dec. 20, at Holy Trinity, Pao-ning, by the Right Rev. Bishop Cassels, the Rev. J. A. Hickman to Priests' Orders.

*North-West Canada.*—On Sunday, Feb. 28, 1904, at St. Paul's Cathedral, by the Right Rev. the Bishop of London, Mr. E. W. Greenshield to Deacons' Orders.

#### DEPARTURES.

*Punjab and Sindh.*—Miss E. M. Hall left London for Clarkabad on March 11.

*North-West Canada.*—The Right Rev. Bishop and Mrs. Reeve left Southampton for Fort Simpson, Mackenzie River, on March 5.

#### ARRIVALS.

*Sierra Leone.*—Mr. and Mrs. F. Wilson left Sierra Leone on Feb. 29, and arrived at Liverpool on March 14.

*Western Equatorial Africa.*—Mr. Edward Dennis left Onitsha on Feb. 3, and arrived at Plymouth on Feb. 26.—Mr. and Mrs. E. Fry and Miss H. R. Hewitt left Lagos on Feb. 22, and arrived at Plymouth on March 11.

*British East Africa.*—Mr. and Mrs. B. Laight and Miss F. T. Austin left Mombasa on Feb. 10, and arrived in London on March 4.

*Uganda.*—The Rev. and Mrs. W. A. Crabtree left Masaba on Nov. 1, 1903, and arrived in London, *via* South Africa, on March 16, 1904.

*Palestine.*—Dr. J. Cropper left Haifa on March 12, and arrived at Dover on March 19.

*Perth.*—Dr. Elsie R. C. Taylor left Yeard on Feb. 13, and arrived in London on March 7.

*United Provinces.*—Mr. and Mrs. W. Holloway left Bombay for Melbourne on Feb. 10.—The Rev. and Mrs. C. H. Gill left Bombay on Feb. 25, and arrived in England on March 14.

*Punjab and Sindh.*—The Rev. and Mrs. F. Papprell left Bombay on Feb. 20, and arrived in London on March 7.

*Western India.*—The Rev. A. E. Richardson left Bombay on Feb. 6, and arrived at Plymouth on Feb. 25.

*Ceylon.*—Miss H. P. Phillips left Colombo on Jan. 17, and arrived at Sydney on Feb. 5.

*South China.*—Dr. and Mrs. H. L. Clift left Hong Kong on Oct. 17, 1903, and arrived in England on Dec. 21.—Miss L. A. Eyre left Hong Kong on Feb. 3, 1904, and arrived in England on March 3.

*Fuh-Kien.*—Miss A. F. Forge left Fuh-chow on Jan. 14, and arrived at Southampton on Feb. 24.

*Japan.*—Miss M. R. Jex-Blake left Yokohama on Jan. 2, and arrived in England on Feb. 24.—The Rev. S. Painter left Nagasaki on Jan. 7, and arrived in England on March 5.

*New Zealand.*—The Rev. and Mrs. F. W. Chatterton left Wellington on Dec. 24, 1903, and arrived at Plymouth on Feb. 2, 1904.

#### BIRTHS.

*Bengal.*—On Feb. 10, to Mr. and Mrs. S. J. Jessop, a daughter (Winifred Phyllis).

*South India.*—On July 3, 1903, at Ootacamund, to the Rev. and Mrs. L. G. S. Price, a son (John Edward Cowell).—On Jan. 31, 1904, to the Rev. and Mrs. R. F. Ardell, a daughter (Maureen).

*Mid China.*—On Feb. 17, at Dorchester, to the Rev. and Mrs. H. W. Moule, a son.

#### MARRIAGES.

*Persia.*—On Nov. 5, 1903, the Rev. A. K. Boyland to Miss Gertrude Ethel Stuart.

*South China.*—On Feb. 16, at Hong Kong, the Rev. C. I. Blanchett to Miss A. Walsh.

#### DEATH.

*Punjab and Sindh.*—On Feb. 8, 1904, Gladys May, daughter of Dr. and Mrs. W. F. Adams.

### PUBLICATION NOTICES.

THE following new Publications have been issued since our last notice, or will be ready early in April :—

**The Wonderful Story of Uganda.** By the Rev. J. D. Mullins. A Sketch of the History of the C.M.S. Mission in Uganda. Crown 8vo, 233 pages, with illustrations and maps. Cloth gilt, 1s. 6d. net (1s. 9d. post free). *Ready early in April.*

**The Arithmetic of Heaven.** A reprint of the paper by the Rev. Harrington C. Lees, which appeared in the *C.M. Intelligencer* for March. It is issued in booklet form, for enclosing in letters. Price 1d.; or 9d. per dozen, post free.

**Extracts from the Annual Letters of Missionaries for 1903.** Part II., containing Letters from the Sierra Leone, British East Africa, and Usagara Missions. 48 pages, price 3d., post free. Part III., containing Letters from the Persia and Turkish Arabia Missions. 32 pages, price 2d., post free.

**The Master and His Servant.** A new Missionary Lesson for Sunday-schools (No. 22). Free of charge to Schools supporting the C.M.S.

**A Big Partnership.** A new Leaflet for Children, explanatory of the work of the C.M.S., and setting forth what children can do. Free of charge.

**The Land of the Rising Sun.** A Special Occasional Paper (No. 41) on the work of Christian Missions in Japan, intended for general circulation. Free of charge.

The Rev. Dr. St. Clair Tisdall's series of Lectures on Buddhism were published (at 6s.) a short time ago under the title of "**The Noble Eight-fold Path.**" The stock is now kept by arrangement at Salisbury Square. The Publishing Department can supply the book to friends for 5s., post free.

The following new books can also be supplied by the Publishing Department at the prices quoted :—

*Thomas Wakefield, Pioneer Missionary in East Equatorial Africa* (R.T.S., 3s. 6d.), 3s., post free. *Branches of the Vine*, by Frances Stratton (Marshall Brothers, 3s. 6d.), 3s., post free. *Kali-Dassie* (C.E.Z.M.S.), paper covers, 6d., post free.

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THE  
**CHURCH MISSIONARY INTELLIGENCER.**

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**NOTES ON AN ANALYSIS OF THE C.M.S.  
CONTRIBUTION LISTS.**

**A**FTER an interval of ten years an examination of the subscription lists of the C.M.S. Annual Reports has been undertaken and carried through with an exhaustiveness, thoroughness, and care that will compare even with the last careful examination by Mr. Eugene Stock in 1894. It is proposed in this article to furnish the general reader of the *Intelligencer*, who may not have the opportunity nor the desire to wade through the sea of figures found in the printed report giving the results of this examination, with a rapid review of its contents in such a fashion as may be found easy to grasp and useful to remember; and to draw forth from it some lessons for the guidance of our general body of workers.

The temptation to base conclusions on mere figures, or on the rise or fall of contributions in a parish, so easy to yield to and often so ridiculously wide of the mark, owing to ignorance of local circumstances, will be resisted, and, it is hoped, avoided as far as can be, and only such deductions made as shall appear to be justified after due weight has been given to every consideration.

On reading over the above-named report one feels that the first note which ought to be struck is one of hope and thankfulness. The lists show no sign of failing interest, but the contrary; and on going outside of this report, which deals almost exclusively with Associations, and referring to the Annual Reports of the period which it covers, it is found that other sources of income than that which comes through Associations present equally encouraging features. These Annual Reports show that, with three exceptions, every diocese records an advance, some quite a remarkable advance, on 1892 under every head; but the most hopeful feature is that the advance is especially marked in the contributions from Associations, these being the soundest and most reliable sources of the Society's income. If the growth in some places has been slow, it has been, on the whole, like the growth of an oak, steady, strong, and healthy.

No doubt it will be alleged that this increase has been brought about by working the home official staff, and still more the faithful army of voluntary labourers, at a pressure so high as to preclude the possibility of more being got out of them, and even to risk the probability of a reaction. We can only reply that, while here and there some method may have been criticized as likely to bring about the latter danger, the general body of workers—official and unofficial—so far from having complained of the burden laid upon them, are keenly anxious to “keep

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all their armour bright," and show themselves willing to spare no pains in their endeavour to have the Lord's work done as thoroughly and as efficiently as man's work.

In the active years of the Three Years' Enterprise (1896-99) the income of the Associations was thought by some to have reached flood-tide, producing an average for the three years of £197,000, excluding special T.Y.E. funds, and it was feared that when these years would have passed the income might revert to its normal condition, that is, drop back to where it was in 1895, advancing yearly from that point about £2,000 or £3,000. But so far from that having been the case, there was no drop back. The Associations have not only held the position gained in 1899, the last year of the T.Y.E., but have improved upon it every year since.

The income from Associations in 1894, the year in which the last examination took place, was £158,845; in the year 1902-03 it reached £212,191. It must not be inferred that this encouraging advance is due to moneys coming now through Associations which formerly were credited to benefactions and therefore is more an apparent than a real advance. It is quite true that certain benefactions, as well as moneys raised for the O.O.M. funds—the legitimate fruit of Association work—are now remitted through Associations instead of being paid direct to Salisbury Square, but this method of dealing with such moneys had been in operation before the period we are now considering had set in.

The review of 1894 pointed out that nearly all the advance noticed in that review could be accounted for by sixteen towns, all, except one, in the southern Province, and by certain London parishes; and that most of the northern dioceses were stationary, while a few had actually gone back. The present examination is much more favourable to the Province of York, and shows that every diocese in the north has advanced in the decade, with one exception, for which we believe there is ample explanation. Nevertheless, the Province of Canterbury, which had advanced enormously in the previous decade, is still as far ahead of York proportionately as it was in 1894. This is to be explained by the interesting circumstance that the pace of York has been equal to that of Canterbury since our last review—the advance in each Province having been exactly twenty-five per cent. during the ten years.

On the other side it is interesting to find that the proportion of parishes supporting C.M.S. to the whole number is larger in the north than in the south. If the northern Province has hitherto done less in raising funds, it is something to its credit that forty-nine per cent. of its churches admit C.M.S. as against thirty-seven per cent. in the Province of Canterbury. Attention is called to these facts, however, not for the purpose of setting up any rivalry between north and south, but that the facts, being known, may provoke both north and south unto love and good works. There is all the difference in the world between two divisions of the country or two parishes competing with each other for the biggest return with a view to their own glory, and two divisions or parishes competing to set the highest example of love and devotion and self-denial to the whole country, caring nothing who outstrips them so long as the Lord is glorified and His cause honoured.

It was necessary to go through the present and the previous review with the Annual Report in our hand, and some difficulty, though not serious, has been met with owing to the circumstance of an arrangement under counties having given place to an arrangement under dioceses in our lists. The latter is in every way more convenient, as our organization of Associations has, of late, wisely followed diocesan lines as far as possible. To work some of these conveniently the diocesan lines have had to be ignored, though always with reluctance.

In the following table, which shows the advance or declension made by the various dioceses, the amounts of all legacies of and exceeding £500 have been deducted:—

Table I., showing Diocesan Contributions of England and Wales to the C.M.S.

Diocese.	(1) Total in 1893.	(2) Average of 1893-95.	(3) Average of 1896-98.	(4) Average of 1900-02.	(5) Total in 1902.	Columns (4) and (2) compared.
	£	£	£	£	£	Per Cent.
Bangor . . . . .	593	599	665	524	494	-12
Bath and Wells . . . . .	5,017	5,402	6,634	6,466	6,626	+19
Bristol . . . . .	3,831	3,720	4,151	4,390	4,582	+18
Canterbury . . . . .	8,408	8,874	11,366	12,400	12,621	+40
Chichester . . . . .	7,104	6,641	7,316	7,628	7,644	+14
Ely . . . . .	3,524	3,616	4,356	4,639	4,767	+28
Exeter . . . . .	5,269	5,088	6,142	5,583	5,905	+9
Gloucester . . . . .	2,665	2,798	3,430	3,258	3,071	+16
Hereford . . . . .	1,412	1,429	1,586	1,337	1,293	-6
Lichfield . . . . .	3,279	3,463	3,922	3,795	3,810	+9
Lincoln . . . . .	1,558	1,652	1,967	1,868	1,874	+18
Llandaff . . . . .	783	1,005	1,165	1,297	1,318	+29
London . . . . .	17,870	18,210	23,492	22,503	22,619	+23
Norwich . . . . .	6,209	6,300	7,568	7,867	7,933	+24
Oxford . . . . .	3,633	3,668	4,180	4,194	4,317	+14
Peterborough . . . . .	2,830	2,945	3,308	3,641	3,884	+24
Rochester . . . . .	10,636	10,733	14,535	14,431	14,632	+34
St. Alban's . . . . .	5,528	5,428	6,319	6,993	6,940	+28
St. Asaph . . . . .	690	723	892	916	886	+27
St. David's . . . . .	977	962	968	1,198	1,216	+26
Salisbury . . . . .	2,141	2,362	3,010	3,269	3,206	+39
Southwell . . . . .	5,111	5,128	6,350	6,494	6,432	+26
Truro . . . . .	620	631	843	722	767	+15
Winchester . . . . .	7,561	7,917	10,211	10,683	11,355	+35
Worcester . . . . .	5,888	6,054	7,800	7,944	7,809	+31
Province of Canterbury . . . . .	113,137	115,348	142,233	144,232	146,495	+25
Carlisle . . . . .	2,150	2,301	2,808	3,134	2,951	+38
Chester . . . . .	2,775	2,885	3,570	3,852	4,311	+34
Durham . . . . .	3,884	3,503	3,507	3,941	3,725	+12
Liverpool . . . . .	4,510	4,750	6,724	6,854	7,458	+44
Manchester . . . . .	7,008	6,904	7,582	7,980	8,537	+15
Newcastle . . . . .	2,113	1,934	2,478	2,916	2,684	+51
Ripon . . . . .	4,169	4,073	4,411	4,880	4,995	+20
Sodor and Man . . . . .	319	324	302	384	233	-6
Wakefield . . . . .	1,398	1,397	1,585	1,689	1,648	+22
York . . . . .	7,400	7,213	8,228	9,218	8,683	+28
Province of York . . . . .	35,726	35,284	41,702	44,924	45,681	+25
Grand Totals . . . . .	148,863	150,632	183,936	189,156	192,176	+25

The above statistical statement will show at a glance how the various dioceses stand as compared with the time of the last review and

through some of the intervening years. An examination of it will be interesting and suggestive, and possibly may give a lead as to where our weakest positions may be found and the road along which we may look with most hopefulness for progress.

Taking first the four Welsh dioceses, Bangor, Llandaff, St. Asaph, and St. David's, there is, it will be perceived, a gross increase in the contributions from the Principality of eighteen per cent. as compared with 1893. The important county of Monmouth, though not part of Wales, is included in the Diocese of Llandaff, and this of course makes a considerable addition to the amounts remitted from South Wales. If we take the dioceses one by one, we find that Bangor fell off twelve per cent. in the ten years, while Llandaff increased twenty-nine, St. Asaph twenty-seven, and St. David's twenty-six per cent.

In the little knowledge which we possess of Bangor some explanation of the falling off is found. Its population is slightly on the ebb, and a considerable loss of income to the wage-earning classes and the small traders must have resulted from the strike in the slate quarries. The excellent results which some of the small parishes show, by wisely making use, not of one, but of all the ordinary methods of raising funds—offertories, subscriptions, boxes, cards, sales of work, and so forth—encourages the belief that considerable progress is well within the bounds of possibility.

On the other hand, the advance in Llandaff is not general; if we omit the notable advance of Newport from £162 to £425 and a few other towns, the diocese would appear to be almost stationary. Yet the population, the wealth, the shipping trade, and commerce generally in the southern portion of the diocese must be growing considerably. The total population of the Cardiff Deanery in 1891 is put down at 154,000—it must be much more now—yet the total contribution to C.M.S. and S.P.G. in 1902 was £154, and £112 of that came from one parish with a population of 18,000, leaving £42 as the total contribution of eleven other parishes with a gross population of over 136,000 people.

Of the two other Welsh dioceses, St. Asaph and St. David's, the former is perhaps one from which no great advance can be looked for immediately, but the same ought not to be said of St. David's. The important port of Swansea, though doing better than Cardiff, possesses great possibilities. One parish with a population of 8,000 sends £4 to S.P.G. and nothing to C.M.S., while seven others with a gross population of 43,000 send £88 to C.M.S. and £20 to S.P.G. The figures of both Swansea and Cardiff illustrate the fact that the strong commercial towns, and notoriously shipping towns, do not as yet give generous support to the cause of Foreign Missions. Here and there a wealthy shipowner or prince merchant is found, not only among our subscribers but among the advocates of the cause, but it is to be feared he is the exception which proves the rule that men immersed in commerce—nobly open-handed and responsive to appeals of philanthropy and patriotism—continue to look with some measure of distrust on the missionary and his aims. To discover and apply a remedy which shall remove such distrust is one of the most difficult and interesting problems on the home side of our work, and would repay a thousand-



fold any expenditure of patience, perseverance, and prayer. For these men of hard heads and strong wills and abounding energy are many of them "good fellows," with a deep, quiet reverence for sacred things and an English love of fair play. We may trust them to give the missionary and his aim fair play when both are understood. But how shall we instruct them? and who will be the instructors? Who, indeed, but the clergy, to whose pastoral care they have been, in God's providence, entrusted?

The contrast between wealth-producing centres and the chief watering-places is very striking. To no towns does the Society owe more than to the latter. Taking six of those inland—Tunbridge Wells, Bath, Clifton, Cheltenham, Leamington, Harrogate; four on the east coast—Whitby, Scarborough, Cromer, Lowestoft; Southport on the Lancashire coast and Weston-super-Mare on the Bristol Channel; twelve on the southern and south-eastern coast—Torquay, Bournemouth, Ventnor, Sandown, Southsea, Worthing, Brighton, Eastbourne, Hastings and St. Leonards, Folkestone, Dover, and Margate—twenty-four in all, we find them contributing an aggregate of over £26,000; that is to say an average of over £1,000 each. In fact some single parishes in these towns raise over £1,000, an amount which is reached by no parish of any other kind in England, north of London.

Of the English dioceses, the greatest advance made in the period is that of Canterbury, which is forty per cent. better than the average of the years 1893-95. This was the district, or part of it, which had been noticed for singular progress in the review of 1894. Five counties, of which Kent was one, had of themselves achieved the whole of the advance made by the English Associations, on a comparison of the average of 1877-80 with the average of 1888-93. We are thankful to say that this is not the case as regards the more recent advance—the whole country shares in it; but it is remarkable that Kent, which had done so well, has not been standing still, contemplating the past success with complacent satisfaction, but has bounded forward from £10,678 in 1894 to £14,258 in 1903, and still holds out hope of further increase.

It is noteworthy also that the other four of the five counties referred to above—namely, Middlesex, Surrey, Sussex, and Devon—have made great strides forward in the past ten years. Three of them produce half as much again as in 1894, and, best of all, not one of them appears to be satisfied with the progress it has made. Nor can we be surprised at that. Take out some seventeen parishes from Middlesex and about twelve from Kent, or even reduce them to their state in 1883, and the progress of these counties disappears; a fact which shows us that, under favourable circumstances, which means for the most part sympathetic incumbents, the possibilities of advance are great.

Of the remaining English dioceses in the southern Province, four have advanced over thirty per cent., Rochester, Salisbury, Winchester, and Worcester; six over twenty per cent., Ely, London, Norwich, Peterborough, St. Albans, and Southwell; nine under twenty per cent., Bath and Wells, Bristol, Chichester, Exeter, Gloucester, Lichfield, Lincoln, Oxford, and Truro; and two small dioceses have gone back.

In the northern Province, two dioceses have gone forward over forty per cent., Newcastle and Liverpool; two over thirty per cent., Carlisle and Chester; three over twenty per cent., Ripon, Wakefield, and York; and two less than twenty per cent., Manchester and Durham. Only one diocese in the north has gone back.

In examining the lists of the principal towns in each diocese, one very naturally has a careful look at the condition of our cathedral cities, and it is most encouraging to observe that the majority of them display a real and growing interest in C.M.S. work. It used to be the fashion to speak of cathedral towns as sleepy hollows, a deanery as the end of all activities, excepting some harmless authorship, and the Close as the tomb of the prophets. That may have been a true enough account of what the cathedral stood for in the days when Jane Austen wrote her incomparable descriptions of English life and manners, but it would not be a true account now. Crowded congregations in the naves, hearty singing of old-fashioned Gospel hymns, simple musical services, reverently conducted by clergy soberly habited in full English surplice, black scarf and hood, earnest and impressive preaching, all testify to a fresh and revived life in the cathedral city; a life in the benefits of which the missionary cause is beginning to receive its share. The amount collected for C.M.S. at nave services does not appear from the lists to be in any case large, but the recognition of the Society, in every cathedral in England, as a faithful servant of the English Church, working on Evangelical lines, and the presence of the Bishop of the diocese in the chair at the annual meeting in the cathedral city, now the almost invariable rule, must be of great value, not only to the Society itself but to the cause of Evangelical religion generally.

Of the twenty-five cathedrals in the southern Province, twenty-one gave sermons and collections last year, and nine of the ten in the northern province did likewise. But, lest any timid friend should gather from such facts that we are "walking in golden slippers on the sunny side of the street," and in danger of being ruined by popularity, we must hasten to assure him that episcopal favour does not always ensure immunity, throughout the diocese, from the censure of the side the bishops are supposed to be most in sympathy with. Far from it. Our inability to use joint collecting-boxes, and to split offertories or collections with other Societies, after sermons or addresses by our deputation, or to conform to some bewilderingly strange usage, brought in unawares to our Church—and which not even Sarum or Bangor ever knew—has cost, and is costing us, the loss of support in many parishes, and brings many a vigorous rebuke upon us for our "Protestant narrowness."

In the review of 1894 we often come across the alliteration which tells us that increased support is a question "not of wealth, but of work." This phrase, which has all the force and truth of a proverb, is supported by overwhelming evidence in the present review. Town and country give the same answer. Bethnal Green, for instance, though by no means as poverty-stricken as some suppose, is certainly not a centre of wealth. Yet one of its churches, St. James the Less, contributed £63 last year, which it hopes to double; and another, St. Paul's, £18. Three others are among the supporters of C.M.S. One church in Poplar

Deanery raises £77, of which the Sunday-schools furnish £52—the boys' £22 and the girls' £30. A parish in the Westmorland moors, in which a guinea subscription would be considered an impossibility outside the vicarage, produces £35 by diligently using every known method of raising funds. Every one of these parishes might plead poverty and home claims with much reason, but the willing mind is there, and something is therefore spared or found for the "other sheep which are not of this fold." Not wealth but work is the explanation in every case—and, of course, the motive power, love, behind all.

Nowhere, however, do we find this fact more strikingly illustrated than in the subscription lists of the Irish Auxiliary. Since the disestablishment of the Church in 1870—the beginning of sorrows, as many regard it—blow after blow has fallen upon the Protestant population of the country. Every fresh Act of Parliament—however well meant—on the one hand, and every fresh outbreak of agrarian strife on the other, hitting the same mark with unerring precision and working towards the same result, the depletion of the Church population, not through the general exodus only, but in other ways as well, and the discomfort and impoverishment of that portion of it which remained. But at the present moment Ireland presents to us the extraordinary spectacle of a Church with a diminishing population and a reduced exchequer which has yet found a way of providing that the Lord's treasury shall increase in the proportion that her own wanes.

The income in 1870, when the Church population was 667,998, was £5,866. In 1903, with a Church population of 581,089, it was £17,595. The contribution *per capita* of the Church population of Ireland to the C.M.S. is said to be nearly *three times that of the Church of England*—a statement which may be true but which is difficult of verification. Obviously the increase here is a result not of wealth, but of work. But of what sort of work? Why, the very simplest and most ordinary, and for that reason, perhaps, the most effective. The sermon, the schoolroom and drawing-room meeting, the missionary-box and collecting-card, the sale of work and missionary basket; above all, the prayer-meeting—a light that never fails in Ireland. The advance, though most marked in the large towns and their environs, has been general, as if the village trader in Donegal and the humble cotter in Galway felt his responsibility as much as the county squire or the wealthy merchant of Dublin or Belfast.

But we must go behind all this machinery in search of what the Greeks would call the *aiṛía*, but which we shall name the inspiration. And we shall surely find the missionary inspiration of the Irish Church partly in the missionary traditions which she has received from the past, dating back to the sixth century, and partly in the circumstance that she is so well represented by her sons and daughters in the mission-field to-day. The schoolboy out for a run, who flings his cap across a stream which seems too deep to wade and too broad to jump, and says, "Now I must follow," becomes in time the country parson, and sees on many a distant shore something far more precious than his school-cap, a beloved sister, an old school-fellow, a quondam college friend. Again he says, "I must follow," not perhaps in person, but with loyal-hearted support. We may depend on it that of all the

sources of missionary inspiration that we can think of, none can compare in the effect produced in a parish or congregation with the departure of a member to the mission-field. There we have the living epistle known and read of all the members who remain at home.

We may now shift our position and view the country from another point, namely, as counties rather than as dioceses. It will be instructive to note the state of the English counties as shown in the following table. By adding a column for 1902-03 to Mr. Stock's table of 1894 we are able to give the reader at a glance an idea of the progress or otherwise of the counties during a period covering over twenty-four years. Bristol was treated in old C.M.S. Reports as a separate county, but in the following table the figures are included in those for Gloucestershire :—

*Table II., showing the Contributions of English Counties to the C.M.S.*

Counties.	Average of three years 1877-80.	Average of five years 1888-93.	Year 1893-04.	Year 1902-03.
	£	£	£	£
Bedfordshire . . . . .	757	1,310	1,447	1,670
Berkshire . . . . .	1,446	1,846	1,937	2,390
Buckinghamshire . . . . .	831	844	738	861
Cambridgeshire . . . . .	1,445	1,451	1,380	2,084
Cheshire . . . . .	2,401	2,753	2,775	4,311
Cornwall . . . . .	512	677	613	766
Cumberland . . . . .	1,688	1,316	1,185	1,697
Derbyshire . . . . .	2,789	2,756	2,752	3,521
Devonshire . . . . .	3,375	4,621	4,530	5,905
Dorsetshire . . . . .	1,635	1,381	1,384	2,124
Durham . . . . .	3,605	3,191	3,875	3,724
Essex . . . . .	2,365	2,777	2,876	3,527
Gloucestershire . . . . .	6,458	6,197	6,357	7,946
Hampshire . . . . .	4,871	5,850	6,010	7,994
Herefordshire . . . . .	766	703	865	861
Hertfordshire . . . . .	2,504	2,682	2,554	3,412
Huntingdonshire . . . . .	535	423	366	348
Kent . . . . .	8,316	9,309	10,678	14,258
Lancashire . . . . .	11,396	11,944	11,423	16,214
Leicestershire . . . . .	1,965	1,778	1,556	2,426
Lincolnshire . . . . .	2,632	1,891	1,627	1,874
Middlesex . . . . .	13,186	17,234	17,870	22,618
Monmouthshire . . . . .	223	435	505	818
Norfolk . . . . .	4,146	4,228	4,121	5,116
Northamptonshire . . . . .	1,190	1,077	1,036	1,349
Northumberland . . . . .	1,673	1,534	3,122	2,683
Nottinghamshire . . . . .	2,645	2,379	2,306	2,910
Oxfordshire . . . . .	1,108	943	958	1,064
Rutlandshire . . . . .	207	167	176	108
Shropshire . . . . .	1,383	1,334	1,399	1,468
Somersetshire . . . . .	4,154	5,055	4,839	6,619
Staffordshire . . . . .	2,216	2,332	2,452	2,851
Suffolk . . . . .	2,697	2,577	2,505	3,530
Surrey . . . . .	7,579	10,011	10,109	15,654
Sussex . . . . .	5,109	6,516	6,913	7,644
Warwickshire . . . . .	4,214	4,190	4,388	6,247
Westmoreland . . . . .	1,075	1,042	792	1,016
Wiltshire . . . . .	1,210	1,158	1,074	1,293
Worcestershire . . . . .	1,305	1,448	1,550	1,554
Yorkshire . . . . .	15,077	13,593	13,294	16,800

When taking the whole country, including Wales and the Isle of Man, by dioceses, we found that only three had gone back since 1893; but taking England alone by counties and looking over the whole period covered by the earlier and later examinations, we find that some are actually in a more backward state than they were twenty-four years ago. The little county of Huntingdon is £18 less than in 1893, and nearly £200 less than in 1880. Rutlandshire is £68 less than in 1893, and £99 less than in 1880. Westmoreland is £59 less than in 1880, though £214 better than in 1893. Middlesex, Kent, Surrey, and Lancashire stand out conspicuously among those that have gone forward, while a few are practically stationary. But if we bear in mind the condition of English agriculture in recent years and then turn to the subscription lists in the Reports of the three periods and run our eyes down them, we shall probably conclude that many of the small rural parishes have been making a noble struggle to keep up their subscriptions to what they had been in the days when the farmers' fig-tree blossomed and fruit was in his vine. There are thousands of rural parishes, happily situated near populous and wealthy towns, which are capable of considerable expansion; but there are thousands of others in which the normal financial state of the farmer is aptly described as "a year behind," and in which the poor vicar's wife spends no small part of her time in adapting the disused garments of other people's children to the wants of her own. Precious in the Lord's sight must the two or three guineas be that love rakes together in parishes like these. "Believe me," said a northern vicar, whose parish had advanced its gifts five-fold in six or seven years, "there will be a fearful turning of the tables one day, when the Lord comes to hold His controversy with His people. Our self-satisfied churches and our self-satisfied communicants will then wish that they had given the Lord that which had cost them something." In examining the table, therefore, we ought not to consider merely the size of the figure opposite a county; we ought in justice to consider the capacity or incapacity of such county to give. For after all, as has been often remarked, God looks more at what remains behind after our gift is made than at the gift itself.

Judged by this standard, some of the counties which bulk large in the table may fall behind more than some that have gone back. In this connexion a passage from the review of 1894 may be quoted: "Let it not be forgotten for a moment that generalizing by counties and towns may be carried too far. In the counties and towns which we have named as doing well, there are certainly parishes as lacking in real life as any in England. Let not the generalization, therefore, stand for more than it is worth." This is as true now as it was ten years ago. The towns that led in 1893 are leading still, though many were thought to have reached a point beyond which no further progress could be hoped for, proving the wisdom of Burns' words:—

"Who does the utmost that he can  
Will whyles do mair."

A few others have been affected by their example, but a large number are making no advance.

A minute examination of the counties which have made most progress

reveals the fact that much remains to be done in them. At Portsmouth, for example (excluding Southsea), there were eleven churches which give £139 to the S.P.G. and £49 to the C.M.S. At Southampton there are sixteen churches, with a population of 85,000, thirteen of which give the S.P.G. £273, and seven give the C.M.S. £218. In the Diocese of Canterbury, which has done so well, there are seventy-nine parishes that give nothing to either S.P.G. or C.M.S., and 177 parishes which give the two Societies £648. Eighteen parishes in the rural deanery of Gravesend give £134 to both Societies. Examples of a similar and, in some cases, more serious character might be furnished from Manchester, Preston, Bradford (an Evangelical stronghold), and Middlesbrough (where eight parishes, with 80,000 people, give £85 to the S.P.G. and C.M.S.). The London deaneries of Chelsea, Fulham, and notably St. Pancras, leave much to be desired. In approaching a forest we receive at a distance an indistinct impression of green, which on a closer view we discover to be made up of separate leaves, of which some trees are found to have but few, and some stand stark and bare, uncrowned by a single bit of foliage. In like manner every one of our counties or dioceses that seem to have done well is found on examination to have many parishes and even whole deaneries, some of them abounding in wealth, where there is very little missionary interest. Parishes are known to spend hundreds a year on their music, which do nothing for Foreign Missions. Coming to still closer quarters, friends and workers in some of our most active C.M.S. parishes declare that it is only a small inner circle which works and gives; the bulk of the congregation looks on passively, a small fragment is, perhaps, hostile.

These facts have their encouraging as well as their saddening features. We may assuredly build on them the hope that progress may be looked for, not only in places where little has been done in the past, but also in places where much has been done. In the face of the advance made in Holy Trinity, Tunbridge Wells, from £700 to £1,700; in Christ Church, Gipsy Hill, from £500 to £1,700; in St. Paul's, Onslow Square, from £1,270 to £1,650; in St. Matthew's, Bayswater, from £660 to £1,100; in St. Luke's, South Kensington, from £30 to £1,000; in St. Mary's, Kilburn, from £200 to £630; in All Saints', Derby, from £87 to £500; in St. John's, Boscombe, from £277 to £1,302; and in many others, who shall say that any congregation has come to the end of its power to give? "It is love, not necessity," said the Bishop of Ripon, "that is the mother of invention." And where love is, there, we may be sure, a way will always be found to make to-morrow a little better than to-day:—

"New treasures still of countless price,  
God will provide for sacrifice."

As a general rule, wherever a notable advance has taken place, the vicar or rector has either led the way or shown active sympathy. Few instances, we think, could be quoted of parishes holding on for many years after a vicar hostile to C.M.S.—alas! that there should be such—has been appointed. But, on the other hand, the most remarkable results may be traced, in parishes that had long been strangers to an

Evangelical ministry, to the influence of a new incumbent possessed of a missionary spirit and evangelistic zeal. The methods of men may vary much, but in every case examined a spiritual ministry and missionary enthusiasm explain much if not all of the advance. Of this fact a few examples may be given. First, a town in the north may be noticed, where for a long time it was felt to be a proper thing to support C.M.S., and less than £100 was raised for it and considered creditable. But the vicar came to realize the place this work holds in the Scriptures. He became dissatisfied with what his parish was doing and began a course of instruction on the subject. A Missionary Mission soon followed, with the result that in a few years the contributions from the parish increased nearly six-fold and the congregation furnished more than one missionary to the field.

A second example is found in a London parish. The clergyman is well known for the depth of his spiritual teaching, his chief aim being to lead his people in the paths of holiness. He by no means took the lead in organizing the missionary association in his parish. The work had his sympathy, the organization he left in other hands. In 1892, £33 was the return from that parish, in 1902 its return was £1,001. And these instances do not stand alone in proving that where the highest aim is taken, there the cause of Foreign Missions flourishes as naturally as the seed breaks through the soil and the rivers run to the sea. The best friends of Foreign Missions among the clergy are those who are endeavouring, in the words of John Wesley, to "spread Scriptural holiness through the land."

Two more illustrations may be given by way of showing that the presence of a sympathetic vicar, though generally, is not always absolutely necessary to success.

Here is a town in the Midlands which does not possess one church in which the clergy are whole-hearted for C.M.S. A zealous layman throws himself into the work, secures sermons in a few of the churches, organizes a band of workers, interests his friends in the cause, and gets into touch with the clergy of outlying parishes. In proportion to its wealth and population few associations in England can show a better missionary record than that which meets in this town.

Our last example is taken from the far south-west of England and comprises a whole deanery; but a deanery that cannot boast of a solitary Evangelical clergyman. Here again a devout layman of well-known Evangelical principles acts as H.D.S. Surrounded by High Churchmen, he has never been known to compromise by act or speech his own position; on the contrary, when occasion demanded it, he has not been slow to maintain that the duty of a Protestant is gently but firmly to protest. Yet such has been the effect of his personal devotion to the cause, of the sincere and unostentatious piety of his house—a veritable Evangelical little Gidding—of the reasonableness with which he holds his views, that he has succeeded in getting a footing for C.M.S. in eleven out of the sixteen parishes in his deanery, and in teaching eight of them how to spread the network of simple and effective missionary organization over their parishes. "Thy gentleness hath made me great" is, perhaps, not a motto which every Protestant Churchman of our day could fairly make his own.

Here, however, we may with a good conscience bestow it, for it has been honestly though unconsciously earned.

We may next consider briefly the various sources which supply the annual income. Attention is rightly called to the "Own Missionary" Fund. In every parish which has taken it up there has been increased interest and support, though some have failed to provide the full sum for which they voluntarily assessed themselves. Were it possible to ensure the receipt of a personal letter, at stated times, from each missionary so supported to the parish or association supporting him or her, to be read publicly or passed round to all the subscribers, there would be less danger of interest flagging and consequently of support falling off.

Experience has proved that the fears, which many entertained, when the O.M. idea began to work, of narrowing the interest of the subscribers to the single sphere of their "Own Missionary's" labours, were groundless fears. Interest in the general and in the particular work proceeds *pari passu* in the parishes which have adopted one or more "Own Missionaries." On the other hand there will probably be always found parishes which object on principle to the idea. Happily in a wide constituency like that of the Church Missionary Society there is room for the application of more than one method, and it has been greatly to the Society's advantage that considerable freedom of movement has hitherto been allowed to its supporters. While, therefore, it would be unwise to force new methods upon parishes in which older ones are proving successful, it is but just to say that the "Own Missionary" system has fully justified itself, and that it would be possible to make it far more successful if its friends in poor districts, as well as in rich ones where large subscriptions can be looked for, would be at the pains of seeking out workers for the collection of small sums.

The missionary-box has more than held its place as a most prolific source of income. Producing upwards of £16,000 in 1882, it advanced to the encouraging sum of £43,000 in 1902. Notwithstanding its threatened supersession by a joint box, we believe it has a great future and may yet reach to £100,000 with careful registration and oversight. The indiscriminate handing out of boxes, to every one who asks for them, has been wisely discouraged, and the appointment of box secretaries, who keep in touch with the holders and see to the opening of boxes two or three times in the year, is producing the best results.

Sales of work, which on a smaller scale are doing the work of Missionary Exhibitions in educating through the eye, are growing in popularity. The receipts of both small and large parishes are being greatly augmented by them. A careful study of the last Annual Report shows that the sum of £32,000 was realized through this medium in 1902-03. Thus more than one-fifth of the gross receipts of the year came through these two channels—boxes and sales of work.

The report we are examining speaks hopefully of the future of work among the young and in the Sunday-schools, but says little about the financial results of sermons, collecting-cards, and annual subscriptions.

It is to be feared that the old-fashioned system of house-to-house collecting is worked energetically in very few places. One good result of the Million-Shilling Fund would be a demonstration of the practical



utility of raising money by this system and the wisdom of re-establishing it in a position of honour and importance. A clergyman, who spends most of his time in work among the poor, remarked recently that the contribution of the Church Missionary Society to the Church life of our time, in teaching poor as well as rich to practise self-denial for the spiritual good of others, was of the highest value. "We," said he, "are hourly running the risk of demoralizing our poor people by almsgiving and acts of benevolence, but the C.M.S. approaches them in the very opposite direction, inculcating our Lord's lesson that it is more blessed to give than to receive." There is much truth in these words, and no better way of giving effect to them can be found than by sending forth collectors among rich and poor to solicit support for this great work "as the Lord has prospered them."

The subscription lists show a very decided improvement on those of twenty years ago. Subscribers of ten, twenty, and a hundred pounds, and even larger sums, now appear annually; but there might be more of them. The "guinea habit" dies hard, and, perhaps, bears out the truth of a fact already alluded to, that the average wealthy layman does not appear to appreciate the importance of the missionary's work in the building and, in what is of even greater importance, the binding together of the Empire. Great Indian statesmen have recognized it, and in no grudging terms paid their tribute of praise to it; but county gentlemen and merchant princes, with here and there an exception, have not yet fully learned the lesson that to extend our Empire without the Gospel, and to offer our civilization and our education with the noblest and best element of them left out, is to lay the foundations of Greater Britain in sand. We admit that to base an appeal for support on considerations like these is not a high but, in some respects, a selfish and narrow way of dealing with a sublime subject. Not patriotism, but the salvation of souls and the glory of God are the true grounds on which to rest the claims of Missions. But when that is done, when first things are put first, a place may certainly be found in a country like ours for arguments of this lower kind. They will appeal to some minds, and the cumulative force of the higher and the lower appeals will necessarily strengthen the missionary position. "My country," standing alone, may be a selfish cry, but "God and my country" is a noble one; and the Christian gentlemen of England to whom the interests of their country are dear, once moved by such a cry, would no longer salve their consciences with a conventional guinea subscription to a cause which they clearly recognized as maintaining not only the honour of God, but the highest interests of their country. They would endeavour to make their gifts in some measure worthy of their own position as well as of the cause; like Alexander, who, having given a friend fifty talents when only asked for ten, replied to his friend's protest that ten was sufficient, "True, ten are sufficient for you to take, but not for me to give."

A point of great importance is that the report appears to confirm abundantly the belief that no advance on any large scale, either in the way of a true spiritual understanding of the problems of Christian Missions or in the way of increased material support, can

really be hoped for unless the clergy take the lead. Organization at headquarters and by the Society's agents in the country is necessary, but organization without life in the parishes can effect next to nothing. Repeatedly the report calls attention to the gradual dying out of missionary interest, or the gradual growth of it, through a change at the vicarage. The importance of this fact is, we fear, too little appreciated; and it certainly seems to call for more attention to the spiritual side of our home work through Missionary Missions, Clergy Unions, work in our Public Schools and at the Universities. If we are to have "spiritual men for spiritual work" we cannot begin too early the work of educating those who are to be the clergy of the future, and even those who are already clergy. Much of this had far better be done by those who have no official connexion with C.M.S., by leading clergy who are themselves fully alive to the primary place Foreign Missions hold in the Lord's mind as revealed in the Scriptures. We are but the instruments in His hand, and it is only so far as we recognize our subordinate position—"under-rowers" in the ship—that blessing can be expected to follow our efforts. Never was it more necessary for the workers in our ranks to pray not only, "Lord, increase our faith," but "Lord, increase our feeling of dependence upon Thee"; never more necessary to regard the wise words of the Old Testament saint who wrote, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." J. S. F.

## TWO ASPECTS OF THE SOCIETY'S WORK IN TRAVANCORE—A RETROSPECTION.

### I.—THE C.M.S. AND THE SYRIAN CHRISTIANS.

**T**HERE are two parties in the Syrian Church. It is a mistake to call them Reformed and Unreformed, because both are Reformed. It is only a question of degree. They are known as the Athanasian and Dionysian parties, after famous Metrans of those names. When C.M.S. missionaries went to Travancore the Syrian Church was in a sad state. In the time of Portuguese ascendancy the Romish Church had seized and burnt all the Syriac books they could find, had compelled them to place images in their churches and adopt Romish doctrines, and burnt their Metrans. The grosser of the errors then introduced the Syrian Church had meanwhile cast off, but some remained. Many had adopted heathen practices, e.g., vows were made at heathen temples, and many wore the *kudami*, or heathen lock of hair—I have seen a few Syrians with *kudamies*. Ignorance was dense. All services were conducted in Syriac, which was not understood even by most of the priests. In consultation with the missionaries and the Bishop of Calcutta reforms were introduced by the then Metrans. The Bible was translated and circulated.

Then came a time of retrogression and separation. Some earnest Syrians, despairing of getting Scriptural teaching or services that they could understand, joined the missionaries and laboured with them for the evangelization of the Heathen. But after a short time a large number of the Syrians, dissatisfied with the state of affairs in their Church, again

moved forward. The Liturgy of St. James was translated into Malayalam and used in their churches, and mediæval doctrines and customs were cast aside. A Metran named Athanasius headed the movement. He was consecrated by the Patriarch of Antioch, and carried the majority of the people with him for a time. But there was a large body who objected to the reforms, and these gradually gained strength, and under a clever Metran, named Dionysius, retrograded. Thus two distinct parties were formed, each with its bishops, clergy, and churches. The money awarded by the arbitrators to the Syrians when the C.M.S. separated from them was handed over by the then British Resident to Mar Athanasius.

Some twenty years ago a law-suit was commenced by Mar Dionysius to deprive the Athanasian party not only of these funds, but also of any churches or ecclesiastical property in their possession, and so to drive them out of the Church. His contention was that the Syrian Church is subject to the jurisdiction of the Jacobite Patriarch of Antioch, and that he has the sole right to consecrate and depose the Syrian Metrans, and hence authority over rites, ceremonies, and endowments. Mar Athanasius, on the other hand, contended that, though the Syrian Church had in times of distress and necessity applied to the Jacobite Patriarch to consecrate Metrans, yet the Church was an independent and national Church, and the Patriarch had no right to depose a Metran, nor had he power over property or to regulate rites and ceremonies. After many years of law and enormous expenditure the Dionysian party carried the day in the High Court of Travancore, though the one English judge, a very able English barrister, dissented from the opinion of the three Hindu judges on historical grounds. In consequence of this decision the Athanasian party were deprived of the endowments in their hands and of nearly all their churches. They are, however, a strong body, and have built other churches and have many schools. Their Metrans are able, pious men.

A very serious result may follow this decision. Should the "Jacobite" Patriarch of Antioch (who must be distinguished from the "orthodox" Patriarch) at any time submit to the Pope of Rome, it is almost certain that all the property and churches of the Syrians would then pass to Rome *ipso facto*. This is not a groundless fear, for in the Cochin State a body of Syrian Christians who acknowledged in like manner the jurisdiction of a Patriarch of Babylon found themselves in that position. The Patriarch acknowledged the Pope, and all the churches and property in the Cochin State were, I believe, annexed by Rome.

It is Mar Dionysius who now threatens the C.M.S. with a law-suit to obtain possession of the property held in trust by the C.M.S. As regards this claim, the above remarks will show that, over and above the legal aspect of the case, there are these considerations also to be remembered—that to hand the trust property over to Mar Dionysius would, on the one hand, deprive the large Athanasian party of any benefit, and, on the other hand, it would surrender the property to be administered by a party who are not in sympathy with the terms of the trust and the objects of it, as stated in the letters of Colonel Munro, the British Resident who used his influence to obtain the grants from the Ranees.

These facts should be known in view of recent allegations, for the case is represented as being one of wrong done to the Syrian Church as a body by our retaining the administration of the trust. Were the Syrian Church a strong, united body, willing and able to carry out the terms of the trust, there might be strong grounds to reconsider the position. But the Athanasian party, no less than the Syrians who long ago joined our Church, strongly prefer our retaining the fund. We are friendly with all.

As one who has intimately known the way the fund has been worked since 1877, having twice acted as Principal of the College, and having had my headquarters in the College bungalow for several years while itinerating in the district, and also as managing trustee for many years of the Kallada Island property, I attest the fact that it has been the aim of those in charge of the College to conduct it strictly in accordance with the trust. It has certainly not been used as an engine to proselytize. It has been maintained in a high state of efficiency not merely by the trust funds, but by large grants from the C.M.S., which has always paid the salaries of the Principal and Vice-Principal. Almost all the students are Syrians, there are very few Hindus. The great efficiency of the College has been repeatedly acknowledged by the Madras Government educational authorities and proved by the large number of successes in examinations. It has also been acknowledged by the Travancore Government (see also the account of a visit of the Maharajah of Travancore to the College, in the *Intelligencer* for December, 1880). Large numbers of Syrians—Athanasian, Dionysian, and Anglican—have passed through the College, and many have taken posts under the Government and positions of influence. Since I went in 1877 I have never heard of any complaint of injustice being substantiated.

We have carefully and fully taught the Scriptures every day and once a week the Christian Evidences. If any have felt that the Scripture teaching made them dissatisfied with the teaching of some of their Catanars they have always been encouraged to strengthen and purify their own Church rather than to leave it. If it is made a matter of complaint that we have not taught certain doctrines, e.g., the practice of prayers to the Virgin and the Saints, we reply that it is not inculcated in the Scriptures. There are many directions in the Bible regarding prayer and many examples of prayers, but in none are the prayers made to any but God, and no mediators are recognized but Jesus Christ. We have taught the Scriptures faithfully and fully, not outside doctrines. What would have happened had the funds been in the hands of one of these parties all through these long years of litigation? Whereas we have steadily carried on the work of the College, and members of all parties have been learning there; and it is in no small degree due to this College and our schools that the Syrian community has a larger proportion of educated men than any other in Travancore, and that many hold positions of influence and trust. With a clear conscience we can say we have administered the trust righteously and fairly, and with God's blessing have done a great work for which we may well rejoice. The great majority of the leading Syrians of every party have been educated there.

It is an entire mistake to assert that our missionaries desired to destroy the Syrian Church. There can be few more valuable witnesses than an Ancient Christian Church which has existed in a heathen land for at least sixteen centuries, holding the faith amidst difficulty, isolation, and persecution. I am sure there is not one missionary who would desire to destroy it. It has been our earnest prayer and effort by God's help to bring it into purer light and fuller knowledge, and to quicken its zeal for the conversion of the Heathen around, that it may shine brightly for Christ. My own itinerating work led me into parts where there are few Syrians, but I have always endeavoured to help them where possible, and I had many friends among them.

## II.—THE C.M.S. AND THE DEPRESSED CLASSES.

To understand how thankful I felt when I read\* of an order of the Travancore Government admitting all classes of people to the Government English schools, one must know Travancore as I have known it. I fear the order will not be carried out without difficulty in some places, for prejudice is exceedingly strong; but it is a significant sign of the times, and it is a wonderful proof of the indirect influence mission work has had. For mission work alone has made it possible for such an order to be other than a dead letter.

Nowhere have caste rules been so rigorously and so long observed, and nowhere has their crushing effect been felt by the outcasts, or, as the English Government rightly calls them, "the depressed classes," who form the bulk of the population, than in Travancore. It seems to me almost impossible to exaggerate their wretched and pitiable condition in the past. I doubt much if a more systematically terrible degradation could be inflicted, because it is spiritual as well as civil. To understand it, it is necessary to remember that the Hindu believes that the soul passes through a number of bodies until at last it attains the desired end of ceasing to exist; that different grades of society are different spiritual states; that the higher grade of society a man can attain to, the nearer he is to reaching the end of continually being born to suffer, to sorrow, to die; and that it is most important with a view to that end to keep *ceremonially* clean. Hence the rigorous observance of caste rules, for it is believed that a low-caste man is not only a spiritual inferior, but that he has the power of so contaminating a higher-caste man, by contact or intercourse, as to drag him down to his own level. The people of the lowest caste are thus regarded as essentially defiled and defiling. Their very presence is contaminating. To allow them to approach is to become ceremonially unclean. To eat or drink in their presence is to sink to their level without the possibility of recovery. Hence it is better to hold intercourse with the lowest animals than with them. It is hardly possible to conceive the intense loathing and abhorrence with which they are regarded. It makes the heart ache to see their sorrows. One can understand what a terribly degrading effect it must have to be cut off from all social intercourse with their fellow-men, to be driven to live apart, to be taught that they are too defiled to worship the gods, that neither they nor their children can ever become any different.

\* See last month's *Intelligencer*, p. 282.

When I went to Travancore in 1877 slavery had been abolished, at the instance of the British Government, and it was no longer *legal* to buy and sell these people, though it was actually done; but they were not allowed to use the public roads or enter a market, and there was scarcely a law-court in the country to which they were admitted. Generally they had to stand from sixty to 200 yards away from the court, whether as plaintiff, defendant, or witness, and police stood in between to shout the magistrate's questions and repeat their replies. Even while passing along the jungle-paths they had to cry out continually to let high-caste travellers know they were coming, and if warned they had to retreat into the jungle or move for thirty or forty yards. They had to live away from other houses, to call themselves slaves, their children calves, their houses dunghills. I have seen the blood pouring from great wounds inflicted because they did not move quickly enough nor far enough away. Hopeless, degraded socially and spiritually, loathed, treated worse than dogs, can we wonder that they had sunk almost to a level with the beasts, filthy in habit, utterly ignorant, some almost bestial?

But the Gospel of Christ has come to these people with a wonderful power. Hinduism scorns, degrades, and can do nothing for them. Christ receives, raises, blesses them. In nothing is it made more manifest that the Gospel comes from the God Who made all men, and cares for all whom He has made, than in its teaching that the poorest and lowest are dear to Him, and can be saved and raised and made sons of God and heirs of everlasting life. It is true to-day as in the days of the Psalmist: "He taketh the poor out of the dust, and lifteth the needy from the dunghill, that He may set him with the princes, even the princes of His people."

The first systematic effort to reach these was due to Ragland, who, when on a visit to Travancore, was moved to compassion by their terrible state; and on no department of the work in Travancore has the blessing of God rested more manifestly than on this. Christ's Gospel comes to them as a wonder and a joy. It tells them they are loved of God, that His Son died for them. And as they receive it gratefully and humbly, it transforms their lives. It gives them a self-respect and humanizes them; and many are simple, earnest Christians, who learn diligently, give of their small means, have gladly borne persecution, beating, false imprisonment for Christ's sake. All the baptized, I need not say, are not true converts. Some learn and grow very slowly, but we have had some very remarkable converts spiritually, and the great majority are far above the Heathen in morality. I could give some remarkable instances.

While lacking means to open one-hundredth part of the number of schools needed, we have a large number specially for this class; and they are almost the only schools they have been able to attend. While our chief and great aim has been to teach of Christ, we have endeavoured to ameliorate the hard lot of the whole class; but it has been in the face of the bitterest opposition. Very few of the schools which I put up were not burnt or pulled down. The work has been slow but sure. In 1882 a distinct advance was made. A combination of circumstances

brought it about. Some terrible instances of oppression had come under my notice, which moved me to write two papers on their condition in the *Travancore and Cochin Diocesan Record*.

About the same time, a Tamil Brahman from Madras who had been on a tour through Travancore, in a lecture which he gave on his return, spoke of the miserable condition of these people, and said missionaries liked it to continue. A report appeared in the *Madras Mail*, and I wrote a letter denying the charge, and speaking of some of the terrible things I had seen. The then Dewan, V. Ramayengar, was strongly opposed to anything being done; but the next official, T. Rama Row (afterwards Dewan), was a just man with a very kindly heart, who had a wonderful knowledge of the Bible which he had learnt in a London Mission school, was as strongly in favour of reform. Just at the time, Dr. Murray Mitchell came on a tour through Travancore, stayed with us, and saw things for himself. He was greatly moved, and spoke to the Governor of Madras and the Viceroy. A new British Resident saw the letters in the Papers and made inquiry. The result was a Circular Order giving these people the right to use the public roads and the markets, and ordering officials to admit them to the law-courts. The Circular Order is printed in Dr. Murray Mitchell's work, *In Southern India* (R.T.S.). Though in many parts of the country it was not carried out and has elsewhere been only partly observed, yet it placed the people in a position they had never been in before, and was a very marked step in advance.

Meanwhile much had been done to raise their condition by our schools. Hinduism regarded teaching them as a crime. They were not admitted to any Government schools; but in 1885, T. Rama Row, then Dewan, gave special grants-in-aid to mission schools for this class. The difficulty was to get a sufficient number of teachers on the low salary we could afford. The Rev. J. H. Bishop was thus led in 1890 to reopen a Normal Institution for training boys of this class for teachers, with most important results, for soon after a new Dewan came into office distinctly opposed to mission work. A good rule, that all grant-in-aid schools must have Government-certificated masters, was pressed against the special schools, where teachers of that class could not obtain certificates. It, however, led to good. As young men of this class could not enter Government Normal Training Schools, the British Resident obtained the recognition of our Normal Training Institution and the granting of scholarships to those students who should pass the usual Government entrance examination. Six months before this Mr. Bishop had been transferred north, and I had taken charge. Most thought that we had an impossible task, for the examination was very hard. And I shall not soon forget the astonishment of the Government inspector who came down to examine, when he found them so intelligent and well prepared that eighteen obtained scholarships. Ill-health drove me to England, but three years later Archdeacon Caley, then in charge of the Training Institution, was able to report that these candidates had been allowed to sit for teachers' certificates, and that most of them had passed high up in a list of Brahman and high-caste competitors. It was a great joy to the Archdeacon, who has ever had

the deepest sympathy with these poor people and has worked for them with all his heart. A Normal Training School for girls was also started and is doing well. The S.P.C.K. helps us with a grant.

The news now to hand that Government English schools are thrown open to children of this class is another important advance. Those who a few years ago were regarded as so essentially defiled and defiling that they were only fit to herd with beasts, whom it was considered almost a crime to teach to read, and who were considered as incapable of learning, may now, nominally at least, proceed to the University. It is a startling change. It has only been rendered possible by the work of missionaries, who have shown that these people are capable of it. Some have proved most capable and intelligent pupils. While the vast majority of converts have been advised and encouraged to remain at their old work as agricultural labourers, some of the more capable have been trained as school-teachers, masons, carpenters, and blacksmiths, and have proved themselves very efficient.

A great door and effectual is opened to us. If our converts are properly trained and taught they will be an immense strength to our Church in Travancore. Many may be gathered in. They have had to suffer much persecution and trouble on becoming Christians. They have received no money help, but have subscribed to Church funds, ceased from work on Sunday, given up drink, and learnt diligently. Christ is manifesting His power among them, through His Gospel, in a remarkable way. May we be faithful! Now is our opportunity. Gathered in, taught, won for Christ, they will be a monument to the praise of His glory. Many years' experience among them showed me the greatness of their need, the success of the Gospel, their grateful love if cared for, and their ability. They gladly listen to the story of Christ's love. Now is our time. In a few years' time elastic Hinduism may open her doors to give them a place in the social system and remove religious disability, and the greatness of their felt need will be past. May God pour into the hearts of His people such love to Him and the perishing and suffering that all that is needed to carry forward the work may be speedily poured into His treasury.

For myself, forbidden for a time to return, it is my greatest desire and earnest prayer that I may yet be enabled to do so. There is no more blessed work for Christ than in Travancore among the many who need His Gospel.

A. F. PAINTER.

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## IN MEMORIAM.

### I.—ALEXANDER CHORLEY HALL.

**T**HERE died in the September of last year, at Harrogate, Dr. Alexander Chorley Hall, one of the pioneer missionaries to the Soudan. Very little has been written or said of him and his work, and I had wished some older friend of his with more knowledge of his missionary career had given us some account of his life's work. It is, perhaps, as he would have chosen for himself, that any words in commendation of his life or work should be few. But for our sakes, for the sake of the Gospel, for the sake of those who are to come after, it ought to be known how God blessed him, how bravely he toiled, how willingly he sacrificed



himself, and how greatly he loved and won the affection and esteem of the people amongst whom he worked for the last two years of his life.

Although his hands were to a large extent tied and crippling conditions hindered the work he loved best—the telling out to others of the riches of Christ, yet so kindly did he minister and so well did he consecrate all his powers that he became that most practical of all instruments of Christ, “a living epistle,” read, known, and esteemed by the Soudanese.

The work he accomplished during his two short years at Omdurman was the breaking down of prejudice and the softening of the hearts of the people towards Christ our Lord. To this end he brought into play his great skill in medicine, his unselfishness, his natural kindness of heart, to such an extent that he broke down the strong barrier of suspicion and won their complete confidence.

Never shall I forget the heartfelt sorrow and regret shown by these poor Soudanese at the departure of Dr. and Mrs. Hall, nor the expressions of love and regard for his memory. His love for them was great, and he displayed it in the very highest way a man could show his love for others, “by laying down his life for his friends.” Even in the hour of death he was mindful of them, and expressed the wish that his wife, who shared in his labours and in his successes, should, if health permitted, return to carry on his work among them.

Others will find easier what he found difficult, others will come and find hearts softened towards Christ where once they were hard, others will come and find a sure and effectual door opened amongst these people where once the way was stopped up by suspicion, prejudice, and hatred of the very name of Christ, and this God has wrought through the life-sacrifice of His son, Alexander Chorley Hall.

Who will come and reap where he came and sowed? Of him to a large extent may be said what Keble said so beautifully of St. Andrew:—

“Who art thou, that wouldst grave thy name  
Thus deeply in a brother's heart?  
Look on this Saint and learn to frame  
Thy love-charm with true Christian art.”

LL. H. G.

## II.—NORMAN CHAMBERS MILLER.

“**M**AKING my aim not to preach the Gospel where Christ was already named”—a text he more than once quoted to me—might well be taken as the life-motto of him whose missionary career, so bright in prospect, has been so suddenly and, as it seems to us, prematurely cut off, within a few months of his arrival in the mission-field in Hyderabad, South India.

Since Miller came up to Brasenose, in 1895, I can remember him, not only as the best of friends, but also as the earnest enthusiast for Christ's cause abroad. I believe it was in that year, through the definite work of the S.V.M.U. in Oxford, that he determined to become a missionary. From that time he never once looked back from the plough.

And he was the most zealous of men in his training. He loved and worked at Hebrew, and learned even a smattering of Arabic, because he hoped to be called to a field where it might be useful. His knowledge of the map of Africa, especially of the details of Hausaland, where he had visions of work, and his intimate acquaintance with all African problems, such as the slave-trade and the drink-traffic, I can only describe as phenomenal. The walls of his rooms were adorned with missionary diagrams and maps. He was foremost in the movement for

Missionary Bands in the University, and was, for a year or more, president of not the least useful of them. For two years he was the capable and energetic librarian of the Hannington Hall, and was a perfect mine of information as to missionary literature.

During his year at Wycliffe Hall he organized the Missionary Band there. Nor did his energies slacken when he entered upon parish work; despite a double change of work, despite a very serious illness, and great difficulties in the conditions of his first two parishes, he not only kept to his intention of "sailing," but helped forward interest at home. He was conspicuous in working for the Gleaners' Union, being the means of opening a new branch at Blundellsands, near his own home; and later he was, when in his very congenial work at Birkdale, secretary of the Liverpool Younger Clergy Union.

I think one of his most characteristic traits was absolute obedience to the will of God. This was well exemplified when the C.M.S. sent him to India. He had longed for Africa, and he had an interest in Japan and in China, but for India he had often told me he had not been able to manufacture any keenness at all; and yet he was absolutely ready and joyfully willing to go there when the call came.

The last time I met him was about a month before he sailed, when he was full of expectation and hope as to the new life, and of plans for the future, and as we walked along the stretch of shore by Waterloo and Crosby, and he talked of how many seemed unwilling to venture their all for Christ abroad, one felt that he at any rate had counted the cost, and thought his life of no account, if he might fulfil his course. Little did he think that it would so soon be over.

G. FOSTER CARTER.

NORMAN C. and Mrs. Miller arrived in Hyderabad on November 17th, 1903, and at first took up their quarters in upstairs rooms at H.H. Nizam's Press. At the close of December the house belonging to St. George's School, in the compound of St. George's Church, unexpectedly fell vacant, and they were glad to remove there as being more commodious and better situated. He had meanwhile been steadily working at Hindustani, and on January 3rd, at our Hindustani Holy Communion, he took part in the service by administering the cup, which he did with correct accent, much to our delight. He had from the first been organist at our Hindustani services, and had learnt parts of the Prayer-book. He preached several times, at the chaplain's request, at St. George's Church, and his sermons for point and earnestness were much appreciated. At the Y.M.C.A. he delivered some excellent addresses, and on one occasion gave a telling temperance address at the monthly temperance meeting (when the others spoke in Telugu and Urdu) at the Church Mission House. So he was very largely known, and felt to be a power for good, especially amongst the young men. Several young Mussulmans used regularly to visit and talk with him.

On January 6th he cycled to Trimulgherry, eight miles off, and took a meeting for the British soldiers. On his return journey, in the dark, he missed his way, and came back late and tired. It would seem that feverish symptoms were appearing. On my return from a tour on January 13th, he complained of not feeling well, and next day he called on Dr. Carroll, and from that time began to lie up. Day after day we became more anxious about him. Colonel Gimlette, the Residency surgeon, with Dr. Carroll, visited him daily. It soon became evident that the fatigue of nursing would be too much for Mrs. Miller. Miss Allen (of Miss Orlebar's Mission) had come to stay with her, to help in household and other business, and I was able to give some assistance; but Miss Hoar, of the Afgal Ganj Hospital, who had had experience in the typhoid camps of

South Africa, was sent by Colonel Gimlette as night nurse, and by her cheery ways greatly helped. The doctors said it was the most virulent case of enteritis that they had met. Meanwhile, at St. George's Church and the American Methodist Church, and at many prayer-meetings, prayer was constantly being offered for his recovery, and the interest felt was universal. But serious symptoms came on. On February 9th another nurse was engaged to help by day, for Mrs. Miller's constant tender and skilful care (she is herself a trained nurse) was seriously telling on her strength. He had been unconscious for about a fortnight, and at last, on Thursday, February 11th, he had great difficulty in swallowing, and his pulse became very weak. Every means that medical skill could devise was used, but his breathing became slower, and while Mrs. Miller and others stood round his bed, at 3.50 p.m., he quietly breathed his last. The Rev. S. H. Johnston, just at that moment coming in, commended his spirit to God in prayer. It was as if he were being called away for work elsewhere than in Hyderabad, though we had all thought he was just the worker we needed here.

The funeral took place at 7.30 next morning, and was conducted by the Rev. B. M. Morton, of Secunderabad, and the Rev. S. H. Johnston, who spoke kind and feeling words over the grave to the large company assembled. Sir David Barr, the Resident, had written to regret his inability to attend, owing to an attack of rheumatism. He and Lady Barr have shown their practical sympathy by sending a gift of champagne, when that was ordered for the patient.

The Hyderabad Mission feels widowed. The lesson has been again enforced that God's ways are not our ways. Meanwhile we believe He has some blessing in store, and we try trustfully to wait upon Him. The poor widow has been utterly exhausted by the strain, but is resting on Him Who is "the God of the widow."

On the fly-leaf of his Bible I find the following:—

"He knows, He loves, He cares,  
Nothing this truth can dim;  
He gives His very best to those  
Who leave the choice to Him."

And in a pocket-book of his is the following entry:—"17.x.1902. I give and consecrate myself, spirit, soul, and body, to God; and I thank Him that I know He has accepted me. I abdicate. God reigns. Hallelujah!"

Norman C. Miller was an M.A. of Brasenose College, Oxford, and had passed in Second Class Honours. His qualifications were all of a kind that fitted him for meeting the problems of mission life in India, and especially in Hyderabad. He was born on July 30th, 1876, so was in his twenty-eighth year.

M. G. G.

## WORK AMONG NORTH INDIAN STUDENTS.

LETTERS FROM THE REV. W. E. S. HOLLAND, OF THE STUDENTS'  
MISSION, ALLAHABAD.

*Allahabad, Jan. 3rd, 1903.*

UNTIL September, 1901, our Hostel was always full, and there were always many more applicants than there were rooms to give. We had in our Hostel many of the leading students in College. The men were happy, and several were reading the Bible with us.

But opposition was gathering force. The promoters of the rival Hindu institution succeeded in raising Rs. 100,000,

including a grant of Rs. 20,000 from Government. In July the late Lieutenant-Governor laid the foundation-stone for their new building, which, if further funds can be raised, is intended ultimately to contain rooms for 200 students of Muir College. Muir College is the seat of Allahabad University, and it is among its students that our work chiefly lies.

About the same time the promoters

of the Hindu hostel movement took two bungalows on rent, which they opened as temporary hostels, but without any form of resident supervision. They confidently expected that all our men would at once leave us and join their hostels, but these hopes were entirely disappointed, though for two months we remained only half full. The advent of the plague in Allahabad was most opportune for our opponents, for it gave them a pretext under which to open two more bungalows as hostels, *nominally* to provide accommodation for the men who were residing in plague-infested districts; *actually* to receive the men who had left and those who were desirous of coming to us.

During this time of enforced inaction, but for language work, it seemed to us that our chief missionary work was to keep on believing in God and in our mission by Him; but I also helped to look after one of our plague camps.

On Christmas Day the answer to many prayers came. Seventeen men came to me asking for admission, so we were full again. You may imagine how we praised God.

Christmas Day was a turning-point in our history. On that day we had the first of a series of conferences with Mr. J. R. Mott, which resulted in an adjustment of work between ourselves and the Y.M.C.A.

Next day began a series of meetings in connexion with Mr. Mott's visit, which culminated in an address on purity to about 120 students. Of these forty-eight gave in their names as "desirous to know deliverance from sin through the power of Jesus Christ." We have had nothing like it here before. The meeting was a remarkable indication of the effect of Manley's lectures. Of those who gave in their names, far the greater number were men who had been regular attendants at his lectures. And of the men whom our work here has led us to regard as interested and thoughtful, very few came away without giving in their names.

You will want to know exactly how much this means. Only in the case of one of those whom I have seen (and he has since left for Benares) does it appear at all to amount to faith in Christ. But, in the case of almost all, it means a sense of real need, felt and acknowledged, and a desire to know whether Jesus Christ can meet that need.

Of my share of the names, some are

Christians, some have left Allahabad, some I have not been able to find, some have not replied to my communications, some purposed to begin a real study of the Gospels after their examinations, some came twice a week to a Bible-class. We read St. John's Gospel.

We have had a long list of lectures during the past year:—The Bishop of Lahore; Rev. G. H. Westcott, of Cawnpore; Rev. A. H. Bowman, of Calcutta; Rev. H. B. Durrant, Vice-Principal of St. John's College, Agra; Mr. Morrison, Principal of the Mussulman College, Aligarh; Mr. G. R. Kaye, Vice-Principal of the Training College; Mr. R. K. Sorabji, barrister; Rev. G. J. Chree; and eleven lectures from Manley. Manley gave one educational lecture in Muir College, the new Lieutenant-Governor presiding. In the previous week Mr. Bowman had given a course of lectures, at which the new Chief Justice (Sir John Stanley), the Vice-Chancellor of the University (Mr. Justice Knox), and the Bishop of Lucknow severally presided. The Lieutenant-Governor and the Chief Justice thus made their first public appearance in connexion with our work, and in ten days we had the four chief officials of the Provinces presiding at our lectures. Over 300 students came to the first of Mr. Bowman's lectures, but he was so straight in his preaching of Jesus Christ, and Hindu opposition was so strong, that the number of students at the remainder of the lectures dwindled to a mere handful.

Work in the Hostel has disclosed one fact of pregnant import, and that is that the Bible is being studied and valued in Hindu homes where no missionary ever goes, and which have the reputation of irreproachable Hindu orthodoxy.

Many have been praying that God would give us the money needed for the building of our Hostel. God has signally answered those prayers. In the most unexpected way we were given, a few weeks ago, a Government grant of Rs. 20,000 towards our building fund. This is a substantial proof of the friendliness and approval of the Government of the United Provinces under its new chief, Sir James Digges La Touche. We never dreamed that we were so soon and from such a quarter to receive the bulk of the money needed to complete our Hostel buildings. But so God had ordained, delighting to surprise our too timid faith, that we may

trust Him with a vigorous, buoyant confidence.

The Universities' Commission has given a new importance to our Hostel. It has emphasized hostels as one of the chief educational needs of India. And in the developments towards the realization of a teaching University in Allahabad, which appears likely to be one of the first results of the Commission's recommendations, the Hostel will be the only institution of its kind which altogether falls in with the requirements of the situation. So we are even ahead of time. Indeed, it appears to me that it is through *hostels* that Educational Missions in the future will do their work. At present University education in India is carried on in little isolated colleges dotted all over the country, in each of which the whole education of the men is undertaken by the little staff, comprising from two to four Europeans. The trend of events is irresistibly towards the superseding of these places in favour of strong, centralized teaching Universities. Missions secured a position they have never lost, and many of their finest converts, by being first in the field in higher education. Let them be ready with their hostels as teaching Universities begin to develop.

The event of the year has been, of course, our move into our new premises and the erection of our new buildings. Let me describe. Our compound is a large square of fifteen acres, three minutes' walk from the Muir College grounds. In the centre is our bungalow, which divides admirably into two houses for the two missionaries in charge. To the west of the bungalow lies the Hostel quadrangle in three blocks, the bungalow itself forming the fourth side. In the centre of the block facing the bungalow is the common room and lecture hall. At the open corners and along the side towards the bungalow the quadrangle is enclosed by a handsome iron railing. From my study I look right across the quadrangle. Each block consists of sixteen or seventeen single rooms (fifty in all), 10 ft. by 14 ft. in size, furnished with bed, chair, and table, and opening into a continuous pillared verandah, after the fashion of a cloister. A little to the south stand the blocks of Hindu mess-rooms, twenty-five in number—plain little rooms with earthen floors, serving the purpose both of kitchen and dining-room for

the little groups of men who may not eat together. There, wearing only his *dhoti* (or loincloth knickers!), the orthodox Hindu squats, after he has performed his ablutions, in the same little earth enclosure in which his cook is squatting, preparing the meal over the fire between them, and eats one of his two daily meals. Another little building provides kitchens and dining-rooms for Christians and Mussulmans. The south side of the compound consists of our football and hockey ground, while in the centre of the east side is our cricket-field.

The first block of the new buildings was finished and the common room dedicated at a service taken by the Bishop in September. The whole is to be completed this month, and, we hope, opened by the Governor. We have now thirty-three rooms ready, and they have been always full. In fact, I have been steadily refusing men, and the rooms have all been let some time before they were habitable.

We have a particularly nice set of men, mostly of the highest castes. We give them regular tuition help in English. Every afternoon we have hockey, football, cricket, or tennis, and our men are already establishing their athletic supremacy. We have soundly beaten the Hindu and Mussulman hostels at hockey. Every evening one of us goes over to join the men in conversation and so forth in the common room. But the best opportunities for quiet talks are given by occasional visits to the men in their rooms, where, squatting on their beds, one soon gets at close quarters. Every Sunday evening the majority of the men join us in our drawing-room for hymn-singing and evening prayers. Some of them come to church, and seven are reading the Bible with me regularly. I take them separately, for so I get nearer to them. One has come to me daily for two or three hours throughout the holidays. Another, who says little, for he is deeply pondering Christ's claims on him, said to me yesterday: "Mr. Holland, the more I read of Jesus, the more I love Him." Most of those reading with me are Bengalis. All pray with me, and one joined us before the others kneeling at prayers last night. The hours I spend with these men are the happiest in my life. It is worth coming to India to read with *one* of these men. What English clergyman has seven earnest

inquirers coming to him every week alone for reading, talk, and prayer? And while the almost uncontrollable longing comes over me to see one of them welcome the Lord Jesus as Saviour and Lord, yet I feel it is enough to see the Light entering their hearts. We can trust the Light to do its own work. Prayer remains our mightiest agency, and in that you can join as much as we.

Last month Dr. Hall was in Allahabad, delivering the Barrows-Haskell Lectures on "Christian Doctrine as interpreted by Experience." The lectures were masterly to a degree, and delivered with intensely tactful sympathy and most impressive earnestness. The chairmen at the five lectures were the Chief Justice, the Vice-Chancellor of the University, the Bishop, the Director of Public Instruction, and the Legal Remembrancer. There must be very few places in England where such a set of chairmen could be secured for evangelistic lectures. We are singularly blessed in Allahabad in having as earnest Christians so many of our leading officials. Yet the lectures were but poorly attended. It is as difficult to get an audience here as in Oxford. Those who did come—and they included almost all our Hostellers—came regularly.

Considerable interest and excitement has been aroused here by the publication in one of the foremost Indian magazines, with notably non-religious sympathies, of a remarkable article by a Hindu, containing a trenchant and masterly exposure of the religious tendencies of young educated India. Few missionaries would have dared to write so bitter an invective, and its sting was its truth. The chief contentions of the writer were, first, that the educated Indian is almost universally indifferent, and even supercilious, in regard to religion. This I doubt. The nearer the subject of a debate touches religion, the keener the interest. My feeling in regard to students here is that you might label them all under "Wanted—a religion." In how many English colleges would you find, as happened here the other day, the whole body of Hostellers, thirty-three in number, attending a religious address given by an Indian Christian at their own invitation? Their seeming superciliousness is often only the veil and, indeed, the expression of an unsatisfied desire. The second

contention of the writer was the truer, viz., that a false patriotism is now making the mass of educated Indians almost consciously dishonest in their relation to Christianity. The apparent foreignness of Christianity hopelessly prejudices them against even a fair examination of its claims. They do not want to believe it, and therefore, though uncomfortably feeling in their sub-consciousness its probable truth, they give it a wide berth. The sure way to their hearts is to puff ancient India. Their leader in Allahabad excels in clap-trap of this kind. The writer concluded by maintaining that the one remedy for India was the introduction of the Bible into schools and colleges. "Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the Puranas or the mantras of the Rig-veda."

The writer incidentally made a scathing attack on the Brahmo Somaj (and also on the Arya Somaj and Mrs. Besant's Theosophy), as being a convenient halting ground for timid persons who have not the courage of their opinions, and yet feel they must do something. The Brahmo Somaj, though only numbering about four thousand adherents all told, is influential far beyond those numbers. The Arya Somaj is making as rapid progress as Christianity in these Provinces—about two hundred per cent. in the last decade. But it appears to me that the strongest forces in bolstering up educated Hindus in clinging, anyhow in name, to Hinduism are Max Müller's writings and Mrs. Besant's life. Practically, many of them stake their adherence to Hinduism on the excellence of a single book, the *Bhagavad Gita*. This is for ever being hurled at one, and it certainly has spiritual teaching which for its purity would astonish many a European. But I believe it was almost unknown until contact with Christianity brought the one pure and spiritual writing of Hinduism into prominence. It is for ever being edited, and several of our students read it daily.

The arrival of Mr. Davis, who has taken over Holy Trinity, and the coming out of my wife, with its good-bye to household cares, has enabled me to give far more time to personal work, and especially to the visiting of Indian gentlemen in their own homes. One I

discovered as I entered his room reading Sir William Muir's *Islam*. He greeted me as a "Godsend." He is deeply pondering religious questions, and had taken the trouble to get a letter of introduction to a missionary. Unfortunately, engagements prevented me giving him the two hours' conversation for which he pressed. He is coming to see me. There is just as much work to do in this direction as one has time for, and peculiarly important work it is.

In September last a kind of miniature Keswick Convention was organized by the Indian Christians of all denominations; and, as a result of this, a crowded meeting of Indian Christians was held here last week, entirely of their own arranging, at which a strong appeal was made for voluntary workers, and a very large number of those present signed their names as willing to do active work in various ways. The spontaneity and entire independence of foreign missionary suggestion in all this is its most hopeful feature.

*Allahabad, Dec. 29th, 1903.*

The great event of the past year has been the completion of our new buildings. They were dedicated by the Bishop last April. The service was attended by many of our friends.

Shortly before this the Hostel had been visited by H.E. the Viceroy, who was accompanied by the Lieutenant-Governor and his staff. The Viceroy went all over the Hostel and spoke to several of our men. He frequently expressed his interest and approval of all he saw; and later in the day I received the following letter from his secretary:—"The Viceroy felt so much sympathy with the work being carried on in your excellent Hostel, that he has instructed me to send you a contribution of Rs. 300, which you may devote to any object—such as the provision of a nucleus of a better library—which you may think to be of the greatest immediate advantage to the institution." The Viceroy plied us with questions as to the missionary side of our work, and seemed greatly surprised to learn of the readiness and eagerness with which men came to us of their own accord for Bible-reading and religious conversation.

Since then the Hostel has always been full, as indeed it has been since

its inception, with the exception of a brief period in 1902. We have this year refused over ninety applications for rooms. It is a very pretty sight to look out at night from my study and see the lights burning in fifty rooms, and to realize that eighteen months ago the building had not been begun. God has wonderfully prospered us thus far. It is His doing, and His alone, and is indeed marvellous in our eyes.

The Hostel and all its arrangements have now got into satisfactory working order. The fee charged, Rs. 2 per month, just covers our working expenses, games, &c. I need about £10 or £15 a year for the directly missionary side of the work, lectures, &c. It is satisfactory to me to realize that the Hostel, apart from the missionaries' stipends, &c., involves no charge whatever on the Society's funds. I doubt if there is any less expensive or more effectual means for work among students and the educated classes than hostels such as this. Its usefulness as an evangelistic agency depends on the leisure of the missionaries in charge. For instance, in September last I was reading the Bible with Hostellers for forty-seven periods of half an hour each in the week. The Rev. P. B. Davis was occupied for thirty-three similar periods. More than half the Hostellers were reading with us, as well as some outsiders. Had we not had time for this, we would have been compelled to resort to Bible-classes, instead of seeing the men individually. In that case shyness would have deterred many from coming; and we should not get into nearly such close personal touch with the men. It is these heart-to-heart talks that tell. It is an unspeakable joy and privilege to have in such abundance opportunities of the kind that every missionary covets above all else. It is impossible to write of what many of those times have been—times when one or another has opened the very secrets of his soul in his yearning after God; times when the eyes of some Hindu brother have sparkled or filled as he drank in more of the meaning of Christ for him; times when we have knelt together and Hindu lips have tremblingly uttered their hearts' longings to our one Father.

Still, it is at times the sense of responsibility which weighs heaviest—when, with hearts burdened after some apparently fruitless talk with one for whom our whole heart yearns, we have asked ourselves what has come of all these many opportunities. Results are not with us. But we covet the prayer from home which shall make our weakness the channel of His mighty power.

We have had our opposition too. Mrs. Annie Besant gave two lectures on "Theosophy" to crowded and enthusiastic audiences. She is a mighty influence against Christ in India. Another American lady also delivered a course of lectures in favour of Hinduism, calling herself Swami Abhaianand.

Almost all the reforming sects of Hinduism seem concentrating on Allahabad. Calling on a native judge one day, I met there the Theosophical missionary, the Brahmo Somaj missionary, and two agents of the Ram Krishna Mission.

Then we also have a powerful branch of the Arya Somaj, and the headquarters of the Radha Swami movement. The Theosophists too are very active; they have a dispensary for the poor, copying the methods of Christian Medical Missions, and make great use of a lending library of most attractively written books, mostly of the Christian science type, all directed most subtly to undermining Christianity. One of our greatest needs is of equally attractive Christian literature. But there is hardly any to be had at all adapted for use out here. Why?

For six weeks after the end of term I stayed on in Allahabad, visiting the leading Indian gentlemen. I used to go out daily from 7 to 10 a.m. Once I spent two and a half hours talking in the Brahmo Somaj church, and was called on next day by five of the leaders of the Somaj. Another time I went to the Radha Swami service. Every morning eighty to one hundred educated men gather from seven to eight o'clock to listen to teaching from their *guru*, and to join in worship and singing. They were then in an open courtyard, squatting on the ground in their white robes, listening with rapt attention. The *guru* directed his discourse directly to me, interspersing frequent English

words (though I would really have grasped his meaning better had he stuck to his own language), and asking me from time to time whether I followed him. It seemed to me wretched pseudo-scientific stuff; yet it holds them, and they worship their head as almost divine, drinking the water in which he washed his feet—extraordinary among ex-Hindus.

All these reforming Hindu sects, except, perhaps, the Brahmo Somaj, are keenly anti-Christian. They are attempts to prop up Hinduism and withstand Christianity, by including in Hinduism as much as possible of Christian teaching. In this way, and by breaking the people away from the old degraded Hinduism, they are, of course, preparing the way for the triumph of Him Whom they now oppose—just as Neo-Platonism did in the early Christian centuries. In fact, the extent to which Christian standards and sentiments are leavening India is startling, if one looks a little deeper than the comparatively small number of conversions. The Bible is read and loved in thousands of nominally Hindu homes. These new sects are the despairing death-grapple of Hinduism.

I am giving all the time I can to the study of the sacred Hindu books (the work of a lifetime)—partly to understand the people better, and partly to enable me to lecture to them in more Indian modes of thought. Then again, one has to spend some time in correcting mis-statements and attacks on Christianity in the public press. One of the most bitter attacks I tried to answer was made by an English gentleman in a Hindu paper.

Only last week a member of the Arya Somaj publicly challenged the missionaries of Allahabad to answer a lecture of his, purporting to disprove that Christ ever existed. The lecture was almost as wilfully dishonest as it was fatuously ignorant, and at best was but a feeble tessellation of long-since exploded Tom Paine arguments. But to take up the challenge gave us a magnificent opportunity, and at the lecture in reply the Rev. E. H. M. Waller spoke of Christ for an hour to as crowded an audience of educated Indians as he is ever likely to address in his life. Our opponent made this Hostel his special point of attack,



coming here daily in his endeavour to persuade our men to leave. But in one respect he overshot the mark, as the sequel will show.

On December 22nd we had the first of what we intend to be annual social gatherings, the special feature of which will be the re-union of old students. Our friend of the Arya Somaj succeeded in persuading the whole body of Hindu students at Muir College to absent themselves, on the score that the date showed it was a clandestine attempt on our part to trick them into celebrating Christmas! and this though they knew from our men that the late date was against the wishes of Mr. Davis and myself. But the suspicion of missionaries, their methods and motives, is so profound that nothing is too absurd to be believed.

But to resume. Our gathering was a great success. At the Hostel feast my wife and I sat down in the same room but at different tables, with the Hostellers, to a meal of Indian sweetmeats, at which there was a succession of enthusiastic toasts and speeches. The Governor and the leading people of the station were at our "at home" next day. The upshot was that the Hindu students feel they were done out of a most enjoyable day, and are accordingly wrath with their champion.

In the rains we gave a "Universities' supper" (!) to which the leading Indian gentlemen of the place came. We sat down twenty-two in all—the Bishop, six missionaries, and fifteen Indians. We had a long list of toasts and speeches, and the evening helped to bring about that mutual understanding and good feeling, the absence of which is so serious an obstacle to our work.

An interesting development of our work is doubtless due, in some measure, to our more cordial relations with Indian gentlemen. At their request I am trying to arrange a series of classes for the historical study of Christianity. The Reader of Law in the Allahabad University is enlisting members of the class, and already several barristers and doctors have been secured, and the editor of the *Hindustan Review*, a magazine aspiring to be the *Nineteenth Century* of

India. Rarely can a class of non-Christians of the culture and standing of these men have met for the study of Christianity.

The management of the Hostel, which must, perforce, be a case of "government by consent," forms admirable opportunities for the study and training of character. Through a system of "monitors," I am throwing as much responsibility as possible on the men themselves. They manage all the athletics and administer the funds set apart for that purpose. We have even succeeded in a system of voluntarily accepted gate-bills, absence after the closing of the gates at nine being punishable by small fines on a graduated scale. The games, too, are invaluable in their reflex influence on character. And we are establishing quite a reputation for hockey. Our team went on tour to Benares, playing (Mrs. Besant's) Central Hindu College and other teams, and returned unbeaten. (I wish all missionary colleges were run with the enthusiasm shown by the English professors of the Hindu College—Theosophists, and all but one honorary.)

Our building fund has still a debt of Rs. 3,500. This we are making strenuous efforts to clear off. Last month was started a weekly meeting of missionaries for definite intercession. Our debt was one of the subjects of prayer. The past four weeks have brought in more money than the preceding nine months—another illustration of the fact of which the whole history of the Hostel is an example—that we have a God Who delights to answer prayer.

A good deal of my time lately has been spent in the organization of the first Conference of Christian students in the United Provinces. I have just returned from Etawah, our place of meeting. We mustered thirty in all, five or six of us being missionaries, and the rest students, mostly from St. John's College, Agra. We all lived together in tent and house, and fared on Hindustani food. Throughout we felt that very definite work was going on in the hearts of the men; and the closing meeting revealed the fact that some had decided to give their lives to missionary work, and several had then begun the new life.

## A VISIT TO PAKHOI.

LETTER FROM THE BISHOP OF VICTORIA (HONG KONG).

BY the kind courtesy of Capt. Wake I started from Hong Kong, as the captain's guest, in *H.M.S. Rinaldo* for Pakhoi. You may imagine that I was glad to accept such an invitation, for your missionaries have, as a rule, by no means a comfortable voyage to Pakhoi in small French boats, which from Hong Kong are laden with kerosene oil, and which on the return journey have their decks covered with pigs in crates piled three deep, and, of course, smelling most unpleasantly. We sailed on January 2nd, and after a pleasant Sunday reached Pakhoi on Monday morning. Here I found Dr. Hill (ordered home, alas! on account of health), Mrs. Hill, Mr. Blanchett, and Mr. Norman Mackenzie, Miss Bolton and Miss George, and also two young ladies who are temporarily at Pakhoi for the study of the language.

It was two years since I had been in Pakhoi, and I felt that the progress made in that time was very encouraging. In the first place as regards confirmations, the number of candidates, fifty-three (twenty-three men and thirty women), was considerably larger than I had had presented to me before. As I had six days to spend in Pakhoi there was no hurry about the confirmation, so I spent some three days in taking classes for preparation and examination, and I was glad to find that the candidates seemed to be bright and intelligent, well taught, and in earnest. The brightness and the intelligence of the lepers struck me very much. I went into the Leper Hospital both for the preparation classes and for the confirmations; holding one confirmation for the leper men, of whom fourteen were confirmed, another for the leper women, of whom four were confirmed, and then in the afternoon another for the rest of the candidates in the hospital chapel. That chapel, by-the-way, is overcrowded, and I am glad to hear that the Mission has now the money, and the land, and the purpose, to build a church. It is time that they had a church at Pakhoi distinct from the hospital. The confirmation services were, I thought, very impressive, the people behaving quietly and with reverence. And as I looked on the lepers coming up for the laying-on of hands, I felt most deeply thankful that we have

a Gospel which we can take both to the highest and the lowest in the land, to the emperor upon his throne and to the poor leper in the gutter, and which proves indeed to be "the power of God unto salvation to every one that believeth."

On Friday, 8th, I went with Mr. Blanchett and Mr. Mackenzie to Lim-chow, which has been opened during the last two years as an out-station from Pakhoi. A fairly good native house has been rented there, and occupied by Mr. Mackenzie and Mr. Wicks. I am very thankful for the extension to Lim-chow. I had long felt that the work was too much tied to Pakhoi, and that, having formed a good centre, the Mission ought to push out. The little group of nine adult converts at Lim-chow was a ground of encouragement, and a distinct sign of God's blessing on the move. I am thankful, moreover, that Lim-chow is not being made into a separate station, but is regarded as an out-station to be worked from the Pakhoi centre, by men from Pakhoi as they can be spared. But the great need here, as throughout the South China Mission, is for native agents. If only we had trained Natives, qualified for work, we might carry on the work of extension in a way which is now quite impossible. The European missionary without the native helper is very weak; with the native helper he is strong. But the Natives of China have again and again proved their value both for pioneer work and for the pastoral work of building up the Native Church.

On Saturday, 9th, after consultation with the members of the Mission, we called a meeting at Pakhoi of all the male communicants, and I put before them the duty and importance of their organizing themselves with a view to self-support as a Church, and the appointment, as soon as possible, of a native pastor. A Church which has grown up, as the Pakhoi Church has, around a large hospital, which is necessarily supported by English money, is in danger of being too dependent on foreign help; and I felt it was high time to bring the question of self-support and self-government before them. The result of our meeting was that we appointed a Church Committee, con-

sisting of three representatives from Pakhoi and one from Lim-chow, under the presidency of Mr. Blanchett, to draw up a scheme for organization on the lines suggested by the C.M.S. I hope that this may be the beginning of a new development.

The *Rinaldo* left Pakhoi on Sunday, 10th, in the afternoon, so I could only

take part in the morning service. But I was much interested at the sight of the crowded chapel—not so crowded as usual, I was told—and the quiet, reverent solemnity with which between sixty and seventy Chinese Christians, many of them for the first time, gathered together round the Lord's Table.

## GREAT CHINA'S GREATEST NEED.

Extracts from a Letter to the Scholars of China, written and translated by Archdeacon A. E. Moule.

IT is more than forty years ago that I first arrived in your illustrious land. But during nearly eight years past I have been detained in England by illness.

And now that, through the grace of Heaven, I find myself fully restored to health, I find myself also gladly and cheerfully back again in China. Why is this? I cannot but ask myself again and again; and I venture to give the answer as the first point in my letter. Then, secondly, since I am here once more, does my coming, and does my mission concern you, honourable gentlemen, in any way, or not? And thirdly and finally, I ask myself, and perchance you will ask me, with what authority and for what purpose after all did I first come, and now once more return, to your Central Realm?

My native land cannot indeed compare with your honourable country in size and productions, but it has many a fair scene to delight the eye and dear to the memory and heart. Moreover, the seasons bring to us, as to you, the five grains, the eight fruits; and the face of the land is bright with many coloured and scented wild flowers. Friends and relatives also were round us. My heart is not made all of stone, and how could I help feeling the parting? Then the long journey was an anxiety, and the thought of the vast extent of your country's boundaries, and the multitude of the people, and the abundance of productions, and added to these the questioning whether from our Western streams and small forests there was anything we could bring to offer you for your notice and acceptance.

The attraction which I have so long felt for your honourable country I owe to my revered and beloved father and mother, who instructed and trained in right paths their eight sons, of whom I am the sixth. I can remember when we were children one of our chief amusements in holiday-time was to look at and try to copy over and over again some excellent coloured pictures of the hills and plains of China, illustrating also the culture of rice, of tea, and of silk. The pictures were something like your own artistic "agriculture, weaving pictures," but drawn up by a Western pencil. Then later, when we began to study history, we learnt the vast length of time which has elapsed since the foundation of the Chinese Empire, and something, too, of the wide extent of the boundaries of the land, the varied scenery of its provinces, and the multitudes of its inhabitants. Then we could not forget the fact that when the great West was still wild and uncivilized, and without well-ordered kingdoms, then so early your honourable country had a regulated government, education, and courteous, polished manners. One of our English poets has thus praised your country:—

"A people numerous as the ocean sands,  
And glorying as the mightiest of mankind,  
Yet where they are contented to remain;  
From age to age resolved to cultivate  
Peace, and the arts of Peace; turning to gold  
The very ground they tread on, and the leaves  
They gather from their trees year after year."

I venture therefore, as one who has loved your country long, to speak briefly on three points, begging you not too severely to smile at my want of ability.

First, I propose to describe what your honourable country possesses of classical literature, with your system of education; your theory of government; your wealth and resources; the productions of your soil; and the doctrines and precepts which are known amongst your people. Of necessity I can never describe these points as you gentlemen can do, and it may raise a smile indeed to think of my presumption in attempting such a task. But I am emboldened in the attempt from the hope that

I shall convince you in some measure that we in the West are neither wholly ignorant of the past and present of your great land, nor neglectful of the study, nor in any way contemptuous of your greatness.

Secondly, I shall briefly remind you of what is brought from the far West, for the inspection and use, if you so will, of you, honourable gentlemen, such as machinery; treatises on high astronomy and on geography; steamers; railroads; telegraphs; electricity; also modern methods of coal and gold mining. Besides this, our discoveries in medical science, and the many departments of trade, and the clever appliances for modern use. These I am not able to describe one by one, but a brief enumeration may be permitted.

Thirdly, and most important by far, I your humble servant, and my brethren and friends, crossing mountains and the wide seas to come Eastwards, have a motive and reason for so doing which transcends the other subjects and objects, which I have enumerated above, as far as heaven is higher than the earth. For man in this present life is a stranger and pilgrim, and we ask—a question, too, of the highest importance—Whither am I going? Like travellers crossing the sea, who want surely to know, What shall we do, where shall we dwell when we land? The things I have mentioned above, such as machinery, railways, electric appliances, are but for the pride and boasting, or at best for the brief use of men on a journey. How can they bear comparison with what affects the hereafter—the plan of salvation for the soul? What will happen if you are not at peace with God? Man, alas! is cut off from God; how, then, can he be reconciled again? Now this doctrine, if not from heaven, is *not* doctrine; it is of no use at all. And we, having with great care inquired into and discovered the infallible proofs which show that this salvation, foretold by holy men of old, three or four thousand years ago, has been all fulfilled and completed in the person of Jesus Christ—we, with these sure proofs, assure you that it is from heaven. Secondly, we proclaim that it concerns *all mankind*. Thirdly, we announce the holy will of God which has commanded us to go into all the world and preach this doctrine of salvation. Fourthly, I venture to point out that obedience to this command, which has brought me here, is the greatest exhibition of loving other men as I love myself.

Led by these four considerations, we have come on purpose to your illustrious land, not, I assure you, simply from love of travel, not from considerations of trade, not from any other inducement, least of all, I trust, from pride and thoughts of personal superiority—but to show that this Heavenly Doctrine is indeed the exhibition of Supreme Love.

What, then, after all is my true object and meaning in coming to your honourable country to preach? Some tell us to be of good cheer. The inhabitants of all lands will gradually improve; the rude and uneducated will slowly become polished and educated; the lawless will become amenable to law. Multiply your schools; introduce improvements in mechanical arts; by-and-by wars will cease; the brotherhood of the nations will be recognized; arbitration and civilization will take the place of clan fights and quarrels. Mankind will march on the road to self-development with the goal of perfection in sight. True, man is now but in his infancy, but will quickly pass through youth to strong manhood and rise on stepping-stones to his noble destiny.

Others argue thus: Give us high wages and prosperous business, or positions of honour and emolument in the State; give a succession of good harvests; give us freedom from sickness, in our own persons and in our families, and then it will be an easy necessity to be good and to do good. I answer, This is exactly the reverse of the truth. First, be obedient and virtuous and upright, and good will certainly be poured out to you. And my general answer to the first speculator is this: It will not do. And why? Simply from the fact that what all nations, and your honourable country with them, has most need to be anxious about and to fear is that root of all misery, that origin of all disorder, that most evil and hateful thing—sin. All that you enumerate of hoped-for improvement and reform and renewal—all this is fruit. But while the evil root remains, how can you look for good fruit? One fears that the present power and prosperity of the nations give cause for anxiety. How is the power used? Is it not a fact that the growth of knowledge, the spread of education, the improvements in machinery and so on, find one of their chief outlets and uses in the building of great warships, and the casting of great guns, and the learning of war?

I rejoice to know that your ancient sages and your good men now desire above all things the formation of virtuous character in the people; righteousness and law-abiding conduct. These, compared with riches and honour and power, differ as widely as heaven is high above the earth.

But let me ask, Is there any certain plan by which you can root out this evil root of sin, and by which we can return to our original heaven—bestowed good, and serve

faithfully the living God, so that not merely the empire will be at peace and the people blessed, but also that that word which most people so hate to hear—death—may be abolished? For our sacred Scriptures tell us that “the wages of sin is death.” And again, “The sting of death is sin.” And then beyond death can we entertain the hope of eternal life? Eternal life means in its reality eternal bliss. For sin being expelled, righteousness dwells in the land. And is not that a picture of boundless happiness? Now if this be so, may we inquire where lies, after all, the deadly poison of sin? I reply, Just here. Originally we live, and move, and have our being in God. As your proverb expresses it, “Heaven produces no man without a blessing for him. Earth produces no plant without a root.” Now the leaves and flowers and fruit of a tree depend on their union with the parent tree and its root. If cut off from the branch, they may lie a day or two on the ground green and apparently alive, but sooner or later they wither and are cast into the fire. Take another illustration. A scapegrace of a son leaves his father's home and actually joins himself to strangers, calling this one father, that one mother. Thus to live is not worthy of the name of life. Though for a while he may prosper, make money, and enjoy himself, sooner or later calamity and ruin will overtake him. Well now, when man sins—it does not matter whether the sin be what we call great or small—the act of sin breaks us off from the life of God, as dead and cast away. We have this very expression in our holy Scriptures: “Alienated from the life of God.” If this be so, sin must mean certain destruction. How can man ever hope for true happiness and life which is life indeed? A leaf or branch which has fallen to the earth cannot lift itself up and reunite itself to the tree it has left. A reprobate son leaving his father, unless that father comes forth in pity, cannot himself dare to see his father's face. So man who has sinned cannot make all things new and reconcile himself to his offended Heavenly Father. Ancient sages and modern thinkers cannot devise any plan of self-salvation. Buddha would have us believe that all the troubles of the world come from our feelings, our contending passions. Do away with every feeling and all will be well. This is an error. The cause of all trouble is iniquity, transgression, and sin against the Heavenly Father. So that what we seek for as of the first and infinite importance is a doctrine which shall bring us the pardon and the cure of sin. Thanks be to God, it is here.

The sacred Scriptures tell us that “when we were yet without strength, in due time Christ died for the ungodly.” This means that just when we were without any plan or hope of salvation, the Lord, One with the Eternal Father and the Eternal Spirit, Himself the Creator of heaven and earth, came down to earth, incarnate in His own Person, to bear away our sins. First, He performed for us all righteousness, and kept without flaw every commandment. He conquered the great spiritual enemies of our souls; He proclaimed God's Truth; He displayed His Almighty Power and His Great Pity in healing the sick and raising the dead; in commanding the winds and waves in the storm, and they obeyed Him and were still; and then with immeasurable, unutterable love for your great land and for all men under heaven, He bore sin's penalty—Death. We deserved that penalty, those wages. He bore all in our place. We were sentenced to death. He died for us. We were alienated from God. He offered Himself a propitiation for our sins. The Great Mediator gave up His own life and died on the cross to redeem us from our sins. Trusting in Him we are reconciled to God. By the Holy Spirit's grace we are made once more sons and daughters of the Lord Almighty. As the Scripture says, “Through Him we have access by one Spirit to the Father.” And now that Life comes back for us in Him. We have spiritual power now to obey God and do good in this life. He will guide and guard all believers. All things will work for good to those who love Him. Calamity will turn to blessing. We shall go forward like dutiful children, bringing glory to our Heavenly Father, and with the glad power of really loving others as we love ourselves. And in the world to come we have sure hope of life everlasting. Gentlemen! remember, I beseech you, that there is here below no continuance. Everything will be changed. The wisdom and pleasures and glory of this world pass away. It is, therefore, of the very first importance to care for the great concerns of the world to come. We in the far West originally were far further from the Truth, far more ignorant and degraded than you. The change came not from our own strength or merit. We owe it entirely to God's free gift of the Gospel of His Son. I myself have freely received; I desire freely to give to you. Having obtained great grace of God, and knowing that your honourable country had not yet fully heard the good news, thinking of the true word, “Within the four seas all are brethren,” I wished to show this, the highest proof of genuine love. And knowing that there is salvation in none other than in the Lord Jesus, I have come Eastwards again across the sea to share my happiness with you, honourable gentlemen. That is one point. And once more. All true benefits and happiness are included in this supreme blessing. For learning,

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however deep, is but for a time; felicity, however great, passes away like a summer stream. Undoubtedly, learning and every gift of God may be of real use, and one may safely predict and assert that God-fearing and God-obeying countries do prosper more than others; as our Scripture expresses it, "Godliness is profitable for all things, having promise for the life that now is, and for that which is to come."

Nevertheless, if you set your affection on these things below only, there will probably be no sweet flavour to you even in this world's pleasures. If we can but do as Mencius suggested, "Give up life to keep righteousness," then we may keep them both. The Lord Himself says, "He that will save His life shall lose it." "He that for My sake and the Gospel's loses his life shall save it to life eternal." "What shall a man be profited, if he gain the whole world, and lose his own soul?" Finally, the Lord Jesus, the only-begotten Son of God, gives us all life, all happiness, and that life is eternal; that happiness unending and ever sweet. As we read, "Christ is the power of God and the wisdom of God"; and again, "He of God is made to us Wisdom, and Righteousness, and Sanctification, and Redemption."

You may ask why I, a foreigner, and with no pretensions as a scholar, can trouble you thus. I can only answer that from a very sincere motive and very earnest desire I have ventured thus to write to you. The message is from heaven. Do not, I entreat of you, despise it because of the imperfection of the messenger.

"Now then we are ambassadors for Christ, as though God did beseech you through us: we pray you, in Christ's stead, be ye reconciled to God. For He has made Him to be sin for us Who knew no sin; that we might be made the righteousness of God in Him."

### OUR FRONTISPIECE.

THE reproduction from a photograph of "A Scene in Fuh-chow" which forms our Frontispiece this month illustrates the power which their false religious conceptions hold over some of China's millions, and it demonstrates the demoralizing effect of Heathenism on the popular view regarding human life. But its chief value in our judgment, and the consideration which led us to select it for the *Intelligencer*, is the striking evidence it affords of the powerful influence women missionaries are capable of exerting in China. That a vast crowd, congregated to witness a gruesome spectacle, should have allowed foreign ladies to intervene at the critical moment and lead off the object of their interest through their midst without interruption or protest, is a singular proof of the respect and regard which English and American lady missionaries have won in the cities of China.

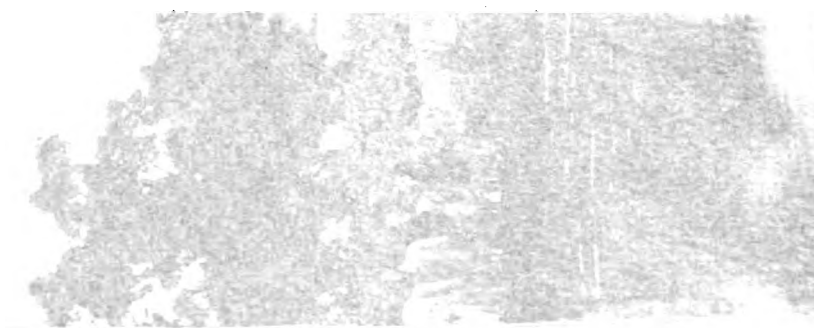
"One morning last May a Chinese crowd in Fuh-chow gathered together to watch a poor widow hang herself in public. It is not at all an uncommon practice in China, and this act of suicide is looked upon as specially meritorious. A few days before, the widow visits a certain temple, and in this temple after her death her name is placed on a tablet, and incense is burned there on the first and fifteenth of each Chinese month, and it is the official duty of certain mandarins, either in person or by deputy, to offer oblations at this temple in the spring and autumn of each year.\* These widows are also entitled to an honorary portal.

"At the appointed time she ascends the platform and sprinkles some water around on the four sides of it; then she scatters grain in the same way. Her brothers and husband's brothers then worship her, and in a few moments the nearest relative, or the widow herself, pulls a cord and she is launched into eternity. Alas! such terminations to life are but too common in China. My own cook's wife hanged herself not long ago, and one is continually hearing of such things.

"Owing to the exertions of some of the missionary ladies this poor woman in the photograph was rescued at the last moment. One lady gained the goodwill of the mandarins, and two others mounted the scaffold and took her home through the midst of a seething yet respectful crowd. W. S. P-W.

"N.B.—The photograph was taken by a Chinaman just at the moment when the ladies were on the platform."

\* *Social Life of the Chinese* (Doolitt's), p. 70.



A SCENE

AN ATTEMPT AT RECONSTRUCTION BY  
OF L. C. W. S. S. O. N. A. R. I. E. S.

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Figure 1. The effect of the concentration of the  $\text{Ca}^{2+}$  solution on the  $\text{Ca}^{2+}$  uptake by *Chlorella* cells. The cells were grown in the medium containing 100  $\mu\text{M}$   $\text{Ca}^{2+}$  and were washed with distilled water. The cells were then incubated in the  $\text{Ca}^{2+}$  solution of various concentrations for 10 min. The  $\text{Ca}^{2+}$  uptake was determined by measuring the radioactivity of the cells. The data are the mean  $\pm$  SD of three independent experiments.

I am glad to hear you  
 are doing well. I hope  
 you are enjoying the holidays.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

... a "strongly authoritarian" father, which is the power which their father's mother shared with them. The reason of the popularity of this judgment is, the fact that the father is still the dominant figure in the family, and the mother is still the

the same time, the *Cham* continued to express a profound sense of loss for the *Cham* people and their culture. The *Cham* continued to feel that the *Cham* people had been wronged and that the *Cham* people had been treated unfairly. The *Cham* continued to feel that the *Cham* people had been wronged and that the *Cham* people had been treated unfairly.

After several minutes, and with the red lines now visible, the two boys began to move in a more purposeful manner, and to make a few preliminary movements. At a distance of about 100 cm, and at a height of about 100 cm, they began to make a few preliminary movements. At a distance of about 100 cm, and at a height of about 100 cm, they began to make a few preliminary movements. At a distance of about 100 cm, and at a height of about 100 cm, they began to make a few preliminary movements.

and the other two, the *in situ* and the *ex situ* methods, were used to determine the effect of the different methods on the results of the analysis.

and the other two are the most common in the world.

Don't let me hear that. My opponent is  
a strong, healthy, energetic, and intelligent

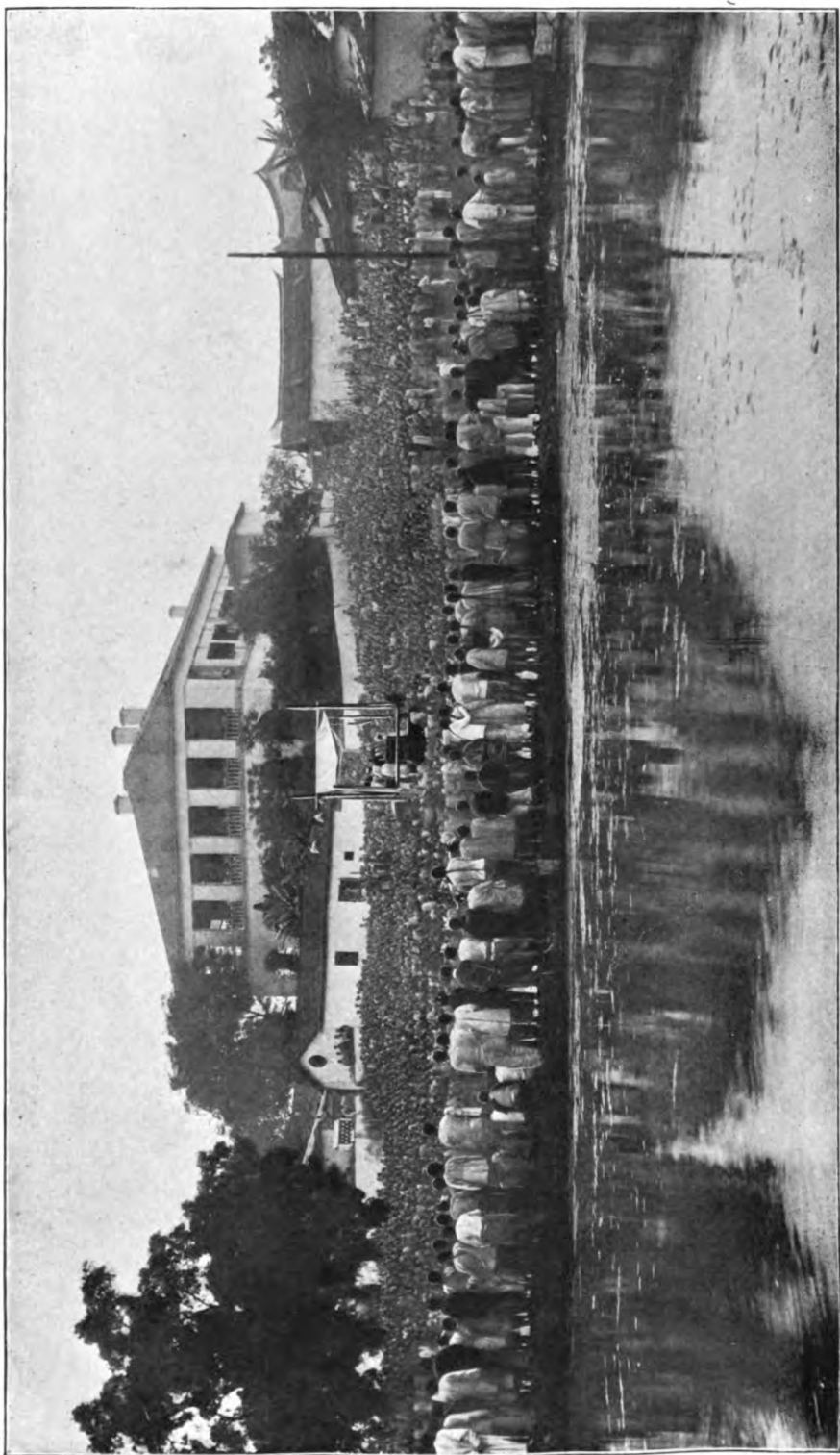
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*J. Biol. Chem.* 267:1098-1104, 1992

[illegible]

1. *Chlorophyll a* (Chl *a*)





A SCENE IN FUH-CHOW; AN ATTEMPT AT SELF-DESTRUCTION WHICH WAS FRUSTRATED BY THE ACTION  
(See p. 854.)  
OF LADY MISSIONARIES.



## IN A MOHAMMEDAN CITY.

LETTER FROM THE RIGHT REV. BISHOP STUART.

*Ispahan, Nov., 1903.*

[T is a year to-day (November 10th) since my daughter and I returned to Ispahan from our twelve months' furlough. In this was included a five months' visit to my former diocese in New Zealand. Our voyage thence to the Mother-country was by Cape Horn, and after a brief sojourn in England we returned to Persia through the Continent and by rail to the Caspian, landing at Enzelli on October 18th, 1902. In this year of journeying round the globe we had many mercies to record, not least of which is the restoration of health. For though the climate of Persia is greatly superior to most parts of India, yet, after seven years of residence even in Persia, a change is salutary for bodily as well as spiritual refreshment.

The welcome reinforcements of the year now drawing to a close have helped to make up for those losses, though even with the new arrivals we cannot contemplate any immediate extension of the work. We may "strengthen the stakes," but we can scarcely hope to "lengthen the cords."

One exception, including both these desirable results, is now happily in progress, the building of a new hospital in Ispahan itself, or rather hospitals, for the buildings on the spacious site that has been secured will comprise both the men's and women's hospitals, hitherto carried on under great disadvantages in the overcrowded buildings at Julfa, as well as residences for the medical staff.

In this long-desiderated onward step I was happily able to take some part, as I had the opportunity in my recent visit to New Zealand to interest some warm-hearted and generous friends in the diocese of Waiapu in the good work Dr. Carr was then contemplating, with the result that a substantial contribution was made towards the Ispahan Hospital. When the site was secured and the building had been actually begun, the same generous friend who had helped to initiate the undertaking by a donation of a hundred pounds,

encouraged us to "go on" by a further contribution of one thousand pounds. Thus I look forward to the dedication of a Samuel Williams' Ward, to connect our Persian hospital at Ispahan with a name honoured in the annals of the Maori Church of New Zealand, one of the earliest fields of the C.M.S.

During the past year, while this important adjunct to evangelistic work has been carried on here by Dr. Carr, I have had the privilege of taking part in the spiritual healing which it is intended to subserve. The crowds of patients who throng the entrance-door every Monday and Friday, receiving a ticket numbered in the order of application, are in the habit of presenting themselves for admission long before the arrival of the doctor at the appointed hour for seeing his patients. So, as soon as this waiting-room is filled with a fair number, a suitable passage, generally from the Gospels, is read and explained, and prayer offered to the Great Physician for healing to "the mind diseased," as well as for a blessing on the doctor's treatment of bodily ailments. Often am I struck by the quiet attention of the motley crowd, including, not infrequently, Mullahs and Seyids [descendants of the Prophet] and other educated Persians, as well as poorer folk, and even wild, unkempt Bakh-tiaris from their native hills. This is an opportunity, too, for giving away some of Mr. Tisdall's admirable tracts to those who are able to read and seem interested. Occasionally a colporteur of the Bible Society comes round and disposes of copies of the Scriptures to willing purchasers.

I have lately had frequent visits on dispensary days from a young man who is studying medicine, and attends the dispensary, with Dr. Carr's permission, to see something of European practice. He knows a little English, and being very desirous to learn enough to consult medical works, he comes to me with that object. He seems fair-minded and intelligent, and really interested in the Word of Life. Another young medical student has come all the way from S— to pursue his medical studies under

Dr. Carr's direction. I had observed him as an attentive listener at the opening address before I knew his story. Thus we try to sow beside all waters, and for this the medical work of the Mission often gives unexpected opportunities, and amongst the patients themselves not infrequently a soil prepared.

Living, as we do, in a populous Mohammedan city, and right amongst the people, affords us great facilities for intercourse with all ranks and conditions of the Persians beyond what could ever be enjoyed in the Armenian village of Julfa. It is a marked feature of progress in the whole position of affairs in Persia that what was held to be impossible (and probably rightly so) when Dr. Bruce opened the Persia Mission in Julfa thirty-four years ago, can now be done without let or hindrance. Up to the year in which we came to Persia (1894) there had been only two houses in Ispahan occupied by Europeans—the residences of the British Consul and of the manager of the Imperial Bank—privileged persons both. The first house to be leased to a missionary (Mr. Carless) was only obtained with difficulty in that year, and entrance to it had to be gained by an appeal to the Treaty rights of a British subject. Mr. Garland, of the London Jews' Society, was the next to follow in procuring a site and building on it a mission-house in the Jewish quarter. In 1898 Dr. Carr was allowed, with a faint show of opposition by a Mullah, to occupy this house, and on his leaving on furlough the following year, we took his place and have been in undisturbed possession ever since. The only attempt at interference on the part of the aforesaid interested Mullah was promptly set aside by the Prince-Governor himself.

During the last two years several of the European merchants who formerly resided in Julfa, though their offices were in Ispahan, now live in this town. The opening up of this ancient Mohammedan city is doing much to liberalize the minds of the people and to dispel unreasonable prejudices. An "open door" is before us; let us take full advantage of it.

In the year since my return, of the twenty-four added to the Church in Julfa and Ispahan, fifteen were

women, with six infants, and three were men. Of these last, one was a Native of India, a Sunni Mohammedan, who had learnt the truth from Dr. Griffith at Kerman. He was a young man of intelligence and fairly educated. He accompanied Dr. Griffith in his journey through Persia to Teheran, when the doctor was leaving for England, and then, on his return to Ispahan, was prepared by me for baptism. I found him a very eager and intelligent catechumen. After his baptism he left for his home on the Indian frontier, but not without hope of rejoining Dr. Griffith, should the latter return to missionary work in the East.

The case of another of the converts is interesting. Years ago a missionary on his tour gave a tract to this young man's father. He could not himself read, though a Seyid, but his son, then a lad at the village school, read it to him, and it ended in the father, with his two boys, coming to Julfa seeking further instruction. The father was baptized, and the younger son (a remarkably clever boy) was left with us for his education. In the following year the mother, having learnt much from her son's reading of "the Book," sought baptism, and this boy was also admitted into the fold. This year, after our return, the father appeared again with his grown-up son and daughter and some younger boys, pleading the promise which is to us and our children. The eldest son, now grown to manhood, I found had been diligently reading the Gospels in his native village. He also brought me letters from a Persian of good social position, avowing his conviction of the truth of the Christian faith, and sending a request for certain Christian books. These were sent to him by our young friend who had brought the letter, and I have since heard that they are being diligently read by the gentleman and several of his brothers, who are also interested in the Scriptures. Their town is several days' journey from Ispahan. The young man himself, during the few weeks he stayed with me here, preparatory to his baptism, was most zealous in availing himself of every opportunity of receiving instruction. Since his return to his home he has had to bear the "reproach of Christ" from some of his more bigoted neigh-

bours and relatives, but has been able to carry on his trade, though ousted from the house which was his father's property, and deprived of his betrothed bride. A young man connected with him, from the neighbouring town, was studying medicine in Ispahan when the Babi persecution broke out. He had formerly been in our Julfa hospital, attending to his father when a patient there, and so was known to me. The fanatical mob, suspecting him to be a Babi, pillaged his lodging in the city, and he had to flee for his life. He sought refuge in our house, and for six weeks he was in concealment. During this time he read daily with me, and read, with deep interest, the Persian translation from the Arabic of that remarkable book, *Sweet Firstfruits*, the story of an Arab convert and Christian martyr. He frequently professed his faith in our Lord as the only Saviour, and asked for baptism. But I thought it better, in that time of fanatical excitement, that he should wait until it could not be said that he was influenced by a hope of securing our protection. So when matters quieted down he returned to his home, with the promise that he would come back for baptism, and in the belief that his father (to whom he was much attached, and whose letters were full of affection and of expressions of gratitude for the protection I had been able to afford him) would give his consent. I had letters from him after his return home, when he mentioned his prospect of getting an official appointment, at a place where he would have the opportunity of intercourse with one of our missionaries. But, alas! later news was brought to me of his death, under somewhat mysterious circumstances. It may have been that the danger he had passed through and his rough usage at the hands of the mob affected his whole system. As far as I have been able to learn, he died quite suddenly, and not from any apparent illness.

During that outbreak of fanaticism in Ispahan there was some falling-off in the numbers attending our meetings, but the Christians generally, were mercifully preserved from acts of violence. We heard of threats indeed, and in one instance a convert

of some years' standing, at one time employed in our Press, whose aged father was a Babi, in the attempt to bring him away from the Russian Consulate, where, with many others, he had sought protection, was set upon by the Mohammedan mob and badly beaten. The poor old father was brutally murdered and his body dragged about in the public street.

The mission church at Julfa was closed at that time for extensive repairs, and for several weeks a Persian service was held at our house in town. The Holy Communion on two of these occasions was administered to a little company of some twenty converts, several coming over from Julfa. At one special service of Christians only, an adult convert whose house is in this neighbourhood, was baptized. There was great interest shown by her Christian sisters in Julfa as well as Ispahan in this first baptism in this city. Hitherto converts from Ispahan had been baptized in the church at Julfa. The hymn, "Whiter than snow," translated into Persian, was sung at the service, and such joy was felt on this unique occasion, that at the conclusion of the service the women asked that they might join in another favourite hymn, "Oh, that will be joyful." The lively interest the converts take in every fresh one gathered into the fold is a marked characteristic in these emotional Persians, whose feelings are intensified by the recollection of the obstacles that have been overcome, and the thought of the dangers and difficulties they may yet have to encounter.

Another service of special interest was a confirmation in the Julfa church on the Sunday before Easter, when a little company, comprising Armenians, Jews, and Persians, received the primitive rite of the laying-on of hands, and so testified to the unity of Jew and Gentile in the One Body. On several other occasions throughout the year the adult women baptized in less public services have been confirmed, having previously received special teaching on the subject of Holy Communion. May all be taught of God, and through His grace and blessing adorn their Christian calling!

## THE SOUTH AFRICAN CHURCH MISSIONARY ASSOCIATION.

**T**HE *Intelligencer* has often referred to the three Evangelical parishes in Cape Colony—St. Peter's, Mowbray, St. John's, Wynberg, and Holy Trinity, Cape Town—and their generous contributions to the C.M.S. The Vicar of the first of these, the Rev. A. Daintree—a Ridley Hall, Cambridge, man, who went out to Mowbray thirteen years ago—addressed to us a remarkable letter on the "C.M.S. Call" which appeared in our issue of September last (page 704), and his own and his people's efforts to respond to the "Call" were dwelt upon in an Editorial Note in November (page 866). When he first reached South Africa in 1891, the joint contribution of the three parishes was £58. In 1894, the year before the South African Church Missionary Association was formed, £500 was remitted to Salisbury Square. We have peculiar pleasure in reproducing the following report for 1903, the eighth year of the Association. As will be seen, the average amount remitted yearly to the C.M.S. during this period has been £1,250, and the amount last year—a year of severe depression at the Cape—was £1,646.

### Eighth Annual Report, for the Year 1903.

The Committee herewith present their eighth Annual Report to the members of the Association. Last year they expressed the opinion that "a study of the present position of the three churches will show not only the need for, but also the possibilities of, large advance in the near future." This year they are thankful to report that this opinion has been justified, and their expectation of advance in a measure fulfilled.

The contributions for the past twelve months have amounted to almost £400 in excess of those of the preceding year. This is satisfactory in view of the fact that the last few months have been marked by financial depression in South Africa, and that the cost of living remains higher, perhaps, than in any other part of the Empire. But missionary needs remain just the same and have to be supplied as much in years of depression as at other times, and so we would remind the members of our Association that our ability "to set forward the salvation of all men worthily of God" depends upon proportionate and unselfish giving according to our opportunities at all times, and not upon the larger gifts that come in out of the superfluity of years of prosperity. These latter gifts are, of course, welcome, and as thankofferings acceptable to God—would that prosperity and gratitude more frequently found expression in this way!—but what we are pleading for is a more general and adequate giving out of ordinary income, constant, progressive, and self-sacrificing, to enable us to enter doors which God is opening before us, and to buy up opportunities which He is holding out to us.

To this end we would desire to encourage the larger and more systematic use of missionary-boxes out of a deep conviction of their being one of the very best methods of providing the means for missionary work.

The past year has been one of financial difficulty to the C.M.S., and of anxieties both at home and abroad. The year ended with a deficit of £35,000, and the Society has had to inform its supporters that unless it receives a large and permanent increase of income by next April it will have most reluctantly to keep back all new missionaries for some time to come. It has also been suggested in some quarters that the C.M.S. is not as true as it used to be to its Evangelical traditions. Under these circumstances the Committee of the South African Church Missionary Association desire

to give expression to their full and unabated confidence in the Parent Committee, and to assure the Society of their earnest sympathy with it at this time, and their determination to help it to the utmost of their ability.

We are unanimous in feeling thankful that the C.M.S. is large-hearted and liberal towards other workers for the Evangelization of the World with some of whose teaching it cannot concur, while it is at the same time faithful and firm in its loyalty to Evangelical Truth, to which it is, we feel sure, as true now as in any period of its history.

We should be sorry if the C.M.S. were not officially represented on all public occasions, diocesan and provincial, when the missionary work of the Church is in evidence, though, of course, then its representatives will be speaking side by side with men of very different views. Surely this is emphatically a time not for criticism but for help, and we would urge upon the members of the Association the need for doing all in their power to show their confidence by a real endeavour to supply the necessities of the present time. We feel very strongly that in face of the urgent calls and fresh opportunities which challenge our loyalty and spiritual readiness everywhere to-day, the very idea of retrenchment is a possibility at present only to be solemnly faced on our knees before God. Then, to those who have patience for silent waiting upon God in the faith that "He Who willeth that all men should come to the knowledge of the truth" will show when and where He sets limits restraining the evangelizing zeal of those who serve Him, is it not possible that there will come such a knowledge of His will for us in His service as will illumine spiritual consciousness to see some of the momentous bearings and possibly eternal issues of this suggested retrenchment? May it not be that then we would rather do anything than dare to take upon ourselves the burden of a responsibility too heavy to be borne in keeping back from the great campaign the bright young life which the Holy Ghost has called and spiritually qualified? And let us remember that as the Society can only administer the funds which are entrusted to it, the ultimate responsibility for retrenchment must rest with the Church. Surely, patience is better than hasty criticism, and the holy interests of truth would not be helped by a withdrawal of confidence and support in the midst of a crisis which could only issue, as the practical result of such an agitation, in the weakening of witness, and the keeping back of reinforcements for the Holy War, and the saddening of the hearts of weary and faithful workers already overborne by a work far beyond their own unaided capacity. Let us close our ranks, and give ourselves unto prayer, and become prepared for the work, and, if it means that, the sacrifice that shall enable the sons and daughters of our heart to proceed to the work unto which the Holy Ghost has called them.

On August 20th last our Association had existed for eight years. During this period three of our members have gone out as missionaries to spheres of work in Ceylon, East Africa, and Persia. We regret that two of these have been invalided home, but their knowledge of, and interest in, these mission-fields is helpful to us in the home side of the work.

Moreover, we are happy to announce that in the course of the year we have received a fourth offer of service, that this lady is at present being examined with a view to training by the Committee, and that St. Peter's Church hopes to send her out as their Jubilee offering to missionary work. The contributions of the Association during the period already referred to have amounted to £10,000.

Fifteen missionaries are now supported, representing the following fields:—West Africa, Persia, India (United Provinces one and South India two),

Ceylon, China (Kwan-Tung two, Fuh-Kien two, Mid China one, West China two), Japan, besides a medical missionary in China (supported by St. John's, Wynberg), whose name has not yet been communicated to us.

*Progress of the Association (constituted August 20th, 1895).*

|                | £     | s. | d. |                | £     | s. | d. |
|----------------|-------|----|----|----------------|-------|----|----|
| 1895 . . . . . | 682   | 8  | 2  | 1900 . . . . . | 1,233 | 12 | 10 |
| 1896 . . . . . | 700   | 8  | 5  | 1901 . . . . . | 1,201 | 5  | 7  |
| 1897 . . . . . | 1,107 | 2  | 9  | 1902 . . . . . | 1,251 | 19 | 4  |
| 1898 . . . . . | 1,156 | 14 | 8  | 1903 . . . . . | 1,646 | 14 | 3  |
| 1899 . . . . . | 1,235 | 7  | 8  |                |       |    |    |

Instead of giving a list of the missionaries supported in connexion with the Association in its usual form, we have arranged the names of Our Own Missionaries into a weekly Cycle of Prayer, hoping by so doing to encourage continual and regular prayer on their behalf. It is not intended to supersede the use of the C.M.S. Monthly Cycle of Prayer, but to afford help in the discharge of the special responsibilities which we have undertaken towards particular missionaries and their spheres of work. We also desire by this means to bring them into closer touch with each other and ourselves in our holy fellowship of service. The names of the missionaries and the countries in which they labour, together with the church which supports them, are given under the successive days of the week:—

|           |                     |                         |                       |
|-----------|---------------------|-------------------------|-----------------------|
| Sunday    | China, Mid and West | Miss E. Parker          | St. John's, Wynberg   |
|           |                     | Miss E. Mertens         | St. Peter's, Mowbray  |
|           |                     | E. A. Hamilton          | By the three churches |
| Monday    | Africa              | T. E. Alvarez           | St. Peter's, Mowbray  |
| Tuesday   | India               | Miss S. Willis          | St. Peter's, Mowbray  |
|           |                     | Rev. A. H. Lash         | St. John's, Wynberg   |
|           |                     | Miss E. Wiles           | Holy Trinity, C. Town |
| Wednesday | China, South        | Rev. W. E. Hipwell      | St. Peter's, Mowbray  |
|           |                     | Mrs. W. E. Hipwell      | St. Peter's, Mowbray  |
|           |                     | Dr. Mabel Hanington     | St. Peter's, Mowbray  |
|           |                     | Rev. F. E. Bland        | Holy Trinity, C. Town |
| Thursday  | Ceylon              | Miss A. L. Earp         | St. Peter's, Mowbray  |
| Friday    | Persia              | Miss P. Braine-Hartnell | St. Peter's, Mowbray  |
| Saturday  | Japan               | Rev. W. P. Buncombe     | St. Peter's, Mowbray  |

We have received the sum of £1,646 14s. 3d., the whole of which has been remitted to the Parent Society. Last year the amount contributed was £1,251 19s. 4d. Comparing sources of income, offertories amounted to £146 14s. 11½d., a decrease from last year of £4 13s. 4d., but still £34 above the preceding year. We regret this decrease, because the annual offertories represent the only contribution to missionary work from the congregation as a whole, other sources of income being more or less confined to those already interested in the missionary work of the Church. The decline under this head from two of the churches amounted to almost £33. Missionary-boxes realized £481 1s. 2d., an increase of £110 19s. 11d. The amount received in subscriptions and donations was £707 11s. 5d., an increase of £147 15s. 10d. over last year. Both these items are very satisfactory. The Junior Association just maintained its position, receiving in all £183 6s. 3½d., an increase of £1 15s. 1d. The contributions from each church will be found summarized in the Treasurer's statement of accounts.



## THE MISSION-FIELD.

### Sierra Leone.

THE Governor of Sierra Leone (Sir Charles King-Harman) on Jan. 25th laid the foundation-stone of the Battenberg School-house. It will be remembered that Prince Henry of Battenberg fell a victim to malarial fever in the Ashanti Expedition of 1896, and it was felt that some suitable memorial should be erected to his memory. Bishop (then Canon) Taylor Smith, who had accompanied the expedition as chaplain, suggested a boarding school-house in connexion with the Industrial Mission work, and he was instrumental in raising a large sum of money, most of which was given by the public school boys of England, and especially by the boys of the South-Eastern College. The house will provide rooms for the master of the Technical School, his assistant, and twenty African boys, together with a large Y.M.C.A. room.

In an account of the laying of memorial stones for a new stone church at Tembo, an out-station of Kent, one of the pastorates of the Sierra Leone Native Church, Archdeacon McCauley relates the following:—

At the service preceding the ceremony, I noticed a man, rather smartly clad in native dress, and on inquiring I was told he was a Mohammedan owning a mosque of his own, but a worshipper in the church every Lord's day.

To my surprise, I found him among those desiring to lay memorial stones. The one assigned him bore the inscription, "The Susu Stone," as he was of the

Susu tribe. The words he was asked to repeat after me were something of the nature of a prayer for his conversion to the faith, to which there was a loud "amen" by the people. May we not hope that light may soon dawn on him, and that before long he may decide for Christ, of Whom it has been said, "A bruised reed shall He not break, and the smoking flax shall He not quench"?

We regret to hear that the mission-house at Bendembu, in the Lökkoh country, was burnt to the ground at the end of February. No particulars are to hand, but the Rev. J. A. Alley, of Port Lökkoh, on receipt of the news went up-country to see what could be done to house the agents before the "ruins" began.

The Rev. T. Rowan, Secretary at Freetown, passes on to us some news from Falaba, in the Yalunka country. He wrote on March 15th:—

Yesterday I had some encouraging news from Falaba. Mr. Bowers tells of an influential Mohammedan, who has for some time been coming for regular instruction, openly expressing his belief in Christianity, and wishing that fact to be known among his people far

and wide. . . . If he comes out from Mohammedanism we feel it will make the way easier for others to follow. We are glad to have some encouragement like this at a time when the cry that "Mohammedanism is best suited for the African" is so much heard.

### Western Equatorial Africa.

Miss M. Blackwall stayed for three months last year at Isehin, an out-station in the Oyo district. The Rev. F. Melville Jones visited that place in December and administered the Holy Communion and baptized one adult, one little lad, and two infants. A spirit of life, he says, has been infused into the Church, and the women of the congregation were all urgent in their request that Miss Blackwall should return to them. Unfortunately this is not possible at present. The villages around are rapidly becoming Mohammedan, the most important building in each being a mosque, and the Mohammedans are sparing no pains in making the best use of their opportunity. In her annual letter Miss Blackwall appeals to Christians at home to substantiate our Master's claim to the land by occupation. She writes:—

Heathenism is in itself a call to the Christian Church to obey her Lord's

command; but Mohammedanism constitutes a still louder call, and, we may

reverently say, labels it "urgent," "immediate." This urgency is rendered all the more pressing in that at the present time the Mohammedans themselves are willing to listen to the truth. They are not yet so firmly established in the tenets of the Mohammedan Creed, nor have they become so completely bigoted, as to reject Christian teaching. They are willing to listen

to passages read. In a few years' time this may not be so. In this country land may be handed over by the king or chief to a society or individual. If that land is not claimed—it may be by merely fencing it round or by building a hut on it—others have a right, after a lapse of years, to appropriate it and to use it for their own purposes.

Bishop Phillips has just completed the fourth decade since he became a worker for Christ in connexion with the C.M.S., and the first decade since his consecration to the episcopate. Comparing the statistical returns of the Ode Ondo district for 1893, the year of his consecration, with 1903, he finds "abundant cause to bless God for the progress that has been achieved in the face of many difficulties." In 1893 the number of agents at work was seven, in 1903 it was nineteen. The number of communicants increased from eighty-two to 348; and the Christian adherents from 432 to 2,065. In 1893 the religious contributions in the district amounted to £37, and last year they reached the sum of £175, besides the manual labour of the converts which was estimated at £85. The number of baptisms in 1893 was nineteen; last year it was 208; while the churches or chapels have increased from four to twenty-seven; and the Bishop says: "I believe that we are still on the threshold of greater developments, and these increases are only foretastes of larger blessings which God will pour out on this district if we prove loyal to Him and faithful to our charge."

Reporting the baptism on December 28th of five Ikale youths, the firstfruits of that people, at Igbo Tako, in the Ode Ondo district, the Rev. E. M. Lijadu thus relates the circumstances under which the church in that place came to be built:—

The church at Igbo Tako was the outcome, humanly speaking, of the faith and piety exercised by one Dorcas Ogunro, a woman possessed of a remarkable love for the Lord Jesus. Until recently she was a slave in the Ikale country; but after securing her own freedom she sojourned for a time in Aiyesan, where under Christian in-

fluence she became converted and was baptized. There she soon developed a mighty longing, first for the conversion of her children, whom she left behind in Ikale, and then for building a church in that land. She therefore came back to Ikale, spent herself liberally, and got a church built, which she placed in my charge in May last.

The converts of Igbo Tako and Igbo Egurin have combined to support a teacher who has been assigned to them. On January 2nd two converts were baptized at the latter town.

At an ordination at Brass, in the Niger Delta, on February 28th, Bishop Tugwell admitted the Rev. J. C. R. Wilson to Priests' Orders.

We are glad to hear that things are quieting down on the Asaba side of the Niger, the scene of the recent rising of the Ekwumekwu (see *Intelligencer* for March, p. 207). At the end of January the High Commissioner desired the Akwukwu Christians to return to their own town, and in obedience to his request they all returned, together with their teacher. The rebels have rebuilt the school. Writing from Onitsha on March 17th, the Rev. T. J. Dennis said: "The Government have succeeded, after two months' hard work, in breaking the back of the rising. . . . I believe that Idumuje-Ugboko might safely be occupied at once, even by ladies; but the mission-house has been entirely destroyed. . . . The Divisional Commissioner has been making it a condition of peace that the Ekwumekwu restore all that has been destroyed."

**East Africa.**

Of a week's "special mission" in Mombasa, Miss R. M. Wyatt wrote on February 10th:—

The result far exceeded our expectations, God proving that He is able to do exceeding abundantly above all that we ask or think. Nearly every evening the Mission Hall was full of Christians, a motley crowd of Arabs,

Hindus, and Banyans blocking up the doors. Many of the Christians came from a distance. . . . They listened with earnest attention to the addresses, and the heartiness of the hymn-singing was at times almost overpowering.

The Society's Mission in East Africa was begun in 1844, some forty years earlier than the dates of the Anglo-German agreements by which the dominions of the Sultan of Zanzibar were divided between the two European powers. The Bishop of Mombasa's diocese is partly in British and partly in German East Africa. The Missions in the latter are in Usagara and Ugogo. On the advice of the Executive Committee at Mpwapa a little over a year ago, we altered the spelling of Ugogo to "Chigogo." We are now informed that at the request of the local German authorities the missionaries are adopting the German official mode of spelling. We shall therefore return to the old spelling of "Ugogo," and Usagara we shall spell "Ussagara," and our old familiar Mpwapa will take the form of "Mpapua."

**Uganda.**

The foundation-stone of the new hospital in Mengo was laid on January 16th by Bishop Tucker. The "stone" was a large block of cement weighing some 150 pounds. The trowel and mallet were both made in Uganda. A large crowd of Natives (including the Katikiro, Kisingiri, and several other chiefs) were present. When the building is finished, with the isolation wards, there will be 100 beds. Notwithstanding the fact that the work in Mengo had to be carried on in a temporary building owing to the destruction of the hospital by lightning and fire at the end of 1902, the statistics of the Uganda Medical Mission for the past year show a great advance. The out-patient attendances amounted to nearly 91,000, made up as follows:—Mengo dispensary, 45,993; itineration from Mengo, 9,904; Ngogwe, 16,147; Iganga, 7,963; Ndeje, 6,543; Nakanyonyi, 3,780. Miss Thomas, Miss Pilgrim, Miss Thomsett, and Mrs. Blackledge have been in charge of the dispensaries at Ngogwe, Iganga, Ndeje, and Nakanyonyi respectively.

Last autumn, Dr. J. H. Cook accompanied Bishop Tucker in a confirmation tour through the southern and western provinces of the Uganda Protectorate. They were especially impressed with the progress of the work in Koki. To the confirmation held there we have previously referred (see *Intelligencer* for January, p. 43). Of the king of the country Dr. Cook writes:—

Only a few years ago, the king, Kamswaga, was a dissolute man of weak and evil character, who is said to have killed all his brothers except one with his own hand, in order to secure his position on the throne. A habitual drunkard and profligate he was hated by his people. There is now a very different state of affairs. He has reformed in every way, and is a communicant and regular attendant at church services. Even though he may hardly be described as a strong character, he is at least using his influence

upon the side of right, and has given up all his old evil habits. He no longer retains the title of king, but has been made one of the Saza [county] chiefs of the Kingdom of Buganda. But it is not in the king alone that a change for the better is observable, there has been a wonderfully rapid growth in the Native Church in Koki, and since the arrival of the lady missionaries the *lubiri* women, once so hard to reach, have been learning to read in increasing numbers.

**Egypt.**

Of the work among educated Moslems in Egypt the Rev. W. H. T. Gairdner says, in a circular letter dated January 24th :—

Our first move has been to start a weekly lecture in English and Arabic upon various non-religious subjects. The idea is to infuse these addresses with the Christian spirit, and to make them at once a means of contact and a way of making a moral impression on men. They have been well attended by audiences averaging a hundred, drawn from a very good class, with a fair sprinkling of the El Azhar student class moreover. Our subjects have been the following :—"What the East can learn from the West"; "What the West has learned from the East"; "Health and Digestion"; "The Formation of Character"; "A Visit to Constantinople"; "Livingstone"; and so forth.

We have had the usual attempts at disturbance, but the fact of having our own premises and the using of firmness, have put an end to them, at the cost,

perhaps, of keeping away a few who came with the idea of hearing their own voices after the address. It was really rather amusing when a lean-faced sheikh got up after the scientific address on digestion (by a doctor) and in faultless Arabic rebuked him for neglecting to notice gravitation as the most important factor in digestion! and also took to task the Arabic interpreter for use of non-Arabic terms. The interpreter in his reply got indignant and addressed the critic in peppery terms. Another time one of the biggest sheikhs in the town came and wanted to hold forth on "character" after my address. When we stopped him he was utterly amazed, as, I think, were most of the audience. But we had made a rule and decided to stick to it, were the interrupter the Grand Mufti himself.

**Turkish Arabia.**

Dr. Brigstocke writes from Baghdad :—

On looking at the field open to the medical missionary one is simply overwhelmed at the magnitude of the work that might be done. What can one medical missionary do in a city of 150,000 or more inhabitants? Besides

which patients come to us not only from the Arab tribes north, south, east, and west of us, and from Central Arabia, but also from the Persian frontier, many travelling distances reckoned by days, and some even by weeks.

**Persia.**

Mr. H. W. Allinson, of the Julfa Medical Mission, concludes his annual letter with an earnest appeal for an itinerant missionary who could get into touch with patients who have returned to their homes after being treated in the hospital. He writes :—

What we feel we need most is some plan whereby the many patients who have been for longer or shorter time with us, and have shown more or less interest, might be followed up and kept in touch with. Residence in town, which, we trust, will soon be an accomplished fact, will mean much towards those of Ispahan; but what about the hundreds from the villages and distant places? We could do easily with a regular itinerant missionary, and he could be occupied the whole year round in the large district affected by

the work of our hospital alone; and Yezd and Kerman, too, could find sufficient to occupy similar men.

Yet we hear from home of retrenchment, and of no reinforcements. Oh! if we could only bring our home workers face to face with our own particular needs, and the sad condition of this Moslem people, there would be little heard of retrenchment, but instead, an earnest desire and intention on the part of God's people that the coming year should see an advancement of untold extent.

The Rev. and Mrs. C. H. Stileman spent Christmas at Yezd. While they were there, the Medical Sub-Conference and the General Conference of the Persia Mission were held. Mr. Stileman wrote from Julfa on February 18th :—

We left Yezd on January 12th, and reached Julfa on the 22nd, having cycled 861 miles to Kerman and back.

Heavy snow drove my wife off her bicycle and on to her donkey for thirty-five miles at the end of the journey,

and compelled me to walk, as the snow was too deep for me to force my machine through it. But the mid-winter journey did us both good rather than harm, and we arrived here in perfect health with very thankful hearts.

It is strange to come to Central Persia to learn the use of the telephone. But I had never had occasion to make use of the telephone at home, and greatly appreciated its value in Kerman and Yezd. The new Central Persian telegraph-line of the Indo-European Company was opened between Yezd and Kerman while we were in Yezd. The line has been constructed by Englishmen, and is being taken on to India. As there can at present be no through communication farther than the camp which forms the line-head, the officials in the telegraph-offices

most kindly allowed us occasionally to use the telephone to speak to our friends 225 miles away. On several occasions I was enabled to communicate in this way with fellow-missionaries and to talk over Mission matters with them. On our return journey, when we came to a telegraph-office more than 330 miles away from Kerman, it seemed very strange to hear the voices of some of our fellow-missionaries speaking to us from that station as distinctly as if they had only been at the other side of the room. The making of this line and the linking of these stations together by the telegraph is a matter of no small importance to the Persia Mission. Each of our stations is now, for the first time, in direct telegraphic communication with London, as well as with our headquarters here in Ispahan.

Mr. Stileman tells us that the construction of this line is of great importance, and marks the commencement of a new era of British influence in Persia. "It is also," he writes, "a remarkable fact that there is an Armenian telegraph clerk at each office opened hitherto who has been educated in our C.M.S. school in Julfa; in some cases he is the only Christian in the town or village, and is in a position of considerable influence."

In a recent letter from Yezd, Dr. H. White says:—"We thank God for the tokens of His blessing upon the work generally. We have a spirit of inquiry in the wards such as we have never had before." Referring to the two branch dispensaries opened last year, he says:—"We opened the one at Khorumshah in March. It is five miles from Yezd, in a Parsi village, and is the centre of a group of Parsi villages. We go there every Wednesday, and generally see from thirty to forty patients. The second dispensary, at Mohammedabad, is ten miles from Yezd. We go there every Saturday and see from sixty to eighty-five patients weekly. In these two dispensaries we have up to the present seen nearly 2,000 patients."

Dr. Winifred Westlake (Sheffield's Own Missionary) wrote to her friends at home on January 15th from Kerman:—

We had a busy and happy Christmas-tide. Our little crowd of about thirty in-patients—men, women, and children, and their friends—all enjoyed themselves hugely, I feel sure; and I do trust that some of them understood as never before the love of God Who "gave His only-begotten Son." . . .

On Christmas Eve, Dr. Summerhayes showed some magic-lantern slides on the Life of our Lord. The sheet was hung across the middle of our big hospital waiting-room, where we always have the Persian services, and on either side of this screen was a dense crowd seated on the floor, on the one side men and boys, and on the other women, girls, and babies. It was a great event, and much talked of in the town. I do not

know if any one has ever exhibited lantern slides in Kerman before.

On Christmas morning, after English service at Mr. Walker's house, there was a big crowd at the Persian service in the hospital. . . .

The chief Mullah, or local head priest of the most important sect of Mohammedans, died on December 26th. He was an old man, and Dr. Summerhayes had been attending him for some time. I saw him a few days before he died, when I accompanied Dr. Summerhayes on a visit to that house so that I might become acquainted with the ladies, whom I have since visited several times. You will be interested to hear that this very influential old man sent a gift of ten tomans (about £2), as well as nuts,

&c., to the hospital on Christmas Day, in honour of our festival.

On New Year's Day I started a regular dispensary day for women in the lately re-opened town branch dispensary in a poor quarter on the other side of the city. This, with my two days at the hospital here outside to the east, gives me three dispensary mornings weekly. The other mornings are devoted to in-patients, operations, &c. and in the afternoons I pay visits and have my Persian lessons. I have not had much night work so far, though I have crept on my donkey in and out of

the city through a hole in the wall in the middle of the night when summoned unexpectedly to a patient. I have had no real difficulty in getting through the ordinary gates at night, but there is always delay in rousing the gatekeeper and explaining who I am, &c., and so a hole in the wall is sometimes very convenient. The rule is that if any one is found in the streets at night not knowing the password he is taken before the governor and imprisoned, &c., but I have no fear that I should ever find myself in such a plight; one soon gets known as a peaceable foreign doctor.

#### Bengal.

In a private letter to friends at home, the Rev. R. F. Pearce, of the Divinity School, Calcutta, who spent Christmas with the Rev. I. W. Charlton, at Khejura, in the Nadiya District, says:—

A party of young men from the Y.M.C.A. at Calcutta went to preach at Daulatganj, an out-station belonging to Mr. Charlton, in the Chuadanga Sub-Division. It is a long way south of Khejura, and surrounded by a more educated population. This party of young men stayed for four or five days, and preached two or three times a day. They were a most interesting collection of men, comprising a Chinaman, a Burmese, a Ceylonese, and a Marathi student, as well as several Bengalis. Those who could not speak in Bengali spoke in English and were interpreted. They were all educated English-speaking men, and made a tremendous impression on the educated men to whom they spoke. Their very presence gave a remarkable testimony to the extent

and influence of the Christian Church which the provincial Hindus had never realized. They had crowds to listen to them, and have at any rate wakened up the people of this neighbourhood. If their effort is followed up we may hear of good results in the future. Mr. Charlton's catechist was with them, and gave a most glowing account of their doings on his return to Khejura. This is encouraging as an example of increasing missionary zeal among the student population in Calcutta. It shows, I think, real evangelistic zeal for them to wish to spend their Christmas holidays in this way. At present the efforts of these and other young Christians are rather sporadic and undisciplined, but they may develop into useful workers in the future.

#### United Provinces.

Itinerating in the Azimgarh district during the last cold season had to be given up in consequence of the plague. Miss A. M. Tottenham wrote on Feb. 14th:—

Plague was in the district last year with only a few cases in the city, but last November it came into Azimgarh itself, and the people fled panic-stricken. Out of 20,000 inhabitants, 200 only were left in the city, and of those twenty-five were dying each day. The place, as we go through it, is like a city of the dead; empty streets and padlocked houses!

Our two girls' schools and the boys' High School have been closed since December last, and not one of our zenana women is left, though I hunted all about the place for them; so our work is at a standstill, and in the villages they do not want us, they are afraid of us, as they say we are paid by Government to bring and spread the

plague, and I was told one day that I brought it in my shoes! We have had a case of plague in our own compound, our tailor's wife, but she is convalescent now, after having been untiringly nursed by her husband and Miss Luce, and visited daily by the Civil Surgeon. . . .

As we drive out in the afternoons we see whole villages deserted, and the inhabitants turned out and living in *chappars* (grass huts)—it is the very best thing they can do. . . . Pray that our Indian Christians may be more out-and-out for Christ, and not only Christians by name. We are lending out our teachers to other missionaries till our work opens again, as it is not good for them to be sitting idle.

Mr. T. Law (of the Victoria C.M. Association) has been much encouraged lately in the work among the Jaunsari Paharis, which was commenced some ten years ago by the late Rev. T. Carmichael. Mr. Law wrote from Annfield, in the Dehra Dun, on December 30th:—

My wife and I have been out on tour for about five months, and have travelled from one end of Jaunsar to the other, having covered a distance of about 250 miles, and visited some 130 villages, in many of which the Gospel had never before been preached as far as we could learn, and the Name of Jesus was quite unknown.

Cholera has been very bad all through Jaunsar, and villages have been quite depopulated. In one village we visited we were told that 140 people had died. In a village called Mandrut, where we had been preaching for some time, a woman said, "This cannot be true." The good

news of the Gospel of love seemed too much for her.

The marriage laws of the Jaunsaris are most revolting. They are all polyandrists, and the evils from this system in disease and immorality are appalling. Women are bought and sold like cattle. A man told me once he had had eleven wives whom he had bought and sold again, and he was then only about thirty years of age.

My wife has enjoyed her work among the women. Many have come miles to hear the Word of Life from her lips. We hope to have St. Mark's Gospel printed in Jaunsari by March next.

#### Central Provinces.

Jabalpur is the headquarters of the C.M.S. Mission in the Diocese of Nagpur, and the Rev. E. A. Hensley hopes that 1903 "may be the last year that one missionary will have to carry on alone the work in that city of 80,000 inhabitants." Of the evangelistic work in the district he reports:—

We have been able to open another out-station—at Panagar—this year, so that now we have three out-stations in the Jabalpur district—all too few, alas! but labourers, too, are very few. At Panagar the C.E.Z.M.S. has now a lady working for five days of the week, and a dispensary has been opened this year. We felt it was incumbent upon us to combine with them in their effort

to evangelize the place, and we found it possible to send two men to initiate the work, one of them a Brahman convert from the district, who has several relatives in the neighbourhood of Panagar. I greatly hope that in the course of this year we may be able to occupy Barella, which is a village on the Mandla road, and at the present time has a resident lady missionary.

#### Punjab and Sindh.

From Lahore we have the pleasing intelligence that the Sustentation Fund of the Punjab Mission (raised locally with the object of relieving the Parent Society's funds) has already paid Rs. 4,000 towards the maintenance of native clergy and spiritual agents.

On February 22nd, the Bishop of Lahore paid a visit to the Chenab Colony, known as the Jhang Bar (of which Mission the Rev. T. Holden gave an account in our last number, p. 269), and held confirmations in three centres. A writer in the *Punjab Mission News* says:—

At Sikandarabad there were thirty-one candidates presented to the Bishop. The Christians of this village have recently built their own church, which cost Rs. 400, without asking for any outside help. They are naturally very proud of the fabric, and value it as their own, in fact very few of them are absent from the daily services. The next place visited was Montgomerywala, where the Bishop received a most enthusiastic welcome from the people.

All the men and boys of that large Christian village came out with flags, banners, and drums, and gave him a royal reception. The horse was taken out of the carriage, and a party of men laid hold of the shafts and dragged him into the centre of the village, where he addressed the crowd. In the afternoon a most impressive service was held in the large church and twenty-six persons were confirmed. At Gojra eight candidates came forward,

and the service was held in the rest-house. These people were from a village about three miles off, where they too have built for themselves a place of worship; the quaintest mud structure one could ever expect to see set apart for that purpose, with its rude mud walls, mud table, and floor of *gobar*, in everything quite in keeping with its surroundings. These simple people de-

light to meet there morning and evening, say simple Punjabi prayers, sing a *bhajan* and repeat their creed in a most primitive fashion. The services are simplicity itself conducted with a jealous reverence. Around Gojra there are about forty villages in which there are Christians. A rest-house and church are in course of erection to meet their needs.

#### South India.

At an ordination in St. George's Cathedral, Madras, on February 28th, the Bishop of Madras admitted Mr. Vedamanikam Enoch to Deacons' Orders, and the Rev. Daniel Savairoyen Joseph, of Ootacamund, to Priests' Orders.

Speaking from the chair at the thirty-sixth anniversary of the C.M.S. Southern Pastorate, Madras, on February 24th, the Bishop of Madras (as reported in the *Madras Mail*) said:—

There were two special reasons why the Southern Pastorate of the Church Missionary Society in Madras had a great interest for him. It stood in a special way for two very great and important principles operating in their midst which he longed to see developed, not only in Madras, but throughout Southern India, and throughout the whole of India generally. The first was the great principle of self-help and self-support. . . . It was a matter for satisfaction to see that very strong and vigorous efforts towards self-support had already been made by the pastorate. There were 880 members and the contributions came to Rs. 2,400 during the year. That gave a very satisfactory amount of Rs. 2:13 as the average for a single member. He did not know exactly what the statistics would be, but he imagined that each household contributed on an average something like Rs. 20 a year towards the expenses of the pastorate. . . . It was very true that self-support lay, at the present moment, at the root of a great many of the pressing questions that stood before the Indian Christian community, and that many other problems connected with the life of Indian Christians were all dependent on the question of self-support being satisfactorily solved.

There was another principle which, he thought, that congregation represented and which, to his mind, was even more important than that of self-support; and it was, that there was a real attempt to realize the great truth of the priesthood of the laity. The lay members of the congregation gave their

time, their talent, and their energies for the development of the missionary work of the congregation. That seemed to him a very important fact and represented a very important principle. There were a great many points in which Indian Christians of this land could, with advantage, copy and imitate the great Western Church. But there was one feature which, he hoped, they would never imitate—the false officialism and false sacerdotalism of the West.

What was meant by the priesthood of the laity was that the laity ought to take a real share of the work in the parish. In England the priests did all the work and the laity the criticizing. . . . It was a cheering and hopeful matter to see that in Madras they were trying to free themselves from what he believed to be a fatally wrong tradition and to move forward on Scriptural lines. If they once realized the true priesthood of the laity, they would be a great power for influencing, not merely the great Christian population of Madras, but also the non-Christian population.

He would, therefore, urge them strongly, ably, and courageously to go on in the path on which they had already entered. Let them try to make self-support a continued reality in their life, regard it as their privilege, and try above all things to realize by their unity, by their energy, by their willing co-operation in the work of the congregation that great and important truth—the real priesthood of the Christian laity.

Bishop Whitehead also took the chair at the anniversary of the Northern Pastorate on March 3rd.



A successful harvest festival was held in connexion with the Masulipatam pastorate, in the Telugu Country, on December 11th. Nearly Rs. 600 was contributed. Among the gifts received from outside was the worth of 100 cocoanuts from one who only a few years ago was bitterly opposed to the spread of Christianity. As in former years, the money realized by the festival will be spent in maintaining an evangelist to proclaim the Gospel to educated Hindus and Mohammedans.

Writing at the close of twenty years' service in the Telugu Country, the Rev. J. B. Panes says :—

In this period over 11,000 adherents have been added to the Native Church, that is to say there has been a greater increase than had been given in the previous forty years. The communicants have increased from 895 to 3,460, almost four-fold. While in 1883 the total baptisms were 294, the baptisms in 1902 reached 1,222, and contributions to self-support in the same period increased more than four-fold, rising from Rs. 2,270 to Rs. 9,029. At the close of 1883 the first native pastors were about to be ordained, now there are eleven doing

good work, with four native missionary clergy, making fifteen in all. Notwithstanding disappointments and difficulties which have come and will come, admitting that there is much room for improvement, and a present urgent call to prayer and wise effort for the deepening and developing of the spiritual life of the Native Church in the power of the Holy Spirit, there has been much real progress in many directions, and there are abundant grounds for thanksgiving to the gracious God Who has led and blessed us all these years.

We hear with regret of the death at Palamcottā on March 14th of the Rev. Isaac Abraham, pastor of Pannivelai, Tinnevely. Born of heathen parents of the Maravar caste, he was educated at the Palamcottā Preparandi Institution, and subsequently became a catechist. He was the senior pastor on the list of Tinnevely clergymen, having been ordained in 1859. He was admitted to Priests' Orders in 1862.

#### **Travancore and Cochln.**

Bishop and Mrs. Hodges have arrived in England.

At an ordination in the pro-Cathedral at Cottayam on February 28th, the Bishop admitted to Priests' Orders the Rev. W. A. Stephens, of Cottayam. The Rev. Enattikkal Varkki John, of the Cambridge Nicholson Institution, preached from Acts xx. 28.

In the *Travancore Diocesan Record* for March, Bishop Hodges expresses his satisfaction at the prompt and liberal reply to his appeal for the C.M.S. "Million-Shilling Fund." The appeal was issued to the diocese at Epiphany, and by March 7th the Bishop remitted a cheque for Rs. 1,350 (£90) to Madras, to be forwarded to the Lay Secretary in London. This is only £10 short of what he had hoped for, but as several pastorates have not yet returned their subscriptions there is every reason to expect that the £100 will be attained.

#### **South China.**

At an ordination in St. John's Cathedral, Hong Kong, on February 28th, the Bishop of Victoria (Hong Kong) admitted Mr. W. E. H. Hipwell to Deacons' Orders.

The Rev. G. A. Bunbury, of Hong Kong, visited Shiu-hing in January for the purpose of examining the boys' day-school. The return journey down the West River to Hong Kong, a distance of 350 miles, took forty-eight hours, and Mr. Bunbury mentions that it had cost exactly five shillings and sixpence. On January 28th, while he was at Shiu-hing, which he found crowded with students who had come to the prefectural city to be examined for the B.A. degree, Mr. Bunbury wrote :—

The preaching-hall to-night was crowded with candidates for the exami-

nations, young men with huge spectacles and the "reading-man's swagger,"

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though a few had the appearance of being really hard readers. Many listened to the catechist, and some read and re-read the scrolls containing the Lord's Prayer, Creed, and Commandments which hung on the walls. When the preaching was over the Bible-class began. The passage was the last

verses of St. John xvi. In that heathen city the little group of Christian men, whom God has been calling out to be His followers, read again those words of victory uttered by our Lord before the apparently complete defeat of the Crucifixion: "Be of good cheer, I have overcome the world."

#### **Fuh-Kien.**

Archdeacon Wolfe, of Fuh-chow, reports the baptism of seventy-four persons, sixty-seven of whom were adults. Writing on December 28th, he said:—

You will, I know, be glad to hear that during this blessed Christmastide the Rev. Yek Sieu Mi and myself had the great privilege and pleasure of admitting into the Church of Christ in this city alone by Holy Baptism sixty-seven adults and seven children. Thirty-seven of these were baptized on Christmas Day in the old church in South Street; twenty-one of them were baptized the Sunday following Christmas Day in Back Street church; eleven of them were baptized in the North Street church; and five of them in Christ Church in the suburbs; making a total of seventy-four. Three of the children baptized on the occasion were the grandchildren of the late Rev. Wong Kiu Taik, who had for many years acted as pastor of the South Street church, where he was killed by a fall from a ladder. His widow and surviving sons were present on the occasion, and the congregation filled the church. The Rev. Yek Siu Mi baptized the adults, I baptized the children.

On the whole I have been deeply encouraged by what I have just witnessed in this city, and I am persuaded if our dear friends at home, who have given their money and their prayers towards the support of the work of our beloved C.M.S. in China and elsewhere, could have been present and witnessed what took place they would not regret the sacrifices they may have made, but would praise God, as we here have done, for the answer to their prayers and ours.

It is a great grief to us here in Fuh-chow to learn of the financial condition of the Society, especially at this time, when God is opening up so many opportunities in this and other places, and giving so much success to the preaching of His Gospel all over this vast Empire of China. . . . We are doing what we can to encourage the Christians in this city and province to become self-supporting, and so relieve the Society somewhat of the great burden yearly laid upon it.

#### **West China.**

Of the outlook in his part of the mission-field, the Rev. Dr. Squibbs, of Mien-chuh, wrote on December 15th:—

There are numbers seeking after the truth, and wishing to join the Church; scarcely a day passes without some one coming to see me definitely with this object. Most of these are men of the tradesman class, between twenty and forty years old, and they buy Bibles, Prayer-books, and hymn-books, and are ready to place themselves under in-

struction. Our little makeshift church is filled to overflowing every Sunday, and fifty men and from ten to twenty women attend the weekly Bible-classes. A truly hopeful prospect, in which we seek to rise to the occasion in an attitude of believing expectation that the Lord will work a mighty work in our midst.

The Rev. W. Andrews, of Sin-tu, reports the opening of work in the city of Kin-tang-hsien.

At Pao-ning, the central station of the section of the diocese worked by the China Inland Mission, on December 20th, Bishop Cassels (as noted in our last number, p. 283) ordained the first Chinese deacon in the Si-Chuan Province. The Rev. D. A. Callum, of Chong-pa, who had been visiting the stations, wrote on January 12th:—

To me one of the happiest experiences of that solemn, happy morning

was administering Holy Communion to several bright, intelligent boy Chris-

tians, scholars in Mr. Aldis's School for Western learning—boys from fourteen and upwards—so full of hope and promise for the evangelization of China. The Rev. Ku Ho Lin, who that day had been ordained, was such a boy as one of them when I met him first early in 1893. The whole of the service from beginning to end was in Chinese. At the afternoon service Mr. Ku gave a short address, speaking of his call to the office and administration to which he had that day been admitted, of his own conscious weakness and need, and insisting on the prayers and help of his fellow-believers, who would feel in no small measure his growth in the spiritual life or his decline.

One of the features of the meetings [annual gatherings of country Christians] was the clear boldness with which the Rev. Ku Ho Lin rebuked coldness, half-heartedness, and sin; spoke strongly against wine-drinking, foot-binding, intermarrying with Heathen, having shares in heathen clubs, and other snares which are in the path of Chinese Christians. One realized the value of a native ministry, not only as a help to the Chinese, but also as a help to the foreign missionary in teaching him how to deal with the problems which the Chinese convert has to face. Mr. Ku's addresses were very helpful, being so well thought out, and so earnest in delivery.

#### Japan.

In the letters from our missionaries there are very few references to the condition of public affairs in Japan since the declaration of war. Prayer is asked by several that all may be over-ruled for good. Miss J. C. Gillespy, of Osaka, wrote on February 17th:—

I expect that now Japan is really at war with Russia your thoughts will turn constantly to us. Of course we feel Japan to be in the right, and hope she will win; but any way for a time there will be considerable suffering on account of the high price of food. I expect really you know far more of what is going on than we do. At the end of the first two days, according to the papers here, the Japanese had taken eight ships and sunk eleven—nineteen in all, and Port Arthur was said to be taken! Soldiers are billeted in almost every house in Tokyo. We are practically secure from any attack of the enemy, for the Inland Sea is simply bristling with forts, and that is the only way they could reach us.

The more educated people very much appreciate England's friendship, and the fact that British seamen have brought out the two new warships. They arrived yesterday, having had to make a wide detour to escape the Russians, though they did not know war had begun till they arrived. The Japanese Christians are feeling their responsibility very much, and are anxious to make use of this time for special evangelistic efforts. A very fine man, who has a Christian workers' training home in Tokyo, has obtained leave to go with the troops and hold meetings for them. The Christians are also talking of forming themselves into bands to go and visit and comfort the relatives of those going to the front.

A few months ago there died at his home in Kochi, in Shikoku, the Hon. Kenkichi Kataoka, one of the most prominent Christians in Japan. He held the presidency of the Doshisha College, of the Tokyo Y.M.C.A., and of the Home Missionary Society of the "Church of Christ in Japan." We learn from a publication called the *Young Men of Japan* that "in early life he served as an officer in the army and navy, and went about with Prince Iwakura, but for the last thirty years he had been a publicist. He was a Member of Parliament almost without a break from the time in 1890 when a representative legislature was inaugurated, and for the past six years had presided over the Lower House. His name was a synonym for modest but fearless Christian character. Before opening each session of the House, he was accustomed to bend his head in silent prayer, and even in the heat of a sitting he used to invite sympathetic fellow-members to his home for a prayer-meeting. This staunch faith had been wrought out of struggle. Especially during a long imprisonment for a political offence had he been driven to intense study of the Bible, and meditation and prayer."

One hundred and seventy-two persons were baptized in the Kiu-shiu Diocese during 1903. This has brought the numbers up to a little over 1,000. The Rev. A. B. Hutchinson says, "This has enabled the Mission to pass the long-coveted goal in the number of converts . . . the 'little one has become a thousand.'"

Two Japanese evangelists from Tokyo made a preaching-tour in the island of Kiu-shiu last November, and Miss B. J. Allen, of Kokura, traces much of the blessing granted to the Mission to the visit of these men—Nakata San and Mitani San. She writes:—

Certainly we may say of them that "their word was with power." Their methods were very simple. They gathered a little band of Christians with lanterns half an hour before the meeting, and went round the streets singing hymns to attract the people in, and soon had a full room. Then they preached sin, its present misery and certain punishment, coupled with the gracious offer of free and full salvation to all who would accept it. Many stayed behind to learn the Way of Peace. Each night, and the last was the best of all, when at the close of a very solemn appeal to accept Christ now before it was too late, Nakata San asked all who longed for salvation to come forward to the "penitent mat" (we had no "forms"), and the very first to accept the invitation was a grey-haired man of good position in the town, well known to Mr. and Mrs.

Hind, and indeed to most of us present, who went right forward before every one to kneel and ask for mercy for his sins. His daughter, a gentle, modest girl, who had been educated at a Methodist school, had been a Christian for years, and her thanksgiving that night for the conversion of her father, for whom she had so long prayed, was one of the most touching things I have ever heard. Eight out of the thirteen catechumens we are now giving thanks for in Kokura were led to decide for Christ at these meetings, and they were admitted on the following Sunday.

In Wakamatsu, too, we have Christians and catechumens who had, alas! become cold and indifferent, but now once more are bright and earnest through the blessing they received at these special meetings, besides others who have taken down their idols, and, as we trust, given their hearts wholly to God.

During 1903 between forty and fifty baptisms have resulted in connexion with the Hakodate Medical Mission. Dr. W. W. Colborne, who is in charge, estimates that one per cent. among the out-patients were baptized and twenty per cent. among the in-patients and their friends and connexions.

Of the work of the Rescue Home in Hakodate, Miss A. M. Tapson writes:—

For just two years the Rescue Home has been carried on, under difficulties and discouragements such as those only who have had experience in the work can understand. The first girl for the Home arrived the very morning before I left Hakodate for England last year [1902], so I had to leave the burden of starting the work to my fellow-missionaries. The girls have almost entirely been sent from Asahigawa, a town in the north of the island, where, through the splendid and untiring enthusiasm of Mr. and Mrs. Pierson, American Presbyterian missionaries, backed up by an earnest set of ladies, members of the Japanese branch of the Women's Christian Temperance Union, forty girls have been set free, and twenty-five of these sent to the Rescue Home. . . .

The house for these two years generously lent us by Dr. Colborne has

been given up, as it was felt that a change of locality was desirable, and he was glad to have the building for a dispensary. We were asking God for guidance and making inquiries about a house, when one of our committee, which now consists only of women, met a Government official from Sapporo and told him about the work. This led to his offering us the use, rent free, of some small Government buildings at Nanai, a lovely country place about fifteen minutes by train from Hakodate. It abounds in mulberry-trees, and if we make the breeding of silkworms the special industry of the Home, the Government will also supply us with a teacher when the season comes. The fact of Government recognizing and in this way forwarding the work is a great help in commending it to the Japanese.

The need of such work as this, how

can I bring it home? Almost every week since I came back to Japan, and at almost every fresh house that I have visited, there has been *something* which has written on one's own heart a little more deeply the awful need of some remedy for this open sore of Japan; and we know that remedy is not to be found in the ethical teaching in which this people delight; in the higher education for which they are so keen; but in Him only Who came to seek and save that which was lost. Buddhists have now their orphanages and their hospitals,

this work they *cannot* touch; their leaders are too deeply implicated themselves. It is a witness to the power of Christianity to raise the fallen, to set the captives free, such as they all recognize; and it does seem as if—now that the teaching of Christianity, especially of the love of God and His hatred of sin as manifested in the Cross of Christ, is being by degrees spread through the land—these practical outworkings of that Divine Love and Purity may come to be some of the most powerful methods of work in the country.

In the year ending November last, the Rev. J. Batchelor, of Sapporo, in the Diocese of Hokkaido, baptized 127 persons, seventy-four of whom were adults, and there are seventy catechumens under instruction. Bishop Fyson in his rounds with Mr. Batchelor in October confirmed fifty-nine persons. Of one village in his district Mr. Batchelor wrote on December 10th:—

This place [Kiu-Moruran] has a mixed population of Ainu and Japanese, almost all of the Ainu having more or less Japanese blood in their veins. But at this village there is a Japanese

lay Christian who does voluntary work for the Master. He keeps a night-school and has formed a class for the study of the Bible. Eleven souls have been converted by his means this year.

Miss E. Bryant, of Piratori, Diocese of

Hokkaido, in her annual letter says:—

I wonder sometimes if many people in England realize how far away from civilization this village is. One reads so much of Japan's wonderful progress during the last thirty years, that it must be difficult to understand how isolated a mission station in Japan can be. No European nearer than Hakodate or Sapporo, two days' journey in one case, and one and a half in the other, bad roads in the roughest vehicles, and a people but little above barbarism. A Japanese girl from Osaka, coming here for the first time, said she felt as if she were in another country! So it is that we have not many summer

visitors, but as a rule only interested people and those who wish to see the people and Mission come so far. This year I was for the first time cheered and helped by a lady specially interested in C.M.S. mission work. She was warned about the roughness of the journey and the absence of any comforts at the village inn, yet she braved it all and came, although neither young nor vigorous. It fell to me to entertain her—a real case of "entertaining angels unawares." I may not mention her name, but I may say how kind and sympathetic she was, and how grateful I am for her practical help.

#### North-West Canada.

In sending the following account of the baptism of an important Indian chief, and a boy, Archdeacon Phair, of Winnipeg, Diocese of Rupert's Land, asks for prayer that the newly-baptized Indian may be used to lead others to accept the Gospel:—

A short time ago I had an urgent letter from the Rev. Jeremiah Johnson, of the Long Sault Mission, Rainy River, enclosing one from the chief at that place, earnestly requesting me to arrange for an early visit to that Mission to baptize the chief, a man I had known for many years.

Aneway Geezick, for that is the chief's Indian name, is a man of influence, much thought of by his Indian and white neighbours. To see him in regular attendance at the little church, so ready and willing to assist in good things, to

know that he was particular to have his children baptized, one might easily imagine him to be a Christian, but he was not. Aneway Geezick (Upper Sky) attended the Metawin or Indian ceremony; he appeared so near the door, and yet never ventured in, that his influence was anything but helpful.

The nearest railway station to the Mission is Stratton, and here I found the Rev. J. Johnson in readiness to take me to the mission-house.

It was necessary to make an early start the next day, as we still had a

number of visits to pay, and we were anxious to reserve the evening for interviewing the candidates for baptism, of whom there were two, one a lad twelve years of age, the other the chief already referred to. It was arranged that the two Indians should come to the mission-house early in the evening, as I always like to have a very plain talk with those about to be baptized.

The lad is a bright boy, who has been taught at the day-school, and who promises to be useful about the Mission. The chief I said a good deal to at different times about the Gospel. It was very touching to listen to this man's simple faith in the Great Chief in Heaven, the One Whose laws he was now going to obey. He was pleased to be allowed to walk on the road with the praying-people, and would try to keep straight on the road, and would do what he could to get others to join and walk with us. I tried to explain fully the rules of the road, and the importance of keeping steadfast on it till the end is reached, assuring him that the Great Chief in Heaven, Who had loved him with an everlasting love, would supply all his need, and would be all and in all to him, even should he lose friends or earthly gain in this life.

The Sunday morning was very cold,

Bishop Newnham, whose translation to the See of Saskatchewan was announced in our November number last year (p. 868), confirmed 114 candidates in the Diocese of Moosonee last year, viz., 5 at Moose Fort, 43 at Albany, 27 at Rupert's House, and 39 at Mistasinnie. At the last-named place he stayed four weeks. This post has been visited only thirteen times by missionaries in twenty-seven years, the longest previous visit having been for ten days. The usual conference of clergy was held at Moose at the end of January last. The Rev. W. G. Walton (Fort George) travelled ten days by dog-sledge, the Rev. W. T. Renison (Albany) and the Rev. J. R. Woodall (Rupert's House) four days each, also by dog-sledge, to be present with the Bishop and the Rev. T. B. Holland (Moose Fort). On February 1st all letters were put aside; the morning was devoted to spiritual exercises, and the afternoon to practical discussion. The Bishop heard the news of his appointment just as the rivers were freezing up for the winter. He was unable, therefore, to send word of his acceptance of Saskatchewan and resignation of Moosonee until January. He then wrote:—

I hope, about June 15th, to be able to start with my family, and such personal goods as I can carry in a large canoe, leaving the bulk of my baggage to go to Saskatchewan *via* London, Liverpool, and Montreal. I expect to leave wife and children with our friends in Toronto for the summer, while I go west, take up my new work, and look out for a home. When I shall fetch

but Mr. Johnson had good fires in the little church early in the morning, and it was comfortable when service commenced. I was pleased to find a large number of the important Indians present. The other chief, who had been baptized a short time ago, was in his place. The service commenced with an Indian hymn, and indeed was all in Indian. At the usual place the chief, Aneway Geezick, the lad, and the witnesses all came forward, the congregation standing, and the solemn service began. To Indians a service like this is a great reality. It was specially so on this occasion. To the various questions the answers were clear and emphatic, many of the congregation repeating the answer also.

The boy was named Albert Thomas Cochrane, while the chief exchanged his Indian name of Aneway Geezick to John Alexander Cochrane. After the service there was a practical sermon on the duty of walking in Christ Jesus when we have put Him on. I was pleased to have a nice long talk with the two chiefs, and I do feel that brighter days are in store for this Mission. The Indians seemed very much impressed, and I do trust and pray that this important man's influence may do much good in inducing others to do as he has done.

them and where we shall settle is quite uncertain as yet. There is no See-house, and even the proper locality for it is not settled. I earnestly ask your prayers for ourselves, for grace and guidance, and health that we may be enabled to undertake the new duties, and that God's prospering hand may be over us in our long and arduous journey.

The Indians at Moosehide, Diocese of Selkirk, have subscribed \$30 to the C.M.S. in acknowledgment of their "obligations to the Society for instruction unto salvation."

Bishop Bompas wrote from Caribou Crossing on February 24th:—

The greatest marvel and miracle with us just now is the annihilation of time and space by modern invention. We are living in a remote village at the farthest bound of North-West Canada, within fourteen miles of what was formerly the boundary of the Russian Empire, and we have no newspapers;

but we hear through the telegraph all that passes in Japanese waters a few hours after its occurrence as if we were present there; and this news comes not by the comparatively short distance straight across to us from Japan, but all round the world and through London.

#### British Columbia.

The annual effort to reach the Chinese employed in the salmon canneries at the mouth of the Skeena River was in danger of being dropped last year for the want of a good worker to take it up, but eventually the Rev. A. E. Price was able to secure the services of Mr. Chan Sui. From June 15th to August 31st he was constantly engaged up and down the river, visiting and preaching the Gospel at the various canneries, where more Chinese than usual were employed this year. Altogether he gained an attentive hearing for his message, and had interviews with many who wished to be taught.

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### NOTICES OF BOOKS.

OLD TESTAMENT PROPHECY. *By the late A. B. DAVIDSON, D.D., &c., Professor of Hebrew, New College, Edinburgh. T. and T. Clark. (Price 10s. 6d.)*

**I**N this book the late Dr. Davidson has left an important legacy to the Christian Church. It is pre-eminently a book for the Christian, and for the Christian student; not an apologetic addressed to the unbeliever. In that very fact lies much of its value; for there is no such helpful study of the great truths and principles of Holy Scripture as that through which an able Christian teacher leads a class of ardent disciples. The Bible, as Dr. James Denny has said, "is, in the first instance, a means of grace; it is the means through which God communicates with man, making him know what is in His heart towards him. It must be known in this character before we can form a doctrine concerning it. We cannot *first* define its qualities, and *then* use it accordingly. It is through an experience of its power that words like "inspiration" come to have any meaning; and when we define them apart from such experience, we are only playing with empty sounds." On such grounds we may expect to find that the deepest and most helpful truths about Prophecy and the Prophets will come to us when we approach the study as from within the Christian experience; not as if we were in controversy with an unbeliever who must be convinced about some disputed claim for Scripture as to its authority or infallibility.

That the lectures before us should take this higher plane was, it seems, to be expected. Professor Elmslie, in the *Expositor* in 1898, in a sketch of Dr. Davidson at his work, spoke of "those expositions of Old Testament theology in which we seem to see the actual operation of inspiration and revelation, and feel ourselves not discussing a doctrine, but beholding human souls touched and fashioned by the fingers of God, till we put our shoes off our feet because the place we stand upon is holy ground." That is, indeed, one of the strongest impressions left upon the reader by these

"final results" (to quote Dr. Paterson's Preface) "of forty years' strenuous thinking on Old Testament Prophecy . . . his favourite study."

The aim of the book is "to trace the rise, development, and gradual extinction of Hebrew Prophecy, to exhibit and explain the general ideas which marked its successive phases, and to analyze, as far as may be possible, the characteristics of this remarkable phenomenon in the history of Divine Revelation."

The Professor left, apparently, the manuscript of more lectures than were ever delivered to any one class of students, so that it is natural to find some overlapping when the chapters are put together as one orderly series. But no careful reader is likely to regret this feature of the book. It results in the presentation of some of the salient points of teaching in more than one setting, and in varied phraseology; and when language is so carefully used as by Dr. Davidson, this is like having here a text and there an excellent commentary.

It must not be supposed that the book is free from some flavour of the Higher Criticism, at least in the argumentation, though it is remarkably free from discussion of the many and wild suggestions of extreme men. The wearisome citing and demolishing of such suggestions, in which even conservative writers get ensnared, is happily eschewed in these chapters. In some respects this flavour may well make the book the more valuable even in the eyes of the most conservative of students. Where the Author is found a sturdy ally it will be worth remembering that he claims at least the respectful attention of all Biblical scholars. Dr. Driver has said of him that, "Whatever he touched there are always two epithets which may be applied to his treatment of it; it is *masterly* and it is *judicial*." At the same time, while he frequently advocates a conservative view as against extreme criticism, it will appear on the face of the book that for his own part he does accept some of the conclusions of the critics, and the Preface implies that he has had unique influence in Scotland in commending to "all the Churches in Scotland" a "sane and reverent criticism." The book seems not only to justify the application of such epithets to his share of the *process* of criticism, whether the *results* be true or false, but also to bear out Professor Elmslie's saying that, "Surely, if any man ever did, Dr. Davidson has earned the benediction pronounced by Daub on 'the man who has not forced his convictions upon others.'" His pupils must have felt, and his readers will feel, that if he for his part leave here and there the "old paths," he will not try to drag them after him, but will do his best, and it is often a very good best, to show them how to use for their own profit the truths they find in his teaching, while they adhere closely to the old traditions and convictions.

For example, Dr. Davidson discusses at some length "The Isaianic Problem." But it is no part of his purpose to persuade people that there was a second author for Isa. xl.—lxvi. He puts strikingly the considerations of most weight on both sides of the question, and in the course of that lecture does not seem to show which way he would himself decide. His purpose is to discuss as a phenomenon of prophecy the question whether a prophet always uses as the basis of his prophecies the historical position in which he himself is placed. It is in other passages more or less incidentally that he shows his belief that there was a second author; but he is careful, when occasion arises for some consideration about the latter part of Isaiah, to refer to it as possibly the writing of an early prophet speaking as from a later standpoint, not necessarily the writing of a later prophet. Such consideration for the convictions of others, so characteristic of this



work, is seldom found, and yet it does not weaken the thoroughness of the inquiry. It seems to indicate a wise unreadiness to jump at critical conclusions.

There is a similar and very interesting discussion in the closing chapter upon the "Restoration of the Jews." The Author quaintly says, "Perhaps the question whether the Jews shall be restored to their own land is of much more importance than the answer to it . . . because it requires us to consider the principles on which an answer, if returned at all, can be justly returned." He has no purpose to change the convictions of any one who is assured that there will be a return to Palestine, but he wishes to inquire fairly and thoroughly into questions of the literal and unfigurative fulfilment of Old Testament Prophecy.

There are only a few paragraphs which in any direct way discuss modern missionary problems. But in this last chapter there are some striking thoughts about the mutual connexion between the conversion of Jews and that of Gentiles. "He who preaches the receiving again of the Jews preaches the Gospel—the glad tidings in the highest sense—to the Gentiles; for on their receiving again follows the resurrection life. And, on the other hand, he who helps forward the conversion of the Gentiles, besides his direct work, becomes indirectly the cause of the conversion of Israel."

The book does not, therefore, do much to put modern Missions over against Prophecy, in such wise as to throw direct light upon missionary problems or prospects. But it may prove of no small service to the cause of all evangelistic and pastoral work by enabling the worker who reads it to understand better "the dominating factor in Israel's history from the time of Moses onwards."

A few sentences culled here and there will give an idea of the suggestiveness of the Author's treatment of his subject:—

"The prophet was the point at which God's revelation and will to Israel was still, so to speak, fluid, and not congealed into institutions" (p. 107, in a chapter on "The Position of the Prophet in the State").

"It is not merely that the Jews have something which the other nations want" (i.e. lack), "but God has given them something which He has denied the nations. . . . We feel satisfied of the supernaturalness of the whole manifestation" (p. 157, on "The Source of Prophecy—Inspiration").

"These O.T. truths, owing to their being materially expressed, were also imperfectly expressed. But this very imperfection was a prediction of their full realization. Thus they were types" (p. 241, on "Typology in Scripture").

"The Messianic is as broad as Jehovah's saving operations,—as the persons and means that He employs or inspires,—and varies in different periods; though on the one hand the Messianic king, and on the other the Servant of the Lord, supply the chief conceptions" (p. 325, on "Messianic Prophecy").

"The N.T. writers . . . regard the Spirit of Revelation . . . as having in view the perfect form of a truth in the N.T., even when giving imperfect indications of it in the old; and therefore they find in the most rudimentary statement in the O.T. an expression of the fully-developed truth of the new dispensation. . . . In using the O.T. now, especially for purposes of edification, all this ought to be considered as elements of its meaning. For to omit them would be to fall short of giving a true account of the O.T. as much as one would fall short of giving a true account of a child who furnished a minute inventory of his stature and organs, . . . but omitted to state that there was a principle of growth in him, and that he manifested a *tendency* to become a man" (pp. 328f., on "Various Forms of Messianic Prophecy").

The keynote of the book may be said to sound in the sentence, "What the prophets on all occasions did was to express thoughts in language." This is in contrast with the idea of their speaking as oracles in language

void for themselves of thoughts. Hence a persistent attempt to find out the prophet's own meaning, which is often a matter of uncertainty when there is no uncertainty as to the ultimate Divine meaning. Thus there is much to be said as to the meaning to the prophet of his account of the Servant of the Lord, e.g., in Isa. liii.; while there is no question that "the prophet's great figure of the Servant has been verified in Christ. On that all except Jews are agreed" (p. 462). And when such legitimate questions are raised the canon of interpretation is laid down, that "any exegesis of ours, here or elsewhere, that would be contrary to the N.T., or not in harmony with it, would be false." F. B.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND, 1904. *London: S.P.C.K. (Price 3s.)*

This truly marvellous compilation of facts and figures relating to the Church of England fills us with admiration every year as we take it up and turn over its pages. The patient industry applied to collecting and arranging the mass of information contained in the statistical summaries alone must have been enormous, not to speak of 700 pages of closely-printed matter of Historical and Statistical Records and lists of Bishops and diocesan officers and of foreign chaplaincies. The Statistical Summary covers six pages with figures, and gives for each diocese the population, number of incumbents, baptisms of the year from Easter to Easter, 1902-03, communicants (estimated), number of administrations on Sundays (ante-midday, midday, and after midday) and on holy days and week-days, number in communicants' classes, sitting accommodation, both appropriated and free, in parish churches and chapels-of-ease, seats also in mission-rooms and other buildings, number of boys, girls, and infants in Sunday-schools, number of males and females in Bible-classes and guilds, number of abstaining and non-abstaining (but we trust abstemious) adult members of temperance societies, also of juvenile members, number of district visitors, Sunday-school teachers, choir members, bell-ringers, licensed and unlicensed Lay Readers, of deaconesses, sisters, nurses, and mission women. And all this carries us through only one of three sections of these summaries; a second relates to clerical incomes, and a third to voluntary contributions. Of 13,881 incumbents, only 107 have failed to reply to inquiries addressed to them for information. The adult baptisms of the year numbered 12,268, London and Ripon dioceses alone giving over 1,000; the infant baptisms were 587,743. Male communicants increased during the year by 4,872 to 83,438, and females by 8,336 to 181,117. Nearly 2,000 more males (258,385) than females are returned as attending Bible-classes, but of guilds the proportion is as 137,864 males to 373,567 females. The gross total income of the clergy (£4,445,409) shows an increase in the year of some £48,000, and the net income (£3,501,147) of about £32,000. Of the gross income £243,934 is paid out by incumbents for the provision of assistant clergy, and this sum is reckoned as an item in the voluntary contributions, as also is a sum of £118,813 from endowments, the total of these contributions amounting to £6,462,466. Two columns which come under this section of the summary are Home Missions £149,095 (an increase of over £8,000 on the previous year) and Foreign Missions £332,971 (an increase of £5,000, but slightly less than for 1900-01, and nearly £10,000 less than for 1899-1900). What precisely is included under the term "Home Missions" in this column is not stated, but stipends of clergy and assistant clergy and lay helpers are clearly not included as they are given elsewhere, so are schools, both day and Sunday, and so are support of the poor (£532,914) and gifts "for any other purpose, religious or secular"

(£274,427). On the other hand, it must also be remembered that sums remitted direct (i.e. not through parochial associations) to Societies, whether for Home or Foreign Missions, are not embraced in these columns. Twelve pages (253 to 265) are devoted to a report on the year's work of the C.M.S.

*Little Hands and God's Book*, by William Canton. (London: Bible Society; price 1s. 6d., post free 1s. 10d.) The versatility of the writer whom the Bible Society has been led to select to tell the story of its hundred years cannot fail to strike any one who, after looking over the two handsome volumes which, when complemented by two others, will constitute the standard history of the Society, has then read the *Story of the Bible Society*, which we noticed last month, and who lastly takes up this children's book. For picturesqueness and charm of presentation we think this will carry off the palm. Mr. Canton is manifestly very specially in his element with the young, and if we mistake not they will recognize the fact by according an eager welcome to this book. They will delight to be led about the Bible House and shown its wonders, to be introduced to Mary Jones, to visit the scenes where "the eight hundred" colporteurs are at work, and to make the acquaintance of numerous noble and humble workers at home, including the Witchampton parrot, which, in the days of the late Rev. Carr J. Glyn (an Honorary Association Secretary of the C.M.S.), startled old ladies by the droll way in which he said, "Give a shilling to the Bible Society."

*My Favourite Avenues*, by Wm. Ridley, D.D. (London: Seeley and Co.; price 2s. 6d.) It will not surprise our readers, to whom the occasional sonnets from Bishop Ridley's pen which have appeared in the *C.M. Gleaner* are presumably familiar, to see how spontaneously his thoughts on the Word of God pass into verse. For every morning and evening of the month a text from one of the Psalms apportioned thereto is the theme for a short poetical meditation, and these are followed by verses for each of the Saints' days and festivals. Here and there the reader, whom the Bishop's graphic letters have rendered familiar with his travels and with some of his personal experiences, will find allusions to places and incidents which he will recognize, or think he does. But this is rare. The effusions are the natural outpourings of one whose chief delights are in the things which are the common possession of all Christians, and particularly of all devout Churchmen. The last stanza of the hymn for Eastertide may be quoted as a sample:—

"O let Thy risen fulness bring  
A festal Presence whence shall spring  
New life too large for time;  
Shine o'er the world till by Thy Grace  
Earth's multitudes reflect Thy Face,  
And share its Light sublime."

*India and Christian Opportunity*, by the Rev. Harlan P. Beach, M.A. (New York: Student Volunteer Movement for Foreign Missions; price 50 cents net.) This is the twenty-seventh volume of a series of text-books which have been prepared under the auspices of the American S.V.M.U. for the use of mission-study classes in the Institution for Higher Learning of the United States and Canada. Mr. Beach has pressed a vast amount of well-arranged information about India into these 300 pages. The first half of the book is devoted to an account of India, its physical conditions, its history, its races, and their religions. The latter half deals with missionary work, giving in the first chapter a brief summary of the successive periods of missionary activity, and following it by chapters on methods of work, problems, and opponents, results and opportunities. The chapters are divided into sections, and the sections into paragraphs, each of which has a heading to indicate its contents. The book consists very largely of quotations from various authors, and articles and papers from missionary publications. An Appendix gives a bibliography, another gives a comparative summary of the agencies for each decade from 1851; a third gives statistics of Protestant Missions, first geographically, then according to Societies. There is also a sketch map, giving under each political division of the country the total population and the number of Hindus, Mohammedans, Christians, &c.

*Among the Indians of Paraguayan Chaco.* Edited by Gertrude Wilson, B.Litt. (London: C. Murray and Co.; price 2s. 6d. net.) A very readable account of the Chaco Indians and of the beginning of work among them by the South American Missionary Society is here supplied. The habits, customs, industries, language, &c., are ably treated; the story of the wild and rough experiences of the little band of missionaries under Mr. Barbrooke Grubb, and their occasional dangers from violence, is full of interest; while the account of the gradual growth of their influence and the Gospel's power is most encouraging. The first missionary (Henrikson) arrived in 1888, but he died the following year. Then Mr. Grubb was sent. The first church in the Mission was opened at the central station in October, 1898, and the first baptisms, by Bishop Stirling, occurred at the same time. There are numerous photographic views illustrating the work of the Society, and an excellent map.

*The Doctrine of the Death of Christ*, by the Rev. Nathaniel Dimock, M.A. (London: Elliot Stock; price 7s. 6d. net.) We rejoice greatly that a second edition of this very valuable book has been called for. We wish the price could have been lower, so as to bring it more easily within the reach of theological students and the clergy, and especially of missionaries and the better-educated native pastors, to whom cheapness is a material consideration. The Doctrine of Christ's Death is treated in its relation to the sin of man, the condemnation of the law, and the dominion of Satan. The Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, who writes an Introduction to this edition, testifies to the immense value he has found the book to be both in England and in India. Modern views of theology, to which great and justly-honoured names are affixed, are particularly misleading on this subject, and Mr. Dimock's discussion on its bearings, with valuable footnotes and quotations from the Fathers, supply a useful store-house of information for the student and the preacher.

*A Faithful Minister.* A brief memoir of the late Rev. W. Senior, by his son. (London: Elliot Stock; price 2s. 6d. net.) The subject of this brief memoir was, as the title describes him, a faithful minister. He inherited grit and force of character, which enabled him to surmount disadvantages as to educational opportunities under which he laboured, and the same industry which placed him first in the class lists distinguished him as a pastor. The directness and spiritual power of the sermons he preached at Margate, of which this memoir produces a selection of ten, give the secret of his ministerial success. He loved the C.M.S., and his parish responded to his example and influence by sending annually some £400 towards its funds. The memory of the just is blessed, and we are sure that many at Dewsbury, Durham, Sheffield, Nottingham, and Margate, and many also in a far wider circuit who enjoyed his ministry when visiting Margate, will enjoy these reminiscences of his life and these examples of his fervent appeals.

*The Clergyman's Register and Diary for 1904*, edited by the Rev. A. Armitage, late Vicar of St. John's, Cheltenham (Cheltenham: Cosens and Knight; price 1s. 6d.), contains space for weekly pastoral visits, offertory alms, list of communicants and non-communicants, various classes, workers, unconfirmed and unbaptized, tables for fees, clubs, &c., pages for books lent, situations wanted, addresses, &c., to meet the needs of parochial clergy. Such a book must be well-nigh indispensable in view of the annual questions of diocesans.

*Stall's Pastor's Pocket Record*, arranged by the Rev. Sylvanus Stall, D.D. (London: Vir Publishing Company; price 2s. net.) A very handy and portable little book, giving space for names of church officers, dates, &c., of pastoral visits, particulars of Communion, baptisms, marriages, and funerals; also of sermons and addresses, engagements, committees, new books, &c.

*Who's Who.* (London: A. and C. Black; price 7s. 6d. net.) An invaluable biographical annual. The scope is large, as is indicated by the fact that there are no less than 1,700 pages of double column of nonpariel type. As a book of reference, *Who's Who* is simply invaluable.

*The Englishwoman's Year Book*, by Emily Janes. (London: A. and C. Black; price 2s. 6d. net.) This also is a most useful book of reference, as a glance at the contents list must convince any one. Under fourteen sections (such as Education, Employment and Professions, Industrial, Medicine, Science, Literature, Art, Music, &c., concluding with Religious Work, where we find particulars of C.M.S. Training Institutions for Women), information is given, some of which it would

be difficult to find elsewhere. There are also lists of events of the year, an obituary, and directory.

*Who's Who Year-Book.* (London: A. and C. Black; price 1s. net.) The tables, occupying over a hundred pages of this Year-Book, were formerly contained in *Who's Who*; indeed they were the original nucleus of that book. They include the Royal Family, Ambassadors, Academicians, Archbishops and Bishops (home and foreign), Clubs and their Secretaries, Members of Parliament, Consuls, the Government and Government officials, the Council of India, Law Officers, K.C.'s, &c., &c.

*The Building of the "Chauncy Maples,"* by A. E. M. Anderson-Morshhead (Universities' Mission to Central Africa; price 1s. 6d. net), contains an account of the building of a mission ship from its earliest inception down to its successful launch on Lake Tanganyika.

*China's Millions for 1903, Volume XI, New Series* (London: Morgan and Scott), is a handsome volume with excellently clear maps of several of the provinces of China, showing their size relatively to that of the British Isles.

*Notes on the Intermediate State*, by Francis Gell, M.A., Hon. Canon of Worcester, Rector of Ripple, Tewkesbury. (London: C. J. Thynne; price 1s. net.) An article reprinted from the *Churchman*, which aims at proving that the intermediate state is one of unconsciousness.

We have also received:—

*The True Grounds of Faith.* Five Sermons by the Rev. R. S. Mylne, M.A., B.C.L. (London: Elliot Stock; cheap edition, price 1s. net.)

*Our New Edens, and other Meditations for Silent Times*, by J. R. Miller, D.D. (London: Hodder and Stoughton; price 3s. 6d.)

*Advice to Young Men.* (London: Horace Marshall and Sons; price 1d.)

From the Religious Tract Society: copies of *Friendly Greetings* (½d. weekly), *Light in the Home* (½d. monthly), *Narrative Series of Tracts* (2s. per hundred), *W.W. Series* (1s. per hundred), *New Every Week Series* (8d. per hundred), *That Good Part*, and the *Post of Honour* (2s. 6d. per hundred).

From the Drummond Tract Depôt, Stirling (London: S. W. Partridge and Co.): *The British Messenger* (1d. monthly), *Gospel Trumpet* (½ monthly), *Good News* (½d. monthly), *Many Shall Come* (1s. per doz.), *A Mine of Wealth* and *Bright Paths* (1½d. each), *Ich Dien: I Serve*, by the Rev. W. H. Griffith Thomas, B.D. (6d. per doz.), *Man's Heart; Christ's Home*, by the Rev. P. B. Power, M.A. (6d. per doz.).

## NOTES ON OTHER MISSIONS.

THE economic conditions of Jerusalem have formed the subject of certain information which has lately appeared in the *Jewish Chronicle*. It is said that the state of things among the Jews there may be summed up in one word—"distressing." There are some 60,000 inhabitants in all—40,000 Jews, 14,000 Mohammedans, and 6,000 Christians. Of the 40,000 Jews, 30,000 live on charity. Twenty thousand of these depend upon the "Chalukah." Doles are piously sent from various places on the Continent to be distributed among the Jews of Jerusalem who originally came from those parts. In the case of the German Jews, as there are only forty-five families, these comparatively few people are consequently enabled to divide among themselves all the German Chalukah. As a result some families are in receipt of a permanent income of 2,000 francs a year; and the Holy City thus becomes a pauper colony quartered on the rest of the race. This Chalukah allowance, however, is insufficient for most of the recipients. The Moroccan Jews especially are in a state of shocking poverty. They can be seen living in holes made in the wall—without light, air, furniture, or covering. A series of papers is also appearing in the *Jewish Missionary Intelligencer* on the Jewish settlements outside Jerusalem. Forty years ago not a house was to be found beyond the walls of the old city. All persons had every night to be within the gates at the risk of being shut out entirely for the night. Now two-thirds of Jerusalem live outside. The Jewish colonies are simply groups of houses, miniature towns, with their own synagogue or synagogues, and each group is commonly inhabited by a special class of Jews. Medical work is carried on; and it is hoped that successful

results may be expected from this opportunity of preaching the Gospel to those who in another sense are also "outside the City."

A gift of £10,000 for the work of the LONDON MISSIONARY SOCIETY in New Guinea has been received from an anonymous friend in Australia. The intention of the donor seems to be that the money should be used for the strengthening and extension of the Society's general work in that island. The L.M.S. directors take this opportunity of reminding friends of the great need for prayer on behalf of New Guinea at the present time. Important posts are vacant. A revival of heathen practices has been witnessed at some of the stations. There are elements in the political situation which are giving rise to anxiety. Another topic for intercession is the formation of "Papuan Industries, Limited." The objects of this company are to establish industrial and trading centres in New Guinea as an aid to the physical and spiritual development of the Natives. Though the proposed company will have no organic connexion with the L.M.S., the enterprise is regarded with very hearty sympathy, and is welcomed as a powerful auxiliary to the Christian agencies already at work.

The WESLEYAN MISSIONARY SOCIETY has been reviewing its work in India for the year 1903, and with much thankfulness it is noted that progress and consolidation are nowhere wanting. Liberality has increased. A spirit of prayer has grown. Responsibility has deepened. The claims of Christ have met with fuller response. The powers of self-support and self-government are being brought out as the powers of the laity are being developed. In the Tiruvallur circuit the number of those under instruction for baptism has been greater than ever in the past; and medical work has enabled closer communication to be held with the caste villages. In the city of Madras there has been a special difficulty, owing to the illness of the evangelist; though this has been partly and successfully met by voluntary assistance. At Negapatam there has been an increase of thirty-three full members. The urgency of evangelistic work upon the Kolar Goldfields is becoming increasingly recognized. There is a rapid influx of coolies to that part of the State, creating urgent need for an increase in the number of missionaries, especially among the Tamil population.

The BRITISH SYRIAN MISSION has recently closed another year of its labours, and though the Report is issued comparatively late, a few facts therefrom are full of interest. In some respects the period of the last twelve months has been one of peculiar trial. Cholera, which implies at least quarantine and interrupted communications, has been present in some of the stations, and small-pox, which involves other attendant evils, has been in close proximity to the schools. Among new and encouraging developments one has been the forging of fresh links which will bind the Mission to far-distant lands. In New Zealand there has been work among the emigrant Syrians, and in Johannesburg quite a little Syrian colony gathers together for an Arabic Sunday afternoon service. At Beyrout there has been a marked increase in the attendance at the Sunday-schools, which in several places exceeds that of the day-school. There is also an eager demand for Bibles from unexpected quarters. From Tyre a wonderful leavening process is reported as going on in the Blad Bashara. From villages where, a few years ago, the missionaries and evangelists were stoned out like some unclean thing are coming petitions for teaching, and for schools for boys and girls.

The SOUTH AFRICA GENERAL MISSION writes very hopefully of its work in Swaziland. Thirteen years ago the Swazies were wild, bloodthirsty warriors, about as low and hardened as Heathen could be. Eight years afterwards the S.A.G.M. had four stations, and four churches with schools in full working order. Then, in consequence of the war, for over three years all the stations were without missionaries. The native evangelists, however, were faithful to their trust. The services were continued, and souls were saved. There are now tidings of additional blessing from the four stations—Hebron, Ezulwini, Bethany, and Hermon. Not long since the firstfruits of Ezulwini were baptized, and at Hebron some Swazis were received into the Church. At Hermon twenty-three were brought to the Lord in three Sundays.

J. A. P.

## THE SOCIETY ONE HUNDRED YEARS AGO.

I. *Balance Sheet for Year ending Lady Day, 1804.*

## STATE OF THE SOCIETY'S FUND, AT LADY DAY LAST.

| £ s. d.   |     |      | £ s. d.   |              |       |
|---|-----|------|---|--------------|-------|
| To Balance of the Account, ending Lady-day, 1803            | 412 | 9 11 | By Stationery, Printing, and Books  | 93           | 17 4  |
| To Donations received within the Year ending Lady-day, 1804 | 157 | 10 8 | By the Education of Four Students at the Seminary at Berlin, Six Months   | 72           | 3 0   |
| To Subscriptions received within the same Time              | 383 | 10 0 | By Expenses on Account of the Missionaries, Melchior Renner and Peter Hartwig, during their stay in England, for Board, Lodging, Washing, Apparel, Education, and Incidents | 224          | 5 11  |
| To Two Years' Interest on Seven India Bonds                 | 70  | 0 0  | By their Passage to and from Germany to obtain Ordination, and necessary Expenses   | 39           | 12 7  |
|   |     |      | By Conveyance of them and Mrs. Hartwig to Portsmouth, with their Baggage, &c., and Expenses during their stay there, previous to their sailing for Sierra Leone             | 21           | 13 0  |
|   |     |      | By their Passage for Sierra Leone, thirty guineas each, with sundry articles of Clothing suitable for that climate, and other necessaries                                   | 222          | 3 8   |
|   |     |      | By managing the concerns of the Society   | 39           | 3 6   |
|   |     |      | By incidental expenses, viz., Advertisements, use of Tavern, Postage, Portorage, &c.  | 33           | 11 10 |
|   |     |      |   | £746         | 10 10 |
|   |     |      | Balance due to the Society at Lady-day, 1804  | 276          | 19 9½ |
| £1,023 10 7½  |     |      |   | £1,023 10 7½ |       |

II. *Extracts from some Letters to the Society from Friends and Supporters in the Country, received during May, 1804.*

## FROM THE REV. JOHN BROOK, BIDBOROUGH, KENT.

"I enclose a small tribute of my respect, and good wishes for the success of that venerable Society, embarked on an undertaking of which prophets have prophesied, and for which the Incarnate Jehovah suffered, bled, and died. Notwithstanding the obstacles in the way, and the recent conduct of the French upon the African coast, I am persuaded means will never be wanting for carrying on the benevolent purpose. The conversion of whole nations has been brought about by means which to human foresight seemed small and inadequate. One single savage may be an apostle to the rest and the instrument of turning thousands from darkness to light, while faith looks forward to that promised period when the fulness of the Gentiles shall come in, and the earth be filled with the knowledge of the Lord, as the waters cover the sea."

## FROM THE REV. WM. OWEN, MILBORNE-PORT, YEovil.

"The Society for Missions to Africa and the East,' of which you are Secretary, meets my most perfect approbation. May the Lord direct and prosper all your endeavours in this best and noblest of causes, in such a way, and to such a degree, as shall most effectually promote His own glory and the salvation of those benighted Heathen to whom you purpose, under Divine direction and influence, to send out missionaries.

"Several of the clergy of my acquaintance here are members of 'the Society for Promoting Christian Knowledge,' who perfectly approve of your plan, but to whom, perhaps, it would not be very convenient to give you any pecuniary assistance. Our congregation here consists almost entirely of poor people, that I could not very well propose a collection to be made in church. However, I waited on a few of my serious friends, who highly liked the proceedings of your Society, and subscribed their mites; I am, therefore, able to send you £5. The money I am going to pay in at the Yeovil Bank this morning, and which you will receive the latter end of this week, of Langston, Towgood and Co., bankers, in Clement Lane, near the Mansion House, London."

## FROM THE REV. ISAAC MORGAN, NEAR MONMOUTH.

"I have used my utmost endeavour to promote the interest of your Society, and communicated the address to several friends, who will co-operate in some measure with your laudable institution.

"Had my circumstances been such that I could subscribe liberally and annually to so good a cause, it would afford me very great pleasure. I am fearful that an annual collection would be impracticable in the circumstances of my congregation. Therefore with pleasure I enclose, for the use of the Committee of the Society for

Missions to Africa and the East, a Bank of England note, value five Pounds, being a collection: One Pound from the Rev. Jas. Thomas, Usk, near Monmouth, who desired I would remit it to you; two Pounds from my congregation at Dingestow and Tregare; the other two Pounds from myself.

"May the Lord of the Harvest bless your worthy Committee, and every individual member of your Society, and may He strengthen all that have consecrated their services to Him, that they faint not in their labour, and send down a daily increase of the Missionary Apostolical Spirit, &c.

"May He also render all His ministers faithful, holy, and successful, and prosper all means used for the conversion of the Heathen, and to fill the earth with truth and righteousness, &c., &c."

FROM THE REV. T. M. HITCHINS, PLYMOUTH.

"I duly received your letter addressed to me from 'the Society for Missions to Africa and the East,' soliciting my exertions in forwarding the designs of this Society—in reply to which I beg leave to assure you that my poor prayers and every pecuniary assistance which myself or any of my congregation may be induced from time to time to contribute shall not be wanting. At present, as little or nothing is known of the Missionary Society in this neighbourhood, I have not judged it expedient to attempt a collection at our place of worship, which at some future time I hope to do, when the views and circumstances of your Society shall be made known."

FROM THE REV. O. L. MEYRICK, HOLSWORTHY, DEVON.

"It is impossible not to approve, in the highest degree, the efforts of this and every other Society which has for its object the sending forth 'the sound of the Gospel into all lands, and God's words unto the ends of the earth,' but I own I think this has a singular claim, as it takes its stand on ground untrod before, takes under its care the most unenlightened Heathens, and publishes the Gospel where (to use the expression of St. Paul) 'Christ was not preached.' I cannot but admire the zeal and the courage of those who personally go as missionaries; it is almost more than I can comprehend, considering that they encounter at least equal difficulties and dangers with the first Apostles, *without* the aid of *miraculous* assistance: yet not without the concealed aid, for I cannot help supposing that these endeavours are the first beginnings towards the completion of the Divine promise that, before the end of all things, we shall be 'one fold under one Shepherd.'"

FROM THE REV. CHAS. JERRAM, LONG SUTTON.

"I am happy in being able to remit you £31 4s. for the use of the Missionary Society. I preached a sermon on the occasion and this is the fruit of it. I feel peculiarly gratified in being able to send you more than double the sum I had any idea of collecting. For a village, in which there are no inhabitants above the rank of respectable graziers, the sum, I think, is respectable. Have the goodness to have it inserted in your next Annual Report as the 'collection in the Parish Church of Long Sutton, in Lincolnshire, by the Rev. Chas. Jerram, A.M.' I hope it will not arrive too late for insertion, as some of my parishioners will be much disappointed not to find it mentioned—particularly as one or two individuals would have been glad to conceal their covetousness under the insinuation that they were not sure that in passing through a variety of hands it might not lose something, as they believe (and that with reason) the money collected upon briefs does."

FROM MR. W. GRAY, YORK.

"Though it may not be exactly in order to remit to a Secretary rather than a Treasurer, I venture upon the liberty of inclosing two draughts, one for £100 (on Bolders and Co.), and another for £20 (on Collinson and Co.). The former is a donation from Thomas Chatterton, Esq., to the Mission Society to Africa, &c.; the latter my own to the new Bible Society, to which also my partner, Mr. Thorpe, who is shortly coming to town, intends to give something.

"Mr. Chatterton is a gentleman farmer at Waplington, a small hamlet in this neighbourhood—of moderate fortune, and one who has a respect for religion. Having resolved to give away £100 for benevolent or religious purposes, he advised with Mr. Richardson, who, knowing your wants, recommended his giving the whole as above.

"I suppose this Bible Society is the same of which a prospectus, splendidly printed, has been handed about. I received it from a Baptist, and was not without my misgivings that the object might be to promote what the patriotic Nonconformists call 'the dissenting interest,' but when I read of Mr. Sharpe as chairman of the meeting, Mr. Thornton, Treasurer, and you a Secretary my jealousy vanished."



## EDITORIAL NOTES.

“**O** MAGNIFY the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed.” The above words, if we may regard the Committee as speaking in the first person singular, express exactly their sense of the Lord’s goodness in the deliverance He has wrought from a position which seemed truly critical. The Committee have sought the Lord. For months past, indeed throughout the late financial year, they have in the midst of their proceedings at all their meetings spent a short season in special prayer that the financial needs of the growing work might be met, and the danger of restricting the output of missionaries and the expansion of agencies averted. And not the Committee only, but devoted friends and fellow-workers in the home parishes of the three kingdoms and over the wide mission-fields have looked unto Him. And He has heard us; we are lightened, our faces are not ashamed. Let us then magnify the Lord and exalt His Name together. Let our Anniversary be a season of united praise and thanksgiving. Let every note of self-gratulation be hushed. Never could self-elation and self-confidence be less opportune. Equally so, let every note of disunion be silenced. Brethren who could not be of one mind in every detail of action may surely exult together with one heart and one voice in the loving-kindness of the Lord and in the prosperity He has vouchsafed to His Cause. May this token of the Lord’s good pleasure, in spite of all our unworthiness and distrust and mutual suspicions, humble us all in the dust, and while we tell forth with grateful hearts His praise may we set forth on a new era of service with more lowly confidence in our Master and in each other as His servants.

WE have assumed in the above Note that our readers are already acquainted with the main figures of the past year’s accounts. But we must not omit to state them, and to draw attention to their truly remarkable character. Let us begin by recalling what was required, or thought to be required, in order to close the year with a clear account. The previous year’s expenditure was £350,659, and the available income towards meeting it was £317,977. In addition to this latter amount, £25,284 had been given to wipe off the deficit of 1901-02, but as that deficit was £27,603, there was still a shortage of £2,319, and this added to last year’s deficit made exactly £35,000. That was our position at the beginning of the late financial year. The estimates for the year’s expenditure, as revised in November, amounted to £371,706. Consequently there was required a sum exceeding the available income of the previous year by £53,700 in order to meet the year’s expenditure, and a further sum of £35,000 in order to clear the deficit of the two previous years, a total increase of **£88,700**. How the contemplation of these huge figures affected the Committee in November last is known to our readers. They decided that unless the income of the year showed a very marked increase, such as to give a distinct indication of readiness on the part of the Society’s friends to bear the financial burden which the forward policy of the past seventeen years has produced, they would be constrained to keep back this year’s recruits. What steps they took with a view to this contingency we will mention in a subsequent note. Now, however, the year’s figures are before us, and what do they show? They tell us that we have not £88,700 more than the previous year, the amount we thought we should want, but we are only short of it by £11,700. In other words, our available receipts amount to £394,754, which is **£77,000**

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in excess of those of 1902-03, and £10,000 more even than in the Centenary year. Besides this, a sum of £12,892 has been given to various special funds, making a total of £407,502 received during the year.

THE expenditure has proved to be £365,490, instead of £371,706, the estimated sum, and the closeness of the approximation must be regarded as a striking proof both of the firmness of the Committee's hand on the purse-strings and of the loyal co-operation of the administrative bodies and the missionaries in the field. This expenditure is £15,000 above that of the previous year. Yet it has been fully met, and the £35,000 deficit has been reduced to £5,736. Truly "it is the Lord's doing, and it is marvellous in our eyes."

WHAT, then, has to be said regarding the future? Is the Forward Policy to be continued? Thank God, He has made the matter so simple and so manifest that the Committee's discussion of the subject was almost a formality. The speeches all took for granted that there would be no withholding of recruits and no retrenchment of really effective work. It was on April 19th, at noon, that the matter was decided, at a special meeting of the General Committee held during an adjournment of the usual meeting of the Committee of Correspondence. This meeting, which we cannot doubt will prove a landmark in the Society's history, had been called especially for two purposes. One was to pass the Mission estimates for the second half of the current financial year, from June to December next. These are usually passed in November for the whole year; but in view of the possible need to make reductions, only the amount for the first six months had been sanctioned. The other purpose for which the Committee met was to deal with a report of a Sub-Committee appointed last November, and which has been known as "the November 10 Sub-Committee." Its business was "to consider and report, as early as possible, what arrangements will, in case of the contingency arising, be necessary touching the reception and training of candidates, and what retrenchment in other directions may, in the same contingency, be possible." It is happily quite needless to set forth the detailed recommendations regarding candidates, or those based on replies from the Missions to inquiries as to whether there were any current expenses which ought to be stopped rather than missionaries be withheld, or whether any fresh expenditure was considered more imperative for the good of the work than the sending forth of reinforcements. It is enough to say that the aggregate savings recommended amounted to some £4,000, and some large items in this figure were not strictly savings at all, but the appropriation to the General Fund of sums which had been otherwise well and carefully expended, or hoarded for future needs. Even the presence of an impending crisis could extract no more! It was rendered evident beyond controversy that the only way to reduce expenditure is to stop reinforcements. After the Lay Secretary had reported on the income and expenditure of the year, the Committee passed unanimously the following resolution:—

"That in view of the present financial position of the Society the Committee cannot feel any hesitation in concluding (a) That God would have them continue their work upon the lines which have thus far been followed by so manifest tokens of His blessing. (b) That He would expect them to lay to heart the lessons of the past regarding their continual dependence upon His guidance and bounty, and regarding their responsibility to administer with the utmost care, economy, and efficiency, the funds which He and His people entrust to them. (c) That He would have them continue to urge upon the home Church the recognition of the fact that a great part of the Evangelization of the World still remains undone,

and, for its accomplishment, must still call for a growing measure of effort and self-sacrifice."

THE inquiries made by the Sub-Committee have elicited material evidence as to the impolicy of adding reinforcements to the Missions without at the same time supplying the necessary equipment on which effectiveness so much depends. As in earthly warfare, so it is also in Missions: a small force thoroughly equipped is likely to prove more efficient than a large force crippled for want of the munitions of war. The medical missionary must have his hospital, the educational missionary his schools, the itinerating missionary his conveyance and his tent; and it is false economy not to house them with due regard to health. Moreover, they all need bands of native assistants; and for the higher class of these, if they are to be efficient, training institutions must be provided. The problem before the Committee, it will be seen, is not a simple one. The personal allowances of the missionaries constitute only a fraction of the expenditure involved, and when means are straitened it often seems that it might be a wiser expenditure to provide a due equipment for those already in the field than to send out more. For the past three years the expenditure has been below the figure of 1900-01, while the European staff (exclusive of wives and allowing for deaths and resignations) has increased by seventy-eight. Deficits have led to a paring down of estimates, first in the field and then again at home, and there is no doubt that economy itself will claim here and there some costly expenditure at an early date. Let this not be overlooked as we make appeals with renewed joy and confidence for more recruits.

A few days before the accounts were closed it was thought likely that the Appropriated Funds would yield more by several thousand pounds than was paid in to them during the year. If this expectation had been realized there would have been no deficit, but the balances of Appropriated Funds which are carried forward would have been diminished by the same amount. It is perhaps on the whole just as well that the difference between the amount received by these Funds and the amount available from them towards the year's expenses was only £30, and this was in favour of the Funds, so that the balances carried forward are very slightly increased. It is ten years since the Committee opened these accounts for gifts appropriated to particular objects, such as the general work of a particular Mission, particular agencies in a Mission, the support of individual missionaries, mission buildings, &c. During the ten years these Appropriated Contributions have been drawn upon to the amount of £594,543, an average yearly of nearly sixty thousand pounds; and there remains £28,829 in hand for the current and future years. The largest sum drawn in one year has been £82,722, and the smallest £22,966. It is self-evident how helpful this practically new source of income has proved.

It is also ten years since the generous response to Mr. Wigram's appeal cleared off the accumulated deficit of the two previous years, £12,610, and left a balance in hand of over £4,000. Not one year of the past decade has been without its deficit, and the aggregate deficiencies of the ten years has been £206,000, an average of £20,600 a year. Of this amount, about £84,000 has been met from Centenary gifts, £33,500 from other funds in hand, and the remainder has been contributed—mostly in small amounts—for the purpose of expunging these objectionable yearly items. Our friends have year after year, spontaneously, with untiring zeal, returned to the assault, and the deficits have never been allowed to grow to unmanageable dimensions. They have never, in fact, exceeded by more than

a few thousand pounds the balances carried forward under "Appropriated Contributions," so that, in effect, while one pocket was short the other pocket carried enough, and in most years more than enough, to supply the deficiency.

OTHER features of the past ten years in the receipts, especially such as relate to our Association returns, are dwelt upon in the interesting article with which this number opens. Our north country friends will mark with satisfaction that the rate of progress of the Province of York has been equal to that of Canterbury, both having gone up twenty-five per cent. during the decade. The total increase from Associations in the ten years from 1893 to 1903 has been £42,000, at the rate of £4,200 a year. Last year the advance shown by Associations on the year before was £28,675.

WHEN our colleague, the Rev. J. S. Flynn, wrote the article to which we have just referred, he had no means of anticipating an approaching event which it is now our sad duty to announce. To the sorrow of us all at Salisbury Square, he has been led to accept the important living of St. John the Baptist, Hove, Brighton. Mr. Flynn gave up the rectory of St. Mewan in Cornwall, and an honorary canonry of Truro Cathedral, at the close of 1901, to take up the charge which the Rev. W. E. Burroughs had vacated several months before, and after two and a half years of arduous toil he has the satisfaction of leaving the work in a state of improved efficiency, at a moment, too, which marks unprecedented progress in the receipts. We are sure his retirement from the duties he has accomplished with so much zeal and success will be regretted by our whole constituency as it is by the Committee, and that he will be followed by much prayer in resuming pastoral work.

AND another retirement, the announcement of which will cause regret and sorrow to a yet wider circle, has to be made. The Rev. A. F. Thornhill, Director of the Church Missionaries' Children's Home at Limpsfield, has accepted the living of St. Michael's-in-the-Hamlet, Liverpool. Mr. Thornhill has had charge of the Home since 1896, and has fulfilled the onerous duties of the post to the entire satisfaction of the Committee. Both the scholastic and domestic arrangements, and, still more important than either, the spiritual tone of the Institution, have been a source of joy and comfort to the parents of the many boys and girls under his care. The strain, however, of such a post is severe, and since the lamented death of Mrs. Thornhill, who so fully shared his cares and responsibilities, it has led him to recognize the Divine call in the invitation of the Bishop of Liverpool to take up work in his diocese. For him also we confidently bespeak the prayers of our readers both at home and abroad.

THE vacancy at St. John the Baptist's, Hove, which Mr. Flynn goes to supply has been occasioned through the death of the late Vicar, the Rev. C. E. Storrs, D.D. His death was very sudden. On Wednesday, March 23rd, he took part in two services at his church, and before ten o'clock the following morning he had passed away. In 1866 Mr. Storrs went to India as a C.M.S. missionary, following his two brothers, the Revs. W. T. and T. Storrs, only they went to the United (then the North-West) Provinces, while he proceeded to the Punjab. His period of foreign service was only five years. He had previously been Curate at Holbrook, in Suffolk, to the Rev. C. F. Childe, and subsequently he held livings in Yorkshire, Devonshire, and Sussex.

A VICE-PRESIDENT of the Society has been removed by the death of the Rev. J. Hughes-Games, D.C.L., Vicar of Hull, formerly Archdeacon of the

Isle of Man; and a member of the firm of the Society's Honorary Solicitors, in the person of Mr. B. A. Heywood, died in January. The latter has given two sons to the C.M.S. mission-fields, the Rev. R. S. Heywood, of the Western India Mission, and Dr. W. B. Heywood, formerly of the Punjab Mission. The loss of a member of Committee, the Rev. W. Ayerst, and of three Honorary Life Governors—the Rev. Prebendary Nicholson, Rector of Aller, the Rev. George Blisset, a generous friend, and of Mr. C. Playne, of Stroud, an ardent worker, has also to be mentioned. Of Prebendary Nicholson a friend has promised us an obituary notice for a future number. He will doubtless explain how the "Cambridge Nicholson Institution" at Cottayam came to be called by his name.

ONLY the first two volumes of Mr. Canton's Library History of the Bible Society have yet seen the light. We shall take an early opportunity of reviewing them; and we have the promise of three articles by Canon Edmonds on the progress of the translation of the Bible in the world. One of the delegates to the Bible Society's Centenary, referring to the controversies regarding the inclusion of the Apocrypha in certain versions which agitated many of the Scottish friends of the Bible Society in the twenties, remarked that if any one would find those controversies now he must "go to Canton." The allusion was not very promptly perceived, but we hope our Book Notices last month, and again this, will lead many of our readers in the direction indicated. It is a happy thing that controversies and even divisions bear good fruit sometimes, and the National Bible Society of Scotland, which was founded in 1861, with an annual income last year of £36,000, has issued well-nigh 23,000,000 copies of the Word of God, the whole or portions, and put forth last year nearly 1,200,000 copies. In India its colporteurs and those of the Christian Literature Society, 184 altogether, distributed 132,447 copies, mostly portions, an increase of over 20,000 on the previous year; while in China its 284 agents distributed 678,974 copies, an increase of 116,105.

WE were misled by one of the Church papers last month into saying (page 291) that Bishop Montgomery spoke for the S.P.G. at the Bible Society's meeting on March 8th, at Queen's Hall. We regret to learn that the Bishop was prevented by complete loss of voice "from expressing his deep personal interest in the Bible Society's work." In his absence the S.P.G. was represented by the Rev. E. P. Sketchley, who declared officially the fraternal and grateful sympathy of his own Society with the B. & F.B.S. At the Marquis of Northampton's luncheon in the Holborn Restaurant, Lieutenant-Colonel Parr represented the Universities' Mission to Central Africa, and acknowledged in cordial terms the debt owed to the Bible Society, especially for printing, free of cost, Bishop Steere's Swahili version of the Bible. It is gratifying to know that all the Missionary Societies of the Church of England were united in recognizing the benefits of a Society whose one work is to multiply and distribute copies of the Holy Scriptures in many languages. On the other hand, we have read nothing more painful and dispiriting for some time than letters on this subject which appeared lately in the *Guardian* and contributions to the *Church Times* and *Indian Churchman*. It would appear that there exist in our Church, both at home and in India, members, yes, and even teachers, who are out of harmony alike with Reformation and Patristic principles. We commend the words of St. Chrysostom, as quoted in *Infallibility of the Church*, by the late Provost of Trinity College, Dublin:—

"Great is the security against sin which the reading of the Scriptures furnishes. Great is the precipice and deep the gulf that opens before ignorance of the

Scriptures. It is downright abandonment of salvation to be ignorant of the Divine laws. It is this that has caused heresies: it is this that has led to profligate living: it is this that has turned things upside down, for it is impossible for any one to come off without profit who constantly enjoys such reading with intelligence."

Our readers are well aware of the interesting movement in the Jebu country, and of the eagerness of the people to be taught. During the past year the work has been rendered more anxious by the advent of Roman Catholics, as is mentioned in the annual letters of our missionaries. The *Illustrated Catholic Missions* for March opens with an account by Father Vogt, of the Society for African Missions, Lyons, explaining how this intrusion came about. Five men from Ibonwon, in the Jebu district, called on Monseigneur Lang, Roman Catholic Bishop of Benin, inviting him to found a Mission in their village. The following conversation is said to have taken place:—

"‘Your language,’ replied the Bishop, ‘especially such expressions as “church” and “service,” show me that you are not quite unacquainted with the white man’s religion. You are Protestants, no doubt.’

"‘Well, Master, we have been Protestants. Some of us have been baptized. It has long since been our intention to follow the white man’s religion. We built a church and a school. Then we applied to the neighbouring Protestants for a minister and a teacher. The minister was never sent to us. The teacher alone came; but as he did very little good among us, we sent him back. We have been without any teacher for the past year.’

"‘But did you try to find another one in your neighbourhood?’

"‘The other Protestants may be good, but as the gentleman they sent us deceived us, we want to have no more to do with them; we desire to become Catholics and to have you for our Master.’”

The men were sent back with a supply of catechisms and instructions to return after a few days to report how many “wished to become Catholics.” They soon brought a list of 170 souls, and M. Vogt remarks:—

"How could I refuse to listen to such entreaties! How could I repel those people who had come from afar, and proved to be so well disposed? No, my good people, you shall not return by yourselves. Catholics you shall be, and you shall have your priest and teacher too. The Bishop decided on me setting out with them for their village.”

M. Vogt went to Ibonwon, installed himself in the teacher’s house, and “celebrated the Holy Mass” in the crowded little church. Thus, once more, the Church of Rome enters a field which others have broken up and tilled. While Jebuland was wholly heathen they left it alone, but when, after ten years of effort, the people are willing and anxious to be instructed, they have no scruple to come in and receive already baptized persons into their Church, bringing religious confusion and division to embitter the conflict with the flesh and the Devil.

THE publication by the Government of Mr. Consul Casement’s report on the effects of Belgian rule in the Upper Congo region is of the gravest importance, and reluctant as we are to comment on a matter which may be said, through the action of our Government, to be *sub judice*, we cannot refrain, in the interests of a large section of the African continent, from calling attention to this testimony. It is of the first importance that in taking action for the protection of the helpless from mutilation and murder on an extensive scale, the Government should have the moral support of the whole nation, and especially of its more enlightened and Christian members.

MR. ELIOT HOWARD, J.P., a member of the C.M.S. Committee, has just

returned from a visit to the West Indies. In a letter he wrote on his return journey, which appeared in the *Essex County Chronicle*, he referred to a visit he paid to the Mico College, Kingstown, Jamaica, where several West Indian students are being trained for the C.M.S. with a view to work in the Sierra Leone, Lagos, and Nigeria Protectorates, in the following terms:—

"I was greatly interested by a careful inspection of Mico College, a valuable old foundation, of which Mr. Andrew Johnston is one of the trustees, for training coloured school-teachers. At the time of my visit they were just beginning a new term with seventy-two students, of whom four were young men in training for missionary work in West Africa for the Church Missionary Society, and a similar number for the Wesleyan body. I was greatly pleased with my interview with the men in training for the C.M.S. They are, I should judge, pure-blooded blacks, but smart, intelligent, and earnest. This movement of training West Indians for work in Africa is only in its infancy, and many difficulties have to be overcome, but I have great confidence that we have good material to work on, and under the training of such clergymen as I had the pleasure to meet (headed by that remarkable man, Archbishop Nuttall), they go forth well grounded in the Christian faith.

"Mico College is 'undenominational,' or rather 'all denominational,' for all branches of the Protestant Church work heartily and harmoniously together, headed by the good Archbishop. Prayers are read daily in the College, and every student is expected to attend the services of his own Church."

OUR readers are aware that there exists an Association of Secretaries of Church of England Missionary Societies, and a much older one known as the Secretaries' Association, which includes secretaries of nearly all the Protestant Missionary Societies of Great Britain whose headquarters are in London. The members meet periodically over a cup of tea to discuss matters of common interest and engage in prayer. We learn with pleasure that there has just been formed an "Association of Medical Officers of Missionary Societies." It cannot fail to be a great advantage that those who are called upon to determine questions on which the spheres of their life's service of many of God's children depend should meet from time to time to discuss the problems that attend their anxious work. Dr. C. F. Harford took a leading part in forming this Association.

SINCE our last notice, the Committee have accepted offers of service from the Rev. Howard Henry Taylor, B.A., L.Th., Durham University, Curate of St. Paul's, Stratford; Mr. Arthur Frederick Cole, M.R.C.S., L.R.C.P.; Miss Cicely Mabel Carrington, of Hertford; Miss Ethel May Poole, of Eastbourne, a daughter of the late Bishop Poole, of Japan; and Miss Adelaide Margaret Hind, of Belfast, with a view to working in connexion with the Dublin University Fuh-Kien Mission. All the ladies were trained at "The Olives." The Committee have also accepted the following Islington College men:—Messrs. Joseph Edward Denham, William Bridson Gill, Bethel Grundy, Donald Stanier Harper, Frederick Farence Komlosy, James Henry Linton, Samuel Albert Martin, Walter Edwin Owen, Robert Hugh Phair (B.A., Manitoba University, son of Archdeacon Phair, of Winnipeg), Albert Edward Pleydell, and Ernest Claude Smith. Miss Ruth Fyson, a daughter of Bishop Fyson, of Hokkaido, Japan, has been accepted as a missionary in local connexion. The Committee have also re-accepted Mrs. Hall, widow of the late Dr. A. Chorley Hall, of the Soudan, for missionary work at Khartoum; Mrs. Miller, widow of the late Rev. N. C. Miller, of Hyderabad, in the Deccan; and Mrs. Beauchamp, widow of the Rev. E. B. Beauchamp, of Pakhoi. The last-named will work in South China as an honorary missionary.

## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £362,000, AND A SUM OF £5,736 IS STILL NEEDED ON ACCOUNT OF THE DEFICIT ON THE YEAR 1902-03, MAKING A TOTAL OF £374,000 REQUIRED ON MARCH 31st, 1905.

WILL ALL FRIENDS OF THE SOCIETY NOW COMMENCE TO PRAY THAT AT LEAST THIS SUM MAY BE RECEIVED?

WE doubt not that many thousands of those who have been praying and working during the last few months are now offering up to God their grateful thanks that He has provided so wonderfully the needs of the Society. But the Society only exists to do His will, and we may be sure that He too rejoices that His people have done their part so that the work which He is longing to see His Church do may go forward and not stand still. We write these words before the meeting of the Committee to be held on April 19th, but when we know that instead of a deficit of £35,000 on the year's working, as was the case last year, the whole expenditure of the year has been covered and £30,000 of the previous deficit of £35,000 has been wiped off, we cannot doubt that the unanimous feeling of the Committee will be to thank God, take courage, and go forward in the Name of the Lord.

Up to April 22nd, £29,058 has been actually received direct towards the Million-Shilling Fund, and in addition we have been advised that a further £393 has been paid in with the ordinary remittances at the end of the year, making a total of £29,451, but there are doubtless many other sums from Associations of which we have not been advised, raising the total to probably over £30,000. We offer our most grateful thanks to those who have worked so hard to obtain this result, and we hope that they will at once, while the work is fresh in their minds, make notes of new donors, so that they can take steps to keep up the interest that has been aroused and obtain, if possible, annual subscriptions. The Committee are quite conscious that the wonderful sum entrusted to them is the result of great self-denial and painstaking work, and they will keep a most careful eye on all expenditure, as they feel that there ought to be no special appeals this year, but rather building up, consolidating, and setting on foot new permanent plans. Will each reader do his part to send up as much this year as he did in the year just closed, so that the Committee may be able to supply all the real needs of those who are working abroad and continue to send out all suitable candidates?

The preliminary prospectus of the Summer-School and Conference for C.M.S. workers, which is to be held at Keswick from July 26th to August 4th, is now ready. Copies will be sent to secretaries of Unions and the officials of the Associations throughout the country. A copy will be forwarded to any one sending a stamped addressed envelope to Dr. Lankester.

The new Vicar of St. John's, Keswick, the Rev. H. Gresford Jones, has arranged a short (25-30 minutes) service with address in the church each morning at 7.30, and it has been decided to have two sessions of just under an hour and a half each, instead of three of one hour each. Among those who hope to be present are Bishops Royston and Ingham, the Dean of Waterford, Archdeacon Madden, Preb. H. E. Fox, Canon Trotter, the Revs. F. Baylis, Barclay Buxton, R. Elliott, F. B. Hadow, Harrington Lees, G. T. Manley, H. S. Mercer, F. Paynter, S. A. Selwyn, G. Furness Smith, A. C. Stratton, Tissington Tatlow, F. S. Webster, D. H. D. Wilkinson, Prof. Carless, Capt. Cundy, Drs. Harford and Lankester, Messrs. E. Stock, E. M. Anderson,



C. A. Flint, T. Jays, Watts Moses, W. Watson, Mrs. A. Carus-Wilson, Mrs. Flint, Miss Baring-Gould, Miss Gollock, Miss M. Gollock, Miss Richardson, Miss Maude, and many of the Society's missionaries. It is hoped that many branches of the Gleaners' and other Unions will send delegates, who may represent the views of those who send them and also take back much that will be helpful for future work.

At the March meeting of the Clergy Union for London a very forcible address was given by the Rev. G. T. Manley on the work of the Clergy Union. "Enthusiasm" was the keynote. The Clergy Union ought to be the radiator in the Church of enthusiasm for missionary enterprise. This enthusiasm is received by inspiration of the Holy Spirit. The chair was taken by the Rev. W. H. Griffith Thomas in the absence of the president. Forty members were present at the meeting. Mr. Marshall Lang attended on behalf of the Society's staff and spoke on the financial outlook.

The Birmingham Branch of the C.M.S. Clergy Union held their monthly meeting at Queen's College on March 18th, the Rev. G. E. Ford in the chair. The Rev. J. J. Caleb sketched the life and teaching of Buddha and the progress of Buddhism in China, and the Rev. R. Bren followed with a brief paper in which he dealt with the main characteristics of Taoism. In modern China, he said, the lofty speculations of Lao-tzu have been obscured by a mass of childish superstitions. We have received also the reports of four meetings held by the East Dorset Branch of the Clergy Union, the first of which was held at Wimborne, when the Rev. G. T. Manley addressed the clergy assembled. The last three were held at Broadstone. At the meeting in January, the Rev. C. Askwith, Rector of Weymouth, gave an address on "The Place of the Jew in the Evangelization of the World." The Rev. H. W. Allen has succeeded the Rev. H. C. Coote in the secretaryship of this branch.

The April meeting of the Belfast Branch was held on the morning of the 7th. There was a large attendance of members. After breakfast the chair was taken by the president, the Rev. C. F. Waddell, who opened the meeting with prayer. A portion of Scripture was read by the Rev. E. M. Gumley, and a devotional address was delivered by the Rev. R. H. S. Cooper. Prayer having been offered up by the Revs. J. I. Peacocke, T. B. Brown, W. Dowse, J. W. Cooke, and D. H. Hall, the minutes of the last meeting were read by the hon. secretary (the Rev. C. C. Manning) and duly confirmed. A most interesting paper, entitled "The Field is the World," was read by the Rev. F. W. Austin.

Bishop Royston presided at the monthly meeting of the Liverpool Branch on April 8th. The Rev. G. T. Manley gave the address and Bishops Royston and Young took part in the discussion. Twenty-three were present.

We understand that in some large provincial towns Home Preparation Classes are needed. Are there not some members of the Clergy Union who can do work for Foreign Missions now at home by helping to train future workers? Will any such kindly communicate with the Rev. D. H. D. Wilkinson at the C.M. House? We cannot understand that this can remain unsupplied for any length of time.

A correspondent has sent to us the following account of the anniversary of the Bath Auxiliary:—

"Sunday, March 20th, was observed as 'C.M.S. Sunday' in Bath, being the

eighty-sixth anniversary of the local Association. Sermons were preached in twenty-two churches, and the meetings were held on the following day. There were crowded audiences at both meetings, and the addresses given both by Dr. Lankester as chairman at the afternoon meeting, and by the Rev. A. B. Fisher and Mrs. Fisher, were listened to with marked interest. Dr. Lankester alluded to the criticisms to which the Committee had been subjected in terms which were quite reassuring, and he was able to supply some new and interesting information as to the financial position of the Society, and the measures now in progress for inquiring into the whole home organization. Mrs. Fisher was especially happy in her description of the Toro country and its people. The local treasurer's report showed that the contributions from Bath and district amounted to upwards of £2,620, being some £100 in excess of those of last year. T. C."

The Leamington anniversary commenced with a devotional meeting on the evening of Saturday, March 19th, at which an address was given by the Right Rev. Bishop Young (formerly of Athabasca). Sermons were preached on the following day at six of the churches, the largest offertory, £27 10s., being at St. Mark's, New Milverton. The annual meetings were held on the Monday, Bishop Young presiding in the afternoon and the Mayor (Alderman S. Flavel) in the evening. The Rev. H. B. Streatfeild, the hon. secretary, reported that the total receipts for the year amounted to £1,484, the largest amount ever received with the exception of the Centenary year. Reference was made to the death of the Rev. James Bradley, and to the resignation of Miss Berrow, who had been secretary to the St. Mark's Association for thirty-one years. The secretary also reported that the Lay Workers' Union was increasing, and that the Medical Mission Auxiliary had been well taken up during the past year. In addition to Bishop Young, the Revs. A. J. Walker and G. E. A. Pargiter spoke at the meetings.

The Bishop of Manchester presided at the first anniversary of the City Association since his appointment to the diocese. He said:—

"He had been asked one question during the last few months, and he had not been able to give a satisfactory answer. The question was: 'Are you settled yet?' He could now say that he did feel at home. He did not mean any reflection on other meetings that he had attended. As far as the Church Missionary Society was concerned, he thought he should feel equally at home were the meeting held in Manchester, or in Calcutta, New Zealand, or elsewhere. The Church Missionary Society was a great brotherhood to which he had had the privilege to belong practically since his infancy. He possessed a Church missionary-box at the age of eight, and since that time he had been collector, secretary, or agent in some shape or other of the Church Missionary Society."

Addresses were also given by Mr. Eugene Stock, Dr. H. Martyn Clark, and Mr. Alvarez. A meeting of the Ladies' Union was held in the Lord Mayor's Parlour, presided over by the Lady Mayoress (Miss Shann). Miss Bird gave an account of her work in Persia.

At the Coventry annual meeting addresses were given by the Rev. G. Ensor and the Rev. D. M. Wilson (late of Palestine). In the report before us the total receipts for the year are not given, but Christ Church has sent up £153, as compared with £138 in the previous year.

At Lincoln the Bishop of the diocese presided, and the financial statement which was read by Canon Leslie-Melville showed that the amount sent up to headquarters—£543—was nearly £100 more than the sum received last year. The Rev. H. Horsley (late of Ceylon) and the Rev. W. C. Whiteside (of Western India) addressed the meeting.

Many of the principal clergy in Belfast were present at the monthly

meeting of the Diocesan C.M.S. Committee on April 7th. The treasurer announced that the contributions for the year were £400 in advance of the previous year's receipts, and that £126 had been received from the sale of missionary literature. Are there many towns in England in which a monthly C.M.S. Committee is at work seeking to spread interest in Foreign Missions?

The annual sale of work at Christ Church, Folkestone, was opened by Lilla Countess of Chichester. The Rev. H. L. R. Deck announced that the contributions to the Society from the parish had advanced £50, to £370.

Another large sale of work was held at Walcot (Bath) on Wednesday, March 16th. It was opened by the Dowager Lady Tweedmouth, and the Bishop of the diocese was also present. Lady Tweedmouth said:—

"Do I hear some one say, 'Wherefore all this activity? Where are your credentials?' With joy and thanksgiving we reply that we hold a Divine commission from a Divine Master, our marching orders are a Divine command, and we dare to claim a Divine promise. The command is, 'Go ye into all the world'; 'Preach the Gospel to every creature.' The never failing promise is, 'Behold, I am with you all the days'; 'He that heareth you heareth Me.' It is the awful privilege of the Church of Christ to work not only for, but with her Lord—a privilege because with the work of our Lord we inherit His reward—an awful privilege, because His work is a warfare against the kingdom of Satan, and to share His work is to share His trial and His temptation."

The total amount realized was £257, of which £163 comes to the C.M.S. and £94 is paid to other Societies. The total contribution of the parish to the C.M.S. for the year is £725, as compared with £631 last year.

We believe that interest in Missions is largely increasing among nurses. During the last year or two special meetings have been held for nurses in London, Manchester, and Birmingham, all of which have been well attended. At a recent meeting held in Belfast, at which Dr. Cecil Lankester gave an address, a Nurses' Union was formed for Belfast and thirty nurses gave in their names to Miss Green, of Lurgan, who is acting as hon. sec. of the Union.

The recent Missionary Exhibition at Wolverhampton has resulted in a profit of £707 available for distribution between the C.M.S., Missionary Leaves Association, C.E.Z.M.S., and other Societies. It is estimated that 16,000 people—including 5,000 children—visited the exhibition. We hope that those who are planning similar exhibitions in the future will bear in mind the importance of taking steps to follow up the work of the actual exhibition.

The Bishop of Sheffield (Dr. Quirk) preached at the annual service in connexion with the Sheffield Lay Workers' Union. There was a good attendance. He took for his text, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8), referring to those at home and also to others abroad dead in soul and dead in mind to all things spiritual.

The Bristol anniversary meetings were held as usual during the third week in March. Sermons were preached in many of the churches and various special meetings were held. At the annual meeting on the 21st the Rev. C. Dunlop Smith, the Hon. Assoc. Sec., read the report, showing total receipts amounting to £7,187, as against £6,130 last year. The Rev. B. Baring-Gould and the Rev. H. Horsley were the Deputation.

The Rev. A. McCullagh, of St. Stephen's Rectory, South Shields, Chaplain

to the *Wellesley* training-ship, invited Mr. H. B. Claxton, late of Clarkabad, North India, to give a Gospel address at the ordinary evening service on Sunday, March 13th. He also had opportunities of giving missionary talks on board the training-ship. By kind permission of Captain Baynham a lantern service on board was held the following Saturday. Nearly all the boys were present at *this* gathering. No collection was made or asked for, but a simple, plain talk was given on the needs of the mission-field. Mr. Claxton showed his own slides of the village in which he worked while in India. The attention was remarkable and all the lads well conducted, which speaks highly for the excellent training given them by those in charge. The Rev. P. Moore, of St. Peter's, North Shields, in a letter to Mr. Claxton wrote as follows:—

"The keen interest manifested in the lecture and pictures by the boys, their frequent and vigorous plaudits, but above all, the manner in which they subsequently trooped up the ladder from the lower deck and sought admission into Captain Baynham's dining-room to ask you to accept their savings from their pocket-money, amounting to a total sum of £2 11s., must have been exceedingly gratifying and cheering to you. . . .

"It was quite evident that the boys' hearts were touched and that they were deeply moved. Indeed I feel certain that some of their number will ultimately enter the foreign mission-field."

Among the gifts of the month are the following:—

A Rector sending up his C.M.S. contributions for the year writes:—"I only wish we could send you up double this. I do try to rouse my people, but it is hard work. I have so many parochial debts. But I am convinced that the more we give to God's work among the Heathen the more help we shall get ourselves."

A Y.W.C.A. secretary sends £2, partly the result of Sunday offerings at the classes, and partly from sale of sweets and other things by the children of one of Dr. Barnardo's Homes at Ilford.

A thankful Gleaner sends £200 towards cancelling the Advance Balance; and an annual subscriber increases her subscription from £30 to £50.

O. P. forwards £125, "My salary as a Curate. I will continue it until I leave D."

"Faith" sends £1 as a thankoffering, and writes:—"I am an invalid and cannot earn much, but have just sold some of my woolwork, so felt drawn to send a little to the C.M.S."

A lady friend writes:—"Having just read Mr. Grantley Martin's booklet, with its telling message, 'What will the Master say?' I am thankful to be able to send a cheque for £50, with the earnest prayer that there may be so many other gifts that all needs may be met and retrenchment avoided."

An old friend writes:—"I have the pleasure of enclosing cheque for £4 from 'Three Friends' to help in a small way to lessen the dreaded deficit. May God have graciously roused His people to their duty and high privilege, that 'Forward' may still be our watchword."

In the February *Intelligencer* (page 157) we referred to the fact that subscribers to the Society are sometimes lost sight of on their removal from one neighbourhood to another. To remedy this we are issuing books of "Subscribers' Removal Forms." On the removal of a contributor to a different district, the local secretary is asked to fill up one of these forms and forward the same to the Home Secretary at the C.M. House. The books are issued in two sizes, containing respectively fifty and twenty-five forms. The secretaries of all our larger Associations should make application at once to the Lay Secretary for copies.

H. L.

### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 15th, 1904.*—On the recommendation of the Ladies' Candidates Committee, Miss Cicely Mabel Carrington and Miss Ethel May Poole were accepted as Missionaries of the Society.

The Rev. Howard Henry Taylor, B.A., L.Th., Hatfield Hall, Durham, Curate of St. Paul's, Stratford, and Mr. Arthur Frederick Cole, M.R.C.S., L.R.C.P., were accepted as Missionaries of the Society.

The acceptance by the Victoria C.M. Association of the resignation of the Rev. A. R. Blackett, a Missionary of that Association in Persia, was recorded,

The Committee accepted with much regret the resignation of Miss H. J. Neele, of the Bengal Mission, after nearly forty years' work; and of the Rev. E. T. Pegg and Dr. J. C. Carr, of the United Provinces Mission, the latter a Missionary in local connexion.

The Committee had an interview with the Rev. F. W. Chatterton. Having been for the last two years Principal of the Missionary Training Institution at Gisborne, Mr. Chatterton gave an interesting account of the recent development in the training of Maori clergy. Although the custom continues of some at least of the students being, as earlier students have been, educated only in Maori, and not able to reach a very high standard of education, hopes are entertained of another set of students, younger in years and of a more advanced type, being secured for the ministry. Referring to the work among Maoris generally, Mr. Chatterton mentioned that many friends of the work in New Zealand were joining in prayer for a much-needed revival throughout the Maori Church, and urged that friends in England should join in that prayer.

The Committee also had interviews with the Rev. J. Stuart Holden, about to proceed to China under the auspices of the Keswick Council, and the Rev. A. J. Walker, on his appointment as Chaplain to the Cathedral at Shanghai.

Mr. Holden explained that he proposed, in company with Mr. Sloan, of the China Inland Mission, to visit the various missionary sanatoria in China during the summer months, and subsequently to spend six months among the mission stations in Fuh-Kien.

Mr. Walker expressed his continued sympathy with and interest in the work of the Society, and stated that it would be his constant aim to induce the foreign residents in Shanghai by life and effort to help forward the missionary enterprise.

In response to a request from the Committee of the C.E.Z.M.S., arrangements were sanctioned whereby the workers for the Alexandra School, Amritsar, hitherto provided by the C.E.Z.M.S., will be provided by the C.M.S. The hearty thanks of the Committee were tendered to the C.E.Z.M.S. for having so many years supplied the workers needed, and the offer of Miss Edgley to stay on at the Alexandra School until the spring of 1905 was cordially accepted.

On the recommendation of the Committees in charge of the Missions in East Africa, Uganda, Palestine, Persia, Turkish Arabia, Bengal, United Provinces, Punjab and Sindh, Travancore and Cochin, Western India, Ceylon, and Fuh-Kien, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, March 22nd.*—The Rev. C. F. Bickmore, Association Secretary for the Dioceses of Durham and Newcastle, was transferred to the Dioceses of Gloucester and Worcester.

*Funds and Home Organization Committee, March 29th.*—An offer from the Rev. R. Nicholson, Vicar of St. John's, Stratford, to undertake the work of an Association Secretary for the Dioceses of Newcastle and Durham, was gratefully accepted.

*Committee of Correspondence, April 5th.*—Miss Adelaide Margaret Hind was accepted as a Missionary of the Society on the recommendation of the Ladies' Candidates Committee, and located to Fuh-Kien with a view to working in connexion with the Dublin University Fuh-Kien Mission.

The offer of Mrs. Beauchamp, widow of the Rev. E. B. Beauchamp, to resume work in the South China Mission as an honorary Missionary, was cordially accepted.

The resignation of Miss H. M. B. Clayton, of the Mid China Mission, on her marriage, was accepted with regret.

On the recommendation of the Medical Committee the following appointments were made to the Medical Training Home at Bermondsey:—Miss M. E. Parry, Lady Superintendent; Dr. Grace Adams, Medical Officer; and Miss Gladys G. Mulliner, Dispenser.

Letters were read from Mr. C. A. Flint, making a conditional offer of £500 for the development of Secondary Education in the Uganda Mission. The Committee thankfully accepted the kind offer, with every intention and hope of fulfilling the conditions attached thereto.

The Committee had an interview with Mr. F. Wilson, of the Sierra Leone Mission, returned on furlough after his first term of service. Mr. Wilson reported that neither he nor Mrs. Wilson had lost a day by ill-health, and felt they had had special mercies from God in this matter. He gave some interesting particulars of the different forms of evangelistic and other spiritual work they had been able to undertake in Freetown as a link between the C.M.S. and the rest of the community, some touch having been secured not only with soldiers and with the communicants' classes connected with the Cathedral, but also with European business men. In connexion with all these efforts Mr. Wilson reported evident tokens of God's blessing and providential ordering.

The Committee also had an interview with Mr. A. E. Mitchell, recently located to the Palestine Mission after a term of service in Sierra Leone. Mr. Mitchell spoke of the good health he also had experienced in Sierra Leone, and of his pleasure in the educational work in which he had taken a share there.

Both Mr. Wilson and Mr. Mitchell, the latter especially in view of his approaching departure for Palestine, were commended to God in prayer by those who took part in the usual mid-day devotions.

It was resolved to request the S.P.C.K. to print an edition of a Yalunka Primer, compiled by African agents, and a Swahili Geography, compiled by the Rev. H. K. Binns.

It was also resolved to ask the B. & F.B.S. to print an edition of a Ugogo translation of Genesis, prepared by the Rev. H. Cole.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Nigeria, British East Africa, Ussagara, Uganda, Ceylon, and Fuh-Kien, various arrangements were agreed to with regard to those Missions.

*General Committee, April 12th.*—The Secretaries presented an approximate statement of the income for the year ending March 31st. The following Resolution was adopted:—

"The Committee have received with profound thankfulness the financial statement, showing that the total receipts for the past year have amounted (including special funds) to £407,500, or over £54,000 more than any preceding year except the Centenary Year, and slightly exceeding even the Centenary Year. They rejoice that the general contributions of the Associations, doubtless influenced by the 'Call' of last June and the November meetings, show a substantial advance, while they no less gratefully regard the very numerous special gifts, large and small, including about £29,000 raised for the Million-Shilling Fund. They acknowledge with gratitude the sympathy and self-denial manifested by friends of all classes at home and abroad, and recognize the earnestly-expressed desire of very many that no measures of retrenchment may be necessary, but that the Society may go forward in its work for the Lord, fully trusting His guidance and looking for His blessing. And from the fact that while the expenditure of the year has been much more than covered, the accumulated deficit of the previous years is not yet entirely met, they would learn afresh the lesson that the Society is to continue walking in humble dependence upon God, without boasting or presumption, not by sight but by faith."

The report of the death of the Most Rev. the Archbishop of Rupert's Land was received, and the following Minute placed on record:—

"The Committee hear with profound regret of the death of the Most Reverend R. Machray, D.D., Archbishop of Rupert's Land and Primate of Canada, a Vice-President of the Society. No Bishop of the English Church in the Colonies has ever surpassed him—if indeed any Bishop has ever equalled him—in important service to Church development and extension; his original huge diocese being now divided into nine, and both Church organization and education having been promoted on the best lines under his wise and far-seeing policy. The Committee, however, are more concerned with the important part he took in fostering the Society's Missions among the Red Indians; and they recall his recommendation on six different occasions of C.M.S.

Missionaries for the bishoprics he founded. They thank God for his faithful and large-hearted adherence throughout the thirty-nine years of his episcopate to the true Evangelical doctrines of the Church of England, and trust that these doctrines may always be steadfastly upheld in the Province of Rupert's Land."

The Committee also heard with deep regret of the deaths of two Vice-Presidents—the Ven. John Richardson, Archdeacon of Southwark, Preacher of the Annual Sermon in 1885, and the Rev. J. Hughes-Games, Vicar of Hull, and formerly Archdeacon of Man; three Honorary Life Governors—the Rev. Preb. J. Y. Nicholson, Rector of Aller, the Rev. George Blisset, formerly Vicar of St. Thomas's, Wells, and Mr. Charles Playne; also the Society's Honorary Solicitor, Mr. B. A. Heywood. They placed on record their hearty appreciation of the valued services rendered by all these departed friends, and desired that an expression of their sincere sympathy be conveyed to the bereaved relatives.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for increasing contributions from the Associations; prayer that means may be found to reach those members of the Church who at present take little or no interest in Missions. (Pp. 321—334.)

Thanksgiving for the income of the past year, for the subscriptions to the Million-Shilling Fund, and for God's goodness in answering the prayers of His people. (Pp. 385—388, 392.)

Thanksgiving for the indirect influence of missionary work in Travancore; prayer for the Syrian Christians and that full advantage may be taken of the present opportunity for training converts. (Pp. 334—340.)

Thanksgiving for the success granted to efforts to reach Indian students; prayer for the Allahabad Students' Mission. (Pp. 343—349.)

Prayer that the people in China may realize their greatest need. (Pp. 351—354.)

Prayer (with thanksgiving) for the agencies in Persia. (Pp. 355—357.)

Thanksgiving (with prayer) for the South African Church Missionary Association. (Pp. 358—360.)

Prayer that those recently admitted to Holy Orders may be true pastors and "living epistles" to their people. (Pp. 362, 368, 369.)

Prayer for an increase in offers of service, especially in view of the openings in various parts of the field. (Pp. 361, 364, 367, 370.)

Continued prayer for the Japanese converts and missionaries. (P. 371.)

Prayer for the forthcoming Anniversary. (P. 385.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Western Equatorial Africa.*—On Sunday, Feb. 28, 1904, at Brass, by the Rt. Rev. Bishop Tugwell, the Rev. J. C. E. Wilson to Priests' Orders.

*South India.*—On Sunday, Feb. 28, at Madras Cathedral, by the Rt. Rev. the Bishop of Madras, Mr. Vedamanikam Enoch to Deacons' Orders, and the Rev. D. S. Joseph to Priests' Orders.

*Travancore and Cochin.*—On Sunday, Feb. 28, at the Pro-Cathedral, Cottayam, by the Rt. Rev. Bishop Hodges, the Rev. W. A. Stephens to Priests' Orders.

*South China.*—On Sunday, Feb. 28, at St. John's Cathedral, Hong Kong, by the Rt. Rev. the Bishop of Victoria, Mr. W. E. H. Hipwell to Deacons' Orders.

#### DEPARTURES.

*British East Africa.*—Dr. and Mrs. T. W. W. Crawford left Marseilles for Mombasa on April 2.

*Palestine.*—Mr. A. E. Mitchell left London for Jaffa on April 8.

*Turkish Arabia.*—Miss E. G. Butlin left London for Baghdad on March 25.

*Persia.*—Miss K. E. Mothersole left London for Yezd on March 25.

*Ceylon.*—Miss C. Herbert (*fiancée* to the Rev. R. P. Butterfield) and Miss V. L. Page left Southampton for Kandy and Chundicully on April 8.

*Japan.*—The Rev. J. Williams left Southampton for Hiroshima on April 19.

#### ARRIVALS.

*Western Equatorial Africa.*—Miss J. J. Thomas left Lagos on March 2, and arrived at Plymouth on March 28.—Miss J. Brandroth left Onitsha on March 17, and arrived at Plymouth on April 9.

*Uganda.*—The Rev. and Mrs. R. H. Leakey, Mrs. A. B. Lloyd, and Miss E. C. Pike left Mengo on March 5, and arrived in London on April 1.

*Egypt*.—Dr. E. M. Pain left Cairo on Dec. 17, 1903, and arrived at Melbourne on Jan. 13, 1904.

*Palestine*.—Miss B. I. Hassall left Port Said on Feb. 3, and arrived at Sydney on March 4.

*Persia*.—Mrs. W. A. Rice left Shiraz on Feb. 26, and arrived in London on April 9.—The Rev. and Mrs. N. Malcolm left Yezd on Feb. 17, and arrived in London on March 31.

*Bengal*.—The Rev. I. W. Charlton left Bombay on Feb. 15, and arrived at Marseilles on March 3.—The Rev. A. Le Feuvre left Bombay on March 15, and arrived in London on April 6.—The Rev. and Mrs. A. G. Lockett left Bombay on March 15, and arrived in London on April 8.

*United Provinces*.—Miss A. H. R. Bull left Ca'cutta on Feb. 24, and arrived in London on April 2.—The Rev. and Mrs. A. Butterworth left Bombay on March 1, and arrived in London on March 23.—Mrs. J. A. F. Warren left Benares on March 5, and arrived in England on March 20.—Mrs. J. P. Haythornthwaite left Bombay on March 15, and arrived in London on March 26.—The Rev. and Mrs. W. B. Collins left Azimgarh on March 15, and arrived in London on April 6.

*Punjab and Sindh*.—Miss A. E. Bunn and Miss B. H. Nevill left Bombay on March 5, and arrived at Dover on March 21.—The Misses M. E. and M. J. Farthing left Karachi on March 17, and arrived in London on April 9.

*South India*.—The Rev. E. A. L. Moore left Madras on March 4, and arrived in England on March 28.

*Travancore and Cochin*.—The Rev. and Mrs. C. E. R. Romilly left Madras on Feb. 29, and arrived in London on April 2.—The Rt. Rev. Bishop and Mrs. Hodges left Colombo on March 22, and arrived in London on April 12.

*Mid China*.—Miss A. Maddison left Shanghai on Feb. 9, and arrived at Plymouth on March 19.—The Rev. and Mrs. C. J. F. Symons and Miss L. H. Barnes left Shanghai on March 7, and arrived in London on April 10.

#### BIRTHS.

*British East Africa*.—On Feb. 25, at Mombasa, to the Rt. Rev. Bishop and Mrs. Peel, a son (Eustace William Howard).

*Fuh-Kien*.—On March 10, at Fuh-chow, to the Rev. and Mrs. W. S. Pakenham-Walsh, a son.

*Mid China*.—On April 19, at Ningpo, to the Rev. and Mrs. W. H. Elwin, a son.

#### MARRIAGE.

*Japan*.—On April 6, at Osaka, the Rev. S. Heaslett to Miss H. S. Jackson.

#### DEATHS.

*South India*.—On March 14, at Palamcottah, the Rev. Isaac Abraham, Native Pastor of Panneivilei.

On March 24, at Hove, the Rev. C. E. Storrs, D.D., formerly of the *Punjab and Sindh Mission*.

### PUBLICATION NOTICES.

**Extracts from the Annual Letters of Missionaries for 1903.** The following additional Parts can now be supplied:—

Part IV. Uganda Mission 48 pages, price 3d., post free.

Part V. Yoruba, Niger, and Hausaland Missions. 48 pages, price 3d., post free.

Part VI. South India and Travancore and Cochin Missions. 64 pages, price 4d., post free.

A new book on the work of the C.M.S. in the Fuh-Kien Mission is in the press, and we hope to be able to announce particulars of it in our next issue. This book will supersede the present *Story of the Fuh-Kien Mission*.

In connexion with the Fourah Bay College of the Sierra Leone Mission, a new quarterly magazine has just been started, entitled *Echoes from Sierra Leone*, price 3d. The Publishing Department, Salisbury Square, has a few copies of the January number which can be supplied to friends at 3½d. each, post free, and a small supply of subsequent numbers will be on sale in due course. The annual subscription is 1s., post free, payable in advance.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.







GROUP OF TRAVANCORE AND COCHIN MISSIONARIES, WITH SOME OF THE NATIVE CLERGY.

*From left to right, back row:* Mrs. Bellerby, Rev. E. Bellerby, Miss Neve, Rev. C. A. Neve, Rev. Dr. Richards, Mrs. Richards, Rev. J. Chandy (Bishop's Chaplain), Miss I. Baker, Miss A. Baker, Rev. C. E. R. Romilly, Rev. T. K. Benjamin (Pastor of Cottayam, in charge of the Cathedral Church), Rev. E. V. John (Bishop's Chaplain).  
*Middle row:* Rev. F. Bower, Mrs. Bower, Mrs. Bishop, Mrs. Hodges, Bishop Hodges, Mrs. Caley, Archdeacon Caley, Mrs. Askwith.  
*Front row:* Rev. J. Booth, Mrs. Booth, Rev. J. H. Bishop, Rev. J. J. B. Palmer, Rev. W. A. Stephens, Mr. T. Koruba (Bishop's Secretary), Rev. F. N. Askwith.  
 (See pp. 453-460.)

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GROUP OF TRAVANCORE AND COCHIN MISSIONARIES, WITH SOME OF THE NATIVE CLERGY.

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THE  
CHURCH MISSIONARY INTELLIGENCER.

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HELPS AND HINDRANCES TO THE GROWTH OF  
GOD'S WORD.

The Annual Sermon of the Church Missionary Society, preached at St. Bride's Church,  
Fleet Street, on Monday, May 2nd, 1904.

By the Rev. HUBERT BROOKE, M.A.,  
*Incumbent of St. Margaret's, Brighton.*

"And the Word of God increased."—*Acts vi. 7.*

"But the Word of God grew and multiplied."—*Acts xii. 24.*

"So mightily grew the Word of God and prevailed."—*Ac's xix. 20.*

WHEN we are commanded in the pages of Scripture to "rejoice with trembling," we are apt to think it a paradox or a contradiction of terms, and to wonder how joy can be consistent with trembling, or trembling can be present with joy. But in these late days we have found what we can so often find in the difficulties of God's Word—that practical experience of God's dealings is the shortest method of explaining those difficulties. As we are gathered here in His presence to-night, probably not a single heart has been without some experience of what it means to obey that command and "rejoice with trembling." We rejoice to-night because the threatening clouds have either rolled away or have broken in blessing upon our heads. We rejoice because the threatened possibilities of retrenchment and retrogression, of arrested progress, of hindered development have passed away and by God's mercy are gone—and we are rejoicing with exceeding joy to-night. We rejoice because we know we have prayed and God has answered. We experience once more what His redeemed ones experienced in the record of their dealings in the 107th Psalm—"They cried unto the Lord in their trouble, and He delivered them out of their distresses"—and we rejoice before Him to-night.

Yet perhaps every one of us knows what it is to have an undercurrent of trembling in the joy that gladdens our hearts. We tremble because there is a question facing us and those who with us love God's Word and work, and the question to be answered is this: Our joy over the troubles that have passed away, is it to be a joy that is to increase and grow more and more? Is this trouble that has passed away a change in our experience? Is it to be a start in a new line and the beginning of a fresh development? Are we going henceforth to break over the old bounds and to leave the old limits behind? Or was it just a momentary flash of enthusiasm? Was it a passing effort that will leave us weighted and unable to repeat it? We tremble to-day lest anything in us should hinder the answer coming, that by God's grace we

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have done with these curtailing limits, and we are going henceforth to draw no limit till He draws it Himself.

Time after time, in the experience of the Church Missionary Society, God's faithful servants have gone with their line and fixed a limit. There was a day when they reached £50,000 of income, and they thought, "Now, we could never go beyond that"; and there was a time when £100,000 was reached, and it was supposed to be the highest that we were ever likely to attain; and by-and-by £200,000 was reached, and men doubted whether half as much again could possibly be realized; and when £300,000 came, it seemed almost more than we could expect that anything should be surpassing that. And here we are to-night, praising God and wondering at His dealings, that has led His people to give for this cause over £400,000 in the past year. But are we thinking again, "Now we must draw the line"? Are we saying in our hearts, "Beyond this we cannot go"? Are we once more to draw the limit and say, "Hitherto and no farther"? Or shall we be humble enough to say, "The drawing of limits is God's work and not man's"? The old Danish ruler of our country could teach us that lesson. When his courtiers would flatter him and tell him he had but to speak the word and the limit would be drawn, he took his seat below the mark of the high tide, and bade the sea come no farther. We know it was not the sea that was arrested, but his position that had to be moved. And we shall do well if we remember that in the dealings of grace, as in the forces of nature, it is God alone that can say, "Hitherto shalt thou come and no farther." It is man's wisdom when he casts aside every shorter limit and breaks down every hindering thought, and says, "Up to God's limit in God's Name we will go, and until that limit is reached our work is not done and our halting time has not arrived." Now we are here to-night just because by His grace we have been taught to believe in God's limits. Probably not a single soul here to-night is without the confident belief in his heart that God's limit has been drawn, and it has been drawn at the other side of every creature, at the farthest end of every nation, and to the very uttermost parts of the earth; and we are here to-night rejoicing because we know and say in our own hearts, "God has promised it, and God has drawn the limit there, and until that limit is reached the work will not be stayed, whatever men may think or men may do." We are here to-night because we believe that, joined to the drawing of God's limit, is the supplying of God's power. We do look sometimes at man's efforts and man's response, but underneath it all we are certain that by-and-by that limit will be reached, because God's power is behind it, and God's presence is assured for it. And so, as we think of His limit and His power and His presence, and as we think once more of this process by which He means that limit to be reached, the process of using those who know His Gospel to pass it on to those who know it not, shall we not in His presence say that we will draw no more limits on man's side, and we will take His, we will believe in no line of arrest, we will think of no cessation of effort, we will be content with nothing less than pressing on and proving more fully what God means, until His work is done, and the last nation of the earth has heard His Gospel?

With that in our minds I will ask you to turn to God's Word and those passages in it which we have just now read as a text; and as we turn to God's Word, let us thankfully remember it is the Word of an unchanging God. "I am the Lord, I change not"—that was said in Malachi. "Jesus Christ, the same yesterday, and to-day, and for ever"—that is said in the Hebrews. "According to the Word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you; fear ye not"—that is spoken in Haggai. And as it is spoken, think, brethren, what it means that the old promise of some 950 years before was fresh and true and real the day when it was repeated; the old promise of God's presence, God's covenant presence, that had been given to Israel as they came out of Egypt, was reassured to them when they were back from the Babylonian captivity. And so we look at God's Word, the old Word, and we know it is as fresh and true as ever it was. We know it, because what He was He is, what He did He does, and what He spoke He speaks afresh to-day. Well, in our Litany we arrest our prayers for a moment to say, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days and in the old time before them." How do we go on? "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen." And we want to say that as we ponder this great work before us to-night; we want to remember all that our fathers have told us, all the wonders that He did in the days of old; and as we recount these to ourselves, and as we take up the record of 1,870 years ago and read it afresh to-night, let us remember that as it was in the beginning, so it is now, and so it shall be for ever, to the glory of His Name.

"The Word of God increased" or "grew." The verb "grew" is the same in each of those three verses. "The Word of God grew." "The Word of God grew and multiplied." "So mightily grew the Word of God and prevailed." We notice it is the same phrase with increasing emphasis. First of all the fact that under certain circumstances God's Word grew. Under certain other circumstances God's Word grew and multiplied. And under yet another set of circumstances God's Word grew mightily and prevailed. Now if we are dealing with an unchanging God, Who works ever by the same principles, we may go back to His Word and ask, "What are the principles that made God's Word to grow then?" and we may then feel certain that those are the principles by which God's Word will grow now. We look at those things which furthered the growing, and consider those which arrested the growth of God's Word in those days, and we are being taught in His Word and by His Spirit what will make that Word to grow and multiply and prosper and prevail in these days in which we live. And as we look, brethren, will you ponder this thought—that, after all, what the text tells us of those days of old is the very sum and substance of what we long for in these days. Is it not so? Is not our whole aim of existence as a Church Missionary Society this: that God's Word may grow and be multiplied and prevail in the lands where it is not yet known, or is only beginning to be known? Is it not this above all else that, as we have

known His Word to come into and grow in our hearts, and have seen it come and grow in our land, so we may see it grow and prevail in every land, until not one nation is left without the knowledge of His Word and without yielding trophies to His grace?

I. We turn, then, to the first of these three texts, and read in the sixth chapter of the Acts and the seventh verse: "And the Word of God increased." The story is that of the first trouble that arose in the early Church, within the borders of the Church, and, it may be, in consequence of its actual prosperity. In the first verse we read: "In those days, when the number of the disciples was multiplied"—just because of prosperity—"there arose a murmuring of the Grecians against the Hebrews"; and that murmuring and that discord amongst God's own people would have been enough in itself to hinder the growth of God's Word amongst the people beyond. So they took counsel together—the Apostles and all the multitude of the disciples—they took counsel together to examine into the grounds of the murmuring, to remove the cause of offence, and bring perfect harmony and peace amongst the people of God. "And the Word of God increased." There is a connexion, I believe, to be traced in that passage: that where discord is replaced by harmony, where dissension is removed and concord is apparent, those are the conditions under which the Word of God increases. And it is a connexion not only suggested by that passage, but apparent in other places of God's Word. We can remember how, in the 133rd Psalm, we read: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment . . . and it is like the dew of Hermon, . . . for there the Lord commanded the blessing"—there, where brethren dwell together in unity. And so the writer to the Hebrews says: "Take heed lest there be any root of bitterness amongst you." And so the Apostle, writing to the Ephesians, says: "Endeavouring to keep the unity of the Spirit in the bond of peace"; first of all, because God has commanded it; in the second place, because it is of exceeding blessing to ourselves; in the third and in the most wide-reaching sense, because in a united Church there is power to make the Word of God to grow.

If we look back over the past year we can feel that this message is one appropriate to ourselves. We know that there has been in this past year the sound of a murmuring. There has been some element of discord amongst faithful followers of the Lord Jesus engaged in the same work; there has been some element of suspicion on one side against another; there has been some making of charges of one against another; there has been the creating of an element of suspicion in some unsuspecting hearts; and there has been, it may be, the hindering of some of the support that was given before the discord arose. These are simple matters of fact. We are not here to discuss the question, the *pros* and the *cons*; that, for my purpose, is outside the question. But as we see and seek to learn here the lesson of the conditions under which the Word of God increases, and find one of those conditions to be a united Church at accord and harmony with itself, I say there is a call to us, to myself and you, my brethren, to every one of us that longs to see God's Word increase until it reaches God's



own farthest limit ; and if we want it we shall be wise if we come to take God's own conditions, and see that a harmonious Church is one by means of which God's Word is increased. And I listen to that call to myself, as I press it upon you, that we shall be those who endeavour—endeavour from this day onward, with fresh purpose of heart—endeavour to keep the unity of the Spirit in the bond of peace. Thanks be to God, the unity is there—the great, rich seven-fold unity of which the Apostle speaks in the fourth chapter to the Ephesians, is there. It is imparted to us ; it is handed over to us ; we are endowed with it. And now we are to endeavour to *keep* that unity. It is a strong word, “endeavour,” sometimes translated “give diligence,” sometimes “study,” sometimes “labour” ; and so we are taught to give diligence, to study, to labour, to endeavour, to keep the unity of the Spirit in the bond of peace. And as we ask, “How are we to do it ?” let us not forget that the Lord gave His disciples very simple commands, applicable to us afresh to-day : “Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone.” And certainly, if we *think* a brother has trespassed against us and are not quite certain about it, it is incontrovertible that he must be the first one to hear our thought of the trespass ; and, then, except in rare cases, no sound of it would reach another soul, no sense of discord would trouble the whole Church, because brother would be reconciled to brother. The cause of offence would perhaps be explained, perhaps entirely explained away ; or, if it be a fault, the fault would be corrected, and in a united Church God's Word would grow. This is a solemn matter. I remember that it takes every single member of a Church to keep the unity, and any single member can break the unity. I am not asking you, brethren, to give forth your powers in fresh developments of service this night ; it is not within the compass of my subject. I am not asking you to give more diligently, to labour more fervently. I am taking you into the secret of your heart, as I am going into the secret place of my own, and asking whether, if you see it in God's Word that a Church at harmony with itself is a Church that is a power for God in the world, if the united voice is the voice that can reach farthest and carry to the utmost limit God's glorious message, then, I say, let us open our hearts before God, let us confess to Him if any one of us has marred the unity of His Church and has broken that which He gave us to keep ; and let us determine, for the spread of His glorious Word, for the extension of His eternal Kingdom, for the accomplishment of His work, and for the hastening of His coming, that we will endeavour to keep the unity of the Spirit in the bond of peace, so that the Word of God may grow.

II. We pass on to our second verse, and read in the twelfth chapter of the Acts and the 24th verse that “The Word of God grew and multiplied.” This is a story of a period some ten years later than the first. Ten years of gracious dealings of God with His people have gone by, and now it is a time—not of discord or trouble within, but of persecution and death and trial and peril from without. You read in the opening verse of that chapter, “Now about that time Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw

it pleased the Jews, he proceeded further to take Peter also." Here was a feeble Church, with no power, after man's calculation, on one side; here was a mighty persecutor on the other; and here was a mass of the populace all on the side of the persecutor. Those were troublous days for the early Church, and as we look back to see what the Church did, we read in the 5th verse: "But prayer was made without ceasing of the Church unto God for him"; and a feeble Church, with absolutely no power to break the force of the opposition, no power to overthrow the persecutor, was upon its knees before God, and it was praying, as we read, "without ceasing"—the word elsewhere translated "fervently," and meaning in its literal sense "stretched out," as if hands were reached out to God, and head was uplifted to God, and heart was yearning forth to God, and voice was pouring out to God,—that He would overcome the enemy and give deliverance to His oppressed people. But whilst these people were praying God was answering, answering not only in setting free the persecuted disciple and delivering him from the expected death, but in overthrowing the persecutor. "And immediately the angel of the Lord smote him. . . . But the Word of God grew and multiplied." "*But the Word of God*"—there is an immediate contrast and a connexion; the one follows the other. It is just when the praying Church has prevailed over the persecuting enemy of God, it is when the praying Church has upon its knees won the victory, that the enemy is overthrown, but the Word of God grows and multiplies.

And that also is a connexion that can be seen time after time. There is many a record in bygone days of persecution overcome by Christians upon their knees! When every human force and effort, when every plan and device of man's had failed, Christians upon their knees have had power to overthrow or to remove the oppressor—sometimes, most blessed of all, to bring him upon his knees to seek and to find God. But the Word of God has grown and multiplied.

As we look back over this past year, and see if these words have any application to ourselves, we may perhaps find them fresh to-day; not, thanks be to God, in any such awful persecution as but four years ago oppressed our fellow-Christians in China, but all opposition and persecution does not always take the form of physical oppression of God's people by the enemy. In the old story of Israel you will find that they were proved, that they were tried, that they were tempted in three ways. You can find, first of all, in the wilderness journey that God fed them with manna to prove them, to prove whether they would trust Him with unburdened hearts for the supply of every day's need. And when He had taught them that lesson and brought them to the border of the land, we are told that He left certain of the old inhabitants of the land to prove His Israel thereby whether they would obey Him or not. And later on in the story, as it was foretold in the thirteenth chapter of Deuteronomy that it would be, when the inhabitants of the land had either all been overcome or at least were in complete subjection, there arose a third trial: the time would come when false prophets would arise, and those false prophets would seek to draw God's people away from Him. And of those days we are told that

"the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Thus there was the trial, the difficulty, of the lack of daily food; and there was the trial and the difficulty of deliberate opposition, outward external foes; and there was the trial and the opposition of false teaching within. You can see the same thing taking place in the life of the Apostles. When they went forth with the Lord Jesus Christ they gave up their ordinary means of existence; they forsook their nets and their fishing-boats, they went forth with the Lord, and they had to trust Him that He would find them the daily supply of their needs. Time after time, out in our mission-field, that is the first test to the would-be convert. He will have to give up his means of livelihood; he must learn to trust God at the very outset, to prove whether he will trust Him for his daily need or not. And then there came to the Apostles, as to Israel, the second trial, the trial of braving all open opposition of the foe. Israel had those seven nations, greater and mightier than themselves, ready to bar their entrance into the Promised Land and hinder their occupation of it. And so when our own brethren from Heathendom have decided to come out on the Lord's side, have decided to trust Him whatever may happen, we know how time after time it is the open physical persecution from which they have to suffer many and many a time, even to the death. And the Apostles passed on to another stage. "There were false prophets also among the people," so wrote St. Peter, "even as there shall be false teachers among you." And that false teaching is one form of opposition, let me call it one form of persecution, that is, perhaps, the most difficult to bear and the most perilous of all.

As we look out into the story of the Church at home and abroad, we cannot help seeing that this past year has been one when that form of difficulty and opposition has begun to trouble our brethren from amongst heathen races. We have heard, as an example, from India that Moslems have triumphantly pointed to writings from the pen and utterances from the voices of professed Christians, in which the truth of God's Word as God's Word is denied, in which its authenticity and its inspiration are repudiated, in which its trustworthiness is taken away, and the enemy has said, "Judged by their own statements this Bible is not to be trusted." And perhaps that has been one of the keenest trials that has ever come upon our brethren gathered from heathen lands—to have the very foundation on which they stand and have built shaken beneath their feet, to be told that what they took to be the rock, yes, the very rock of ages, is but sinking sand. It has been a time of bitter trial, exceedingly bitter, there, as it has been to many in our own land. And what are we to do in the face of that? God may raise up, God is raising up in our own land and in other lands, mighty leaders to oppose these false teachings, to unveil the fictions on which they are oftentimes built and the fallacies with which they are supported. Many such God is giving, and may He multiply them exceedingly! But meantime, what about the whole Church? What are we to say whose duty and call it is not, and in whose power it does not lie, to confute these adversaries and to demonstrate the truth of the Word that we love? What are we to do? I believe the

call to us, above all else, is to do what God's people did when Peter was in prison. "Prayer was made without ceasing unto God." And it may be that God is calling us to a far more real service, a far mightier strength and support for those who are being gathered out from heathen lands, than we have ever yet rendered in the days gone by, and which is to be rendered upon our knees. We hear from time to time beautiful and glorious examples of answers to prayer at the very moment that the prayer is being offered, sometimes prayer is offered in our own land, and the answers may come three or five or six thousand miles away. Special cases are coming to our notice time after time where a man here, praying for a definite case out in the far-off mission-field, hears in due course that the answer was given at the very moment that he prayed. Sometimes it comes with surprise to us, as it came to those praying people in Jerusalem. The answer was at the door, and they could not believe it—and yet it was God's answer. Oh, brethren, let us listen to that! Let us understand the difficulties that press upon our brethren gathered out of Hindu and Mohammedan races, and let us come in prayer to God that these teachings that withdraw trustworthiness from God's Word and inspire doubt in His unfailing truth—let us pray that they may be swept out of the way, that God may remove these hindrances and, in contrast, the Word of God may grow and may be multiplied.

III. Once more—as we look at the last of those three passages—we read in the nineteenth chapter of the Acts and in the 20th verse: "So mightily grew the Word of God and prevailed." Here is a later period again. This is some twelve years later than the story in the twelfth chapter. Here are quite different surroundings and a very remarkable sphere of Christian labour. This story is the story of Ephesus, and it is at the close of the Apostle's three and a half years of labour there. It has to do with a people with whom the Apostle dwelt longer than with any others, and whom in his teaching he led deeper into the knowledge of God and His ways apparently than any other people with whom he ever had to deal: the Ephesians, the recipients of the epistle to the Ephesians, the Church addressed in the first of the seven letters written in the second and third chapters of the Revelation, amongst whom the Apostle had been dwelling and whom he had so long been teaching. They must at the time when this story is told have known from his lips more of the wonderful counsels of God of which he spoke to them, more of His wonderful purposes of grace, and they must have had a fuller grasp of what His Kingdom was meant to be, of what His grace could supply, of what repentance and faith could lead us into, than any other Church with which the Apostle had to deal. And the question there at this time seemed to be—they know more, but have they learnt to do more? There comes in this story in the nineteenth chapter a time of opposition—opposition from those who took the name of the Lord Jesus without being His disciples and who tried to work miracles. And God judged them; they were overthrown, and it was known to all the people of God what wonderful power God had put forth in their midst. It seems to have been a sudden arrest to them. They had not thought up to that moment, it would seem, what it was

to be dwelling with "a consuming fire," to have a God of awful holiness and truth in their midst. They may have thought of Him as a God of love and nothing more, and suddenly, when this judgment falls—we read the story in the verses that follow thus: "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that had believed"—this is a story that has to do with believers; and it is not those who came to believe at that moment; it is those who *had* believed, who had come to confess Christ and own Him, during those past three and a half years—"Many of those that had believed"—old and established believers—"came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burnt them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed."

Here was a lesson, then, a connexion between a deeper whole-heartedness in God's own people and the mighty growth and prevailing of God's Word. And that is a word which speaks to us personally and here to-night. Are there not with us, even with us, it may be, that are gathered here to-night, some things that are not after God's mind? If we went forth from this house of God to our own homes, and there could know that this God of holiness as well as God of love, this consuming fire as well as this marvellous God of grace, was dwelling with us and in us, it may be that we, too, should come and confess our deeds and humble ourselves before Him, and thus enter with fuller sense than ever before into what it means to be devoted to God. You know that that word "devoted" is used in both of two senses. A thing is devoted to God, and then if it is evil it is cast out and consumed; and if it is good it is appropriated and used. God calls for the devotion of His own people's lives, and according to what their character is shall be the way we deal with them: what is faulty to be cast out, what is right to be used for Him. And so God calls upon us to-day. If we want His Word to prevail, if we want it to prevail and to grow mightily, if we want all bygone experiences to be surpassed, if we want the glorious promises of a world-wide evangelization to be fulfilled, then we shall do well to learn the lesson of this early Church, and to see that when "the Word of God grew mightily and prevailed" it was in the midst of a people that were wholly and thoroughly devoted to God. It is a call to us to open our hearts to Him, and to remember that the Churches abroad in the mission-fields will practically never rise above the limit of the Church at home. Somehow or other, if from us the Word of God is sent forth, then in a sense we are the spring, and the water out there will never rise above its source. It is a sense in which we learn what is the wonderful oneness of Christ, that if one member suffer all suffer with it, and if one is honoured all rejoice with it. As we look into our own hearts and homes, it is not only the question of what will bring a little more or less of blessing to ourselves; it is not a question whether we shall have a little more or a little less of God's joy and peace; it is a question whether our fellows out in the heathen world shall know more of God's power. Oh! how time after time, in place after place of our mission-fields, this word

has sounded out—that where God's own people have humbled themselves before Him, where they have come to learn what devotion meant, where they have surrendered their evil things to be consumed and all that was theirs to be occupied by God, there has come revival again and again, and revivals that are going on to-day. I remember one case of which an old missionary told me, how many years before he and his comrades had been troubled over the low state of the Christian life in his Mission, and they spent a time of special heart-searching, humbling, and prayer before God. And he said: "Presently God's answer to prayer came, a wonderful answer, that seized with its mightiest power the rising youth, the young men and the young women, in that mission-field"; and as he and his fellows saw the answer come he told me, "We prayed and we longed that it might last for six months," and when he told me he said, "That was some" (I think) "ten years before, and it is lasting still!" Oh, what a prospect there is for our service to have an answer out in those foreign mission-fields! And we can help this glorious work, we can help this Word to grow, if we will give ourselves to Him like this. Shall we open our hearts' ears (1 Kings iii. 9, *marg.*) to God, and ask Him to open the eyes (Eph. i. 18, *R.V.*) of our hearts, that we might see what He purposes us to do, that we may hear what He calls us to be: that it shall be ours through this coming year to be a people who are endeavouring with purpose of heart to be united; who are praying against every power of the enemy, and believing that through our prayers the powers of evil shall be overcome; and who are yielded to God to the uttermost, and seeking to know what God can do with consecrated souls, not in themselves, but for His glory and to the uttermost parts of the earth?

#### THE ONE-HUNDRED-AND-FIFTH ANNIVERSARY.

**T**HE weather on Monday, May 2nd, was as disagreeable and unpropitious as could be, but happily on the subsequent days, and especially on Tuesday, Anniversary day proper, it was bright and cheery, and harmonized with the general sense of joy and thankfulness which characterized the proceedings.

At 4 p.m. on Monday the first event on the long list of engagements—which grows every year—commenced at Sion College. It was a meeting for prayer, presided over, as usual, by the Honorary Clerical Secretary. After hymn 44 in the C.M. Hymn-Book—"Come let us join our cheerful songs"—Prebendary Fox read some verses from 1 Chron. xxix., ver. 10 and onward, and invited two brethren to lead in praise for what God is and has been to us in the past year; and thanksgiving for what He has done, His guidance, His answers to our prayers, that He led His people to seek Him, and that He disposed them so liberally and so spontaneously to help His cause. Then hymn 107—"Seek ye first"—was sung, and St. Luke xvii. 5-10 was read. "Have we done what it was our duty to do? Many had no faith to look for the results which God has granted, and some harboured suspicions one of another, and indulged in hard thoughts and spoke hard words." Of these sins confession was made to God and pardon sought. Hymn 70—"Lord of all power and might"—was then sung, and our thoughts were directed to a wider range than the Society—the whole world, its rulers (particularly those concerned in events in the Far East), its political and domestic condition, and its

false religions. 1 Tim. ii. 1—6 was read, and prayer was offered by two brethren. Then hymn 64—"Give the word, Eternal King"—was sung, the closing verses of Acts ii. were read; and prayer was asked in behalf of the Church of Christ all over the world, pastors, communicants, inquirers, all that come under the influence of the evangelist; and lastly for the Anniversary preachers and speakers and hearers. After the subjects had been taken up in extempore prayer, the whole Meeting united in suitable portions of the Liturgy: after praise in the *Gloria in Excelsis* of the Communion Service, after humiliation in the Confession of the same service.

The short interval between this very helpful and enjoyable Meeting and the Service at St. Bride's was spent at the C.M. House, where tea was provided in the two Committee Rooms.

At 6.30 the service began, Prebendary Fox and the Rev. G. B. Durrant officiating. Psalms ciii. and cxvi. were sung in lieu of the proper Psalm for the evening service. Mr. Eliot Howard, a member of Committee, read Isaiah xxxv., and Mr. A. Carless, M.B., M.S., F.R.C.S., the Society's Honorary Consulting Surgeon, read Acts xi. to verse 19, for the First and Second Lessons. After the Third Collect, Catherine Winkworth's translation of Martin Rinkart's hymn, "Now thank we all our God," was sung to Nun Danket (476 in Church of England Hymnal); before the sermon No. 52 in the Society's Hymn-Book, "O God, our Help in ages past," to St. Ann. After the sermon the singing of the *Te Deum* closed a service that will long live in the memories of those present. The sermon, which is printed in full in this number, was followed with intense interest by a congregation filling St. Bride's as it has rarely been filled even on these Anniversary occasions.

#### CLERICAL AND LAY BREAKFASTS.

The Clerical Breakfast on the morning of Anniversary day is an old-established institution. Since 1902 it has been committed to the officers and Committee of the C.M.S. Clergy Union to select the speaker and to be generally responsible for the function. At 8.30 over a hundred sat down to breakfast in the Lower Exeter Hall, the Rev. W. H. Griffith Thomas, Vicar of St. Paul's, Portman Square, London, a former President of the Union, occupying the host's chair. The Rector of Birmingham, the Ven. Archdeacon Diggle, dwelt on some phases of Church life in their relation to Missions. Evangelical members of the Church have, he thought not altogether unjustly, been charged with too much neglecting social and municipal matters; the younger clergy are less open to this charge, and he uttered a caution against going from one extreme to another. The reversal of the Divine order—first love to God, then love to our fellow-men—must be fatal to missionary work. Humanitarian religions are practically all non-missionary religions. Then, as to the absorbing claims of the masses at home, the Archdeacon expressed his conviction that the surest and best way to bring a blessing on the work among them was for the Church not to neglect, but to put forth the most strenuous efforts in behalf of the Heathen abroad. He dwelt briefly also on differences and divisions as a hindrance to the Divine blessing. The dew does not come down in a stormy night; the air must be still.

As in 1903, the London Lay Workers' Union invited a number of the Society's lay friends to a Breakfast, also at Exeter Hall. Mr. Herbert Arbuthnot presided, and the Rev. J. S. Flynn gave the address.

#### THE ANNUAL MEETING.

At eleven o'clock the President, Sir John H. Kennaway, C.B., M.P., ascended the platform of Exeter Hall, and was followed among others by the Bishops of Richmond, Sheffield, Sierra Leone, Travancore and Cochin, Athabasca,

Bishop Montgomery (Secretary of the S.P.G.), Bishop Ingham, the Deans of Canterbury, Norwich, and St. David's, Lord Kinnaird, Sir T. Fowell Buxton, Sir Charles Elliott, Sir Mark Stewart, M.P. The hall was quite full to the wall under the gallery and in the gallery, and many near the doors and in the side aisles stood throughout the Meeting. The hymn (No. 59, C.M. Hymn-Book), "With songs of grateful praise," was sung, and the Rev. J. S. Flynn read Isaiah xl. 1-11 and 28-31, and led in the prayer which is always used on these occasions, and which is printed in the Society's Annual Report. Prebendary Fox then stated that letters expressing regret for their absence had been received from the Bishops of Durham, Truro, St. Alban's, Stepney, and Ossory, and a telegram conveying congratulations from the C.M. Association in New Zealand. He then proceeded to read the General Review of the Year, a copy of which is inserted separately in this number of the *Intelligencer*, omitting a few sentences here and there on account of time. The whole was followed with marked interest by the audience, who were provided with copies. There was no great outburst of applause, such as would doubtless have occurred if, as in former years, the financial statement had been kept as a secret, and had then for the first time been made public. The signs of approval and satisfaction were comparatively subdued, but no one could mistake the intense interest in the opening statements of the Review. The reference to the services of Mr. Flynn and to the Committee's Memorandum of last November on Joint Meetings were the two other points which were most generally greeted.

The President commenced and closed his speech precisely at the hour stated on the programme, and the Meeting throughout was remarkable for its punctuality, Dean Wace taking several minutes less than the time assigned to him. Sir John spoke as follows:—

**Address of Sir John H. Kennaway, Bart., C.B., M.P.**

I am sure it will be your desire, as it is that of the Committee, that the keynote of our Meeting to-day should be one of thankfulness and praise to God, Who has supplied our needs, Who has delivered us out of our distress, and Who now calls upon us to go forward with faith and courage to the work that He has appointed for us. A year ago, when we had been fondly hoping that income and expenditure would balance, we were confronted with a deficit of £35,000. Our hopes were dashed, and, beyond that, there seemed a prospect of a still larger deficiency when the year should have elapsed. In the eyes of the world our policy was mistaken, our faith presumption, our finance unsound, our advance almost criminal, our collapse certain. But what was impossible with man has been possible with God, and He Who sent us much needed discipline sent us also, in due time, deliverance. He has put it into the hearts of His people to deliver themselves of their wealth—aye, and of their penury too; for our treasury has been filled with gifts varying from £2,000 down to sixpence. Now our difficulties have disappeared and the Committee are able to resolve that God would have us continue our work on the lines that have been thus far followed by such manifest tokens of blessing and success.

We were told last night, in a sermon memorable even among those which have been delivered from the pulpit of St. Bride's, how on three separate occasions the early Church was compelled to go through times of contention, of persecution, and of self-surrender, with the same result following and specially recorded in each case—that the Word of God grew and prevailed. So may it be with us, too, now; and may our anxieties be followed by largely increased blessings! Perhaps, to show that we have not been unfaithful stewards, I may briefly recount the steps we have been led to follow during the past year. Within a week of our Annual Meeting the Committee took into consideration the finances of the Society. At their June meeting they decided on a bold policy of advance; they issued a "Call" for 500 missionaries, for an income of £500,000, and for half as many again home workers. In July they prepared their estimates; and carefully worked out as they were—and have proved to be—they showed an estimated expenditure of £371,000 added to the adverse balance of £35,000. In other words, a sum of £406,000 would be required to make good our financial position—an increase of £88,000 on the income of the previous year. We prepared for special efforts in the autumn. At the



Dismissal Meeting in October we had sorrowfully to suggest that possibly there would be no such gathering next year. When we met in November we looked the matter very fully in the face. We passed estimates for only half a year. We reconsidered our position and where we could effect retrenchments if necessary; and we appointed a Sub-Committee to tell us and to report to us how this was to be carried into effect. No one could say that we were not preparing as prudent men for an emergency which might come upon us. And so we entered upon our Easter like the disciples who had lost their Lord. But just as to them when they doubted and waited and watched there appeared the living God, speaking words of comfort and forgiveness and encouragement, so to us in our anxiety came the glad Voice, telling us to put away our fears, for He had provided for our wants in the manner you have heard to-day. He seemed very near to us at that time. May He be so to-day and always!

We read, in the annals of ancient Rome, of a memorable day when, after the annihilation of the Roman army, when the way to Rome was open to Hannibal, the beaten General returned and submitted himself to the judgment of his fellow-countrymen; and, in the words of Livy, so high was the national spirit at that time that they voted him thanks instead of punishing him. *Quod de Republica non desperasset.* So we render hearty thanks to those who in the dark hours of last winter did not despair of the Church Missionary Society and of the God Who is our stay, and encouraged and helped us to go forward.

Looking back on that time, perhaps the hardest thing we had to bear was that we were told we had been unfaithful, and that this trouble had come upon us as a judgment. I think we were able to satisfy our real friends that we had not departed from the old paths; that we stood on the old lines, neither narrowing nor broadening the principles of our founders; and we may claim that the answer we have been given shows that our confidence has not been misplaced. We heartily thank you, and pray that we may go forward, encouraged and strengthened by your support in the work that lies before us. We have had many helps by the way, and we are always ready to thank God for those many helps that this Society gets. We have had the help of that noble Society, the British and Foreign Bible Society, in whose Centenary we rejoiced to participate and to help. We thank God for a long roll of missionaries. We thank God for Bishop Tucker and the wonderful work done in Uganda; the wonders wrought among the Red Indian tribes in

the "Great Lone Land"—work specially connected with Bishop Horden. We thank God also for Bishop Ridley, whose labours have ceased in his own diocese, but who is celebrating the close of his labours by a missionary tour in the Antipodes. We thank God for converts faithful unto death in the Boxer troubles. We thank Him for the firstfruits of the converts in Japan. It would be beyond the bounds of my time on this occasion to tell you of all the great bounties of God's grace which have attended our feeble efforts.

If we look outside our immediate horizon we are confronted with problems of the gravest import, threatening danger to our country, our religion, and our race. We are pained at the irreverent attitude so often shown towards the authority of Holy Scripture, the neglect of public worship and of the observance of the Lord's Day, the bitterness prevailing among Churches, and many other dangers—social, political, and religious—which perhaps it would be too long to enter into to-day. The question is, How is England to pass unscathed through them, how is she to maintain her high position in the world? If she is to do that, it will not be by her wealth, it will not be by her arms, it will not be by her fleets—which, however magnificent, are liable to sudden destruction by an unseen torpedo. It will only be by the might of God, if she is faithful to her trust and makes use of her unexampled opportunities to advance the Kingdom of her Master and carry out His last command.

No thoughtful mind can regard lightly the regrettable war between Russia and Japan. As the *Times* tells us to-day, the *morale* of even a single victory by land makes itself felt by the people of the whole Asiatic race. Whatever our sympathies, the bare possibility of a victory of an Asiatic over a European Power, of a Power not yet Christian over a Christian Power, with the whole East stirred to its depths, should lead us to work and to pray that what may be a "Yellow peril" should be changed to a Yellow power for good by making Jesus the King over China and Japan.

I have read of a pleasant hostelry having over its portals inscribed a motto, "Welcome to weary travellers. Rest and be thankful." That motto should not be for the Church Missionary Society. Thankful we are, but rest is not for us while there remains so much land to be possessed, so much work to be done. We have to maintain our income at its present high level of £400,000, but the objective is half a million, and we are told that we must go forward to that. Let us, then, go forth from this Hall pledged to new efforts, seeking new

opportunities. So shall our Church, as that of the early days, strengthened by the Word of God, grow and multiply

till there strikes on our ear the welcome sound, "The Master comes; go ye forth to meet Him."

The first Resolution was moved by the Right Rev. J. J. Pulline, Bishop Suffragan of Richmond in the Diocese of Ripon, and Rector of Stanhope in the Diocese of Durham. His relation to the latter diocese needs to be remembered, as his speech alludes to Durham as "the diocese in which I live." The Resolution was seconded by Archdeacon W. Banister, Secretary of the South China Mission, in lieu of Mr. T. Jays, of the Yoruba Mission, who was prevented by ill-health from being present. The Resolution was as follows:—

"That the General Review of the Year which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. Hubert Brooke for his Sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill vacancies; and further, that this Meeting offers its devout and fervent praise to Almighty God both for the blessing which He has bestowed on the labours of the Society's missionaries abroad, and for the generous and self-denying liberality with which so many of His servants have contributed an income larger than any before, not only covering the expenditure of the past year, but providing a sufficient sum to remove the greater part of the outstanding deficits of former years; and this Meeting, humbly acknowledging the good Hand of the Lord in this bounty during a year of serious agricultural and trade depression, regards it as His call to go forward on the lines in which it believes He has guided the Society hitherto."

The following were the speeches of the mover and seconder:—

#### Speech of the Bishop of Richmond.

This Resolution is instinct with the spirit of the great Society which sets it forth, and it is instinct also with the spirit of this great Meeting which I am privileged to address. It is full of the spirit of faith—faith in the great mission which we have to fulfil, faith in the power of God working in and through His servants, and faith in the power of prayer. It is instinct with the spirit of thankfulness—thankfulness for work achieved, thankfulness for the enabling grace of God which made us achieve it, thankfulness for lives of devotion lived far away from here, and thankfulness for deaths of peace and joy and beauty whose after-glow will long remain to cheer and strengthen those who are still carrying on the work of God. It is instinct also with the spirit of humility—of that humility which is of the right sort, which stimulates and about which there is no mockery—a humility which is not ashamed to confess failure here and there, which is not afraid to confess weakness, nor to express its anxieties in the work that lies before it. The results are summed up in increase and extension on every side—a larger staff, a larger expenditure, larger contributions, and a true determination to go forward on those lines, as it has been significantly said, on which we have gone hitherto. "Ye shall see greater things than these." There are many to-day

in all parts of the world whose eyes are set upon this Meeting, and whose thoughts and prayers are being offered up for it.

It is inevitable to contrast for a moment the position of those here who are so comfortable, so satisfied and filled with all the pleasures and enjoyments of civilization; who can go upon their way seriously, of course, but easily, comparatively speaking—contrast it, I say, with that of those watchers in the lonely outposts, braving all the difficulties of climate and language and the thousand other trials to which they who are doing the work are exposed. I should like to say one or two words this morning to help to quicken our own responsibility here in England—we who live, so to speak, at home at ease. At the last Lambeth Conference I was speaking with a much-respected Bishop of our communion, and he described to me a little episode which happened at Cambridge when he was an undergraduate. It was between fifty and sixty years ago. It was at a time when Bishop Heber and Henry Martyn were names still thought of with a living interest—as, thank God, they are to this day. These two young men were "seeing visions"; they were realizing that they must make up their minds what should be the work of their lives. The one of them said with all the enthusiasm of a young man, "Of course,

my life must be in the foreign mission-field"; and the other said, "Ah! but there is a greater work than that, and that is to remain at home, to stir up the enthusiasm of others, and to make the principles of Missions known." The end of those two men was as follows. The first became a Bishop in the Church at home. He did not carry out the first enthusiasm of his youth, but he gave his son first to India and then to Japan, and he bore the honoured name of Bickersteth. The second, a man of perhaps even more thoughtful and deeper spirit, became a Bishop also. He kept to the one purpose of his young-manhood through life. It was Brooke Foss Westcott, who gave four sons to the missionary field, and ere he died he received from thirty clergymen in his own diocese the intimation that they were all prepared to go wherever he should send them for the work of Foreign Missions. So he carried out the work of his life; and to a man of that heroic mould, a man of that deep power, no doubt the work that he set before himself was the right one. His was a life all service, a life all sacrifice; and it was a mere detail to him where that sacrifice should be made and that service performed, and he did his work to the end.

But to you and to me, smaller men, we cannot but feel that the greater work for most is the heroic work of those who have gone forth and abjured the pleasure, the ease, and the comforts of England. We are stirred by Uganda, Melanesia, and Fuh-Kien; we think of them, and look at our own quiet, puny efforts at home, and we feel that they outshine us altogether. But they teach us more and more, and emphasize more fully than ever the tremendous responsibility that rests upon every one of us to support them and to enthuse the Church at home with the missionary spirit.

How, then, are we to do it? Let me shortly mention four methods.

First of all, let us take the very widest view of Missions. We have often been told of late years that the business of the patriot is to "think imperially"; it is the business of the member of the Church of England to pray universally or—if I might coin a word—catholically. Now our greatest difficulty in England is parochialism. That is not extinct. The parochialist is the "Little Englander" of the Church of Christ. There he sits ensconced in his own little parish, walls great and high surrounding him like the walls of Jericho. Those walls also must be cast down. They must be cast down, first, by the silent prayer—all the more pathetic

because it is a silent appeal—of those who know not Christ, and are satisfied in their ignorance, and then it must be cast down by the trumpet-blast of the missionaries abroad who shall call, with ever-increasing insistency, "Come over and help us." I am sure it is necessary to say that, for the number of parishes that still do nothing for Missions is large indeed. In the diocese in which I live I can say with pride that last year every parish in the diocese contributed towards Foreign Missions. You will not be surprised to hear that, when I tell you that in that diocese a Westcott succeeded a Lightfoot, and a Handley Moule succeeded a Westcott. *O si sic omnes!*

Then, secondly, let us always bear in mind that the Church at home and the Church abroad are one. Let us remember that the man who goes forth is to be welcomed home, and to be felt to be carrying on his work still when he comes to England; and the man who leaves England, after part of his work is done here, is still the same, a member of our community here, and to be looked upon as such, and never forgotten in our prayers and in our hopes.

Then let us give proportionally. I do not mean merely that we are to give in proportion to our income—for I suppose that we all try to do that—but in proportion to the importance of the work that has to be done. I sometimes think, if charitable people would only even tithe their charities for Foreign Missions, there would be a very large increase in the amount that is given to them.

Once more, and I have done. Never let us lose the opportunity of pointing out to men—to the squire, to the athlete, to the cricketer, to the sportsman, to the business man, to the farmer, to the worker, to the artisan, and to the mechanic—the great manliness of Missions. Every virtue that goes to make a man is to be found in the profession of a missionary; everything that men admire is there—courage, perseverance, power; power of body, power of mind. For do we not want the very best and highest intellects and power of spirit, the highest and best of all? Yes, I believe that if we will only show men that in supporting Missions they are supporting the most manly work that is done in the world, we shall gain them more to our side. And how can it be otherwise? For the missionary, and we who support him, draw our inspiration from the Cross; and upon the Cross there hung that perfect Man to proclaim to all that the end of life was the glory of sacrifice and the power of love.

#### Speech of Archdeacon Banister.

I come, as perhaps you would like to know, from the Far East; and at this

time our thoughts and our minds are directed in a special manner to the Far

East. We have heard in connexion with the strife and in connexion with the struggle that is going on now in the Far East the word "peril." I would try and confine my remarks this morning to the words "peril," "call," and "encouragement."

With regard to the word "peril," we have had the phrase coined, "the Yellow peril." I do not consider the yellow man a peril when he has accepted the grace of God. I consider him then a praise in the earth to the glory of Him Who died for the yellow man. I think there is, however, a sense in which there is a peril in the Far East from the present position; and that is, a peril with regard to the work of the Church in China. I have been going through a translation of a remarkable book, written by one of those distinguished Viceroy of the Central Yangtse in China, in which he endeavours to show that the one thing that China needs is reform on the lines as seen so clearly and so distinctly in Japan; and he would put aside in that plan of reform the claims of religion, and especially the claims of the religion which is at the bottom, and which is the foundation-stone of our Western civilization—the religion of our Lord Jesus Christ. We find also that those who would follow the lead of this great Viceroy in the Yangtse are those who would accept from Japan in her present position civilization and learning and culture. The peril, therefore, that I refer to is the peril of the possibility at the present time of China and Japan—I mean the leaders, the non-Christian leaders, of those races—combining together to produce in China that which we have lamented this morning as so visible and so notorious in India, the combination of education with paganism and Heathenism. Therefore I say at the present time there is a real peril to missionary work in China. The leading men amongst the non-Christian Chinese and the non-Christian Japanese are endeavouring to capture the Press and literature in China for the purpose of spreading all over the land the fact that civilization without Christianity may be supreme and is the panacea for China's sorrows.

What is the call? The call is to you. The call is to the Christian Churches of our land, to the Christian Churches of America, to the Christian Churches of all those lands that send the missionary and the Bible to China, and it is a call for their efforts and support. I believe that the leaders of the missionary enterprise in China to-day would all be agreed upon one thing—they would be agreed that the great and pressing call in the Missions in China to-day is for leaders, and for help

for the leaders of the Native Church, that the Native Church may be developed to its fullest power, that the Native Christians may be fully alive to the claims of their fellow-countrymen upon them; for leaders to develop the power of the Native Church in self-support and in self-government; for leaders in education, and that that great class of Chinese, the reading class, the *literati*, the scholars of China, may not be entirely left out of our operations. There is a great danger at the present moment of Christian Missions losing their hold and losing their power upon the reading men of China, and therefore we want leaders in education; we want to give the Chinese education on Christian lines, education built upon the foundation of the Gospel of Jesus Christ.

Then, again, there is encouragement. It is an encouragement to know that at the close of this hundred years of Protestant missionary enterprise in China we have in China and in Japan a real, an active, an aggressive, and a missionary Native Church. It is a cause of great thankfulness that both in Japan and in China we can point to well-organized Churches, to a large and increasing staff of native clergymen, to multitudes of Christian students, to multitudes of men and women who are bound together by our common faith, bound together by our common hope, bound together by our common trust in Him Who died upon the Cross for them and for us. And so we find that to-day throughout the length and breadth of China there is a Native Church that is keenly alive, and I look back upon the twenty-four years of my ministry in China with thankfulness and with praise to God that I have been a fellow-worker and a fellow-labourer with these men of the yellow race who have been turned, by the grace of God, into fellow-workers with Christ and fellow-workers with God. I see my time is finished, and therefore, in conclusion, I would ask you to pray that the leaders of the missionary enterprise at home and abroad may be fully alive to the peril; that your ears and the ears of the Christian Church may be keen to hear and to answer the call that comes from China; and that we may rejoice in the encouragement that the Gospel which the Church Missionary Society has preached now by its agents in so many lands, among so many people, and in so many divers tongues, is—as it was to the Corinthian, to the Roman, to the Greek, to the Jew of old—now also to the yellow man—thanks be to God and praise unto His holy Name—the "power of God unto salvation to every one that believeth."

After the Archdeacon's speech, the hymn, "O brothers, lift your voices."

was sung and a collection was made. Then the second Resolution was moved by the Very Rev. H. Wace, Dean of Canterbury, and was seconded by the Right Rev. E. H. Elwin, Bishop of Sierra Leone. The terms of the Resolution were as follows:—

"That this Meeting, thankfully recognizing the continued confidence shown by the supporters of the Society in the plans pursued by the Committee and in their administration of its affairs, and believing that the future welfare of the Society, both at home and abroad, depends, under the grace of God, upon the maintenance of earnest and devout prayer for His direction and protection, and upon a wider and deeper appreciation by His people of the call of Christ and the claims of the unevangelized world, heartily encourages the Committee in their efforts to call forth more intercession on behalf of all departments of mission work, and to promote more careful and intelligent study of Missions, their history and hopes, problems and prospects."

Dean Wace said:—

#### Speech of the Dean of Canterbury.

There are two phrases in that Resolution to which I desire more particularly to call your attention. The Resolution says that the prosperity of the Society depends, under the grace of God, not only upon prayer, but upon a deeper appreciation by His people of the call of Christ and the claims of the unevangelized world. I would suggest for your consideration what is meant by that deeper appreciation of the claims of Christ, in some very important respects. The claim of Christ is a claim that we should go into all the world and preach the Gospel to every creature, and stress is continually laid upon the main fact that it is our Lord's command that we should go into all the world with His message. But I am not sure that adequate attention is always given to the particular terms of that message. At all events, I am sure that, in most of the objections which we hear raised in the world to the work of Missions, the simple meaning of the terms of that command is left out of sight.

What we hear, for example, in depreciation of Missions is—that it is not necessary, and in some respects not desirable, to disturb the faith of other people in their own religions. Now, Mr. Chairman and ladies and gentlemen, it is very remarkable, in the first place, that that objection is most loudly raised by the persons who in various ways are doing more than anybody else to disturb the faith of heathen nations in their own religions. Such objections are raised sometimes—only sometimes, but still loudly—by men of science; but there is nothing which is a more certain solvent of the religions of the ancient world than modern science, and in proportion as the knowledge of that science is spread throughout the East must the ancient religions gradually crumble. Then, again, I do not find that the people who raise such objections have any similar objection to disturb the civilizations of the ancient world by our arms.

But what they leave out of sight is that that which our Saviour commissioned

us to proclaim to other nations is not, in its terms, another religion, but a Gospel. We do not sufficiently realize always that that which it is our privilege to bring to all the nations of the world is a Gospel, and the only universal Gospel that ever was proclaimed. Let me remind you in a very few words of what that Gospel is. It is not a set of opinions; it is not what people talk of sometimes in abstract terms—and I could wish that all abstract terms were banished from our religious vocabulary—it is not what people talk of sometimes as Christianity; it is knowledge of the Father and the Son and the Holy Spirit; and it includes another thing, which our Saviour put in the forefront of His Gospel—the forgiveness of sins. I remember reading a speech—delivered, I think, at one of these anniversaries some years ago—by a very distinguished scholar, the late Professor Monier-Williams, who had made a profound study of Eastern religions, and I believe he said that the one craving which every religion that he knew of endeavoured to meet was the craving to be delivered from the sense of sin. Accordingly, as our Lord charged His Apostles that repentance and remission of sins should be preached in His Name among all people, so if you read the Acts of the Apostles you will find that the one Gospel which St. Paul everywhere took in his hand was the Gospel of the remission of sins. And I am sure that in all races—yellow or white or black—there is that sense of evil and sin, and that a religion which brings a message of forgiveness of sins direct from the Father of all through His Son, Who sacrificed His life to win it and to proclaim it, will be welcomed everywhere as a Gospel, in proportion as it is appreciated in that character. The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost—that is the Gospel. And just in proportion as you realize that grace, that love, and that fellowship, will be the earnestness of your desire to make those infinite blessings, those infinite realities, known to all your fellow-creatures.

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That was the motive which inspired the founders of this Society. They were men of the deepest personal religion. They knew in their own hearts the love of God, and the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit; and they felt that it would be—not to use a stronger word—inhuman not to make those infinite blessings known to the unevangelized Heathen. The Heathen who are unevangelized are not merely in the bonds of grievous superstitions and grievous chains of sin; but they are under the misfortune of not having their eyes open to that infinite Sun of heavenly blessing which was revealed to us by our Lord Jesus Christ. Accordingly it has been a marked characteristic of this Society—and the President has referred to the point—that supreme stress is laid on the necessity that their missionaries should be men who in their own hearts appreciate these profound spiritual blessings; and to that principle the Society will always be true. If, then, you want to defend the cause of this Society, and the cause of Missions throughout the world, let it be understood that you are not proclaiming merely a higher civilization, that you are not preaching merely another set of religious doctrines, but that you are revealing the love and the grace and the fellowship which are the very light and life of your religion.

I am sure that that is a cardinal characteristic of this Society. Its support lies in the manner in which it appeals throughout the country to men, women, and chil-

dren who are feeling the force of these simple truths of the Gospel. Let us be quite sure that, in proportion as we are spreading the Gospel in our own country, making the pure, simple Gospel of Christ established throughout this kingdom, in that proportion are we laying firmly and surely the foundations of Missionary Societies. Let us accordingly be infinitely thankful for the evidence which this year affords, that these simple principles are animating the people of this country more and more; and in proportion as they do so will the power and the resources of this Society increase. Its need of increase must be abundantly manifest from the Review which the Secretary has read to you. Let me remind you of one sentence in that Review. It says there is a large province in India where there is only one missionary to a million people. Now, ladies and gentlemen, there are, I suppose some five million people in London. What would be the state of London if you had only five ministers in it? Is it not dreadful to think that there should be vast areas of the world within the influence of the British Government where you can say there is only one missionary among a million people? The claim thus brought home to us is overpowering; and in proportion as these simple, earnest truths of the Gospel stir our own souls, shall we be moved from the bottom of our hearts to do the utmost ourselves, and to urge upon others to do the utmost that they can, for this great cause of spreading the Gospel.

#### **Speech of the Bishop of Sierra Leone.**

I rise with great pleasure to second the Resolution that has already been read to you. In thinking over what I might say to-day, when a special privilege has been given me of speaking at this Meeting—which, I believe, is due to the fact that one hundred years ago the first missionaries of the C.M.S. landed in Sierra Leone—I have tried before God to seek out some message that I might pass on to you. There is no doubt about it that the Church Missionary Society has been through a very grave crisis in its history, and there is no doubt about it that we who are gathered here to-day recognize the solemnity of that crisis. We are gathered here, in the presence of God, Who has been so bountiful and good to us in bringing about this result in the finances of the Society, and surely we ought to feel that every crisis that God leads us into is a call to us to yield ourselves more fully to Him, and to enter more deeply into His purposes about this world. In thinking over several addresses that I have been giving lately upon this season in our Church's year, and in trying to understand how it was that

the Lord Jesus so often laid upon His early Church the need of taking the Gospel to the whole world, it has seemed to me that God was calling us to enter more fully into those sufferings of Jesus Christ as He pleaded with His Father in the Garden of Gethsemane: "If it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." Turning to the Epistle to the Hebrews, we read in the fifth chapter how, in spite of those tears and keen agonies of entreaty which He addressed to His Father, God permitted the awful weight of sin to descend upon His own Son, and allowed Him to go into contact with all that it meant and all that the power of the Devil meant at that time in the world. The Lord Jesus Christ bore all that, and came forth into the world after those sufferings, thus learning obedience. It would be best for us to take that example; and in following those steps, and in going through the same sufferings, we may ourselves face the world's need in a way we have never faced it before. Thus we may understand how out of His great heart He again and again bade His

disciples go into all the world and preach this Gospel that He felt in Himself He had come to bring. My brethren, shall we not this morning yield ourselves up once more? Shall we not take time to face the mystery of the Cross, take time to face the mystery of that sentence in Holy Scripture that Christ learnt obedience by His suffering? May God make us willing to go through the suffering that we may be more obedient, more willing to spend and be spent in this great cause of Jesus Christ! Thus will the work of this Society go forward as it has never done before.

Then, turning from that, the Resolution speaks about us as a gathering heartily encouraging the Committee to seek for more intercession and interest and sympathy in the problems and hopes and difficulties of the various mission-fields. Truly we may have our sufferings intensified by our deep study of Christian Missions. We do not want only to hear of the success of Christian Missions, but we do want to give our sympathy to those who have gone out as our representatives, who are face to face with many difficult problems and many great difficulties, whose hearts are torn with despair again and again, and who need more than any one else an assurance that we are definitely praying for them, that we are seeking to understand what they are seeking to understand in the mission-field. Thus we shall create in our own hearts a more intelligent and a more sympathetic spirit than perhaps we have ever been able to experience before. There is no doubt about it, that if we were to ask the various deputations who go through the length and breadth of England we should hear from many of them that it is much more the spirit of the missionary rousing the people and encouraging them, than the people rousing and encouraging the spirit of the missionary. God did not mean that every one should go forth and preach the Gospel. He meant His whole Church indeed to accept that solemn commission and make it her own, and that while those who could go forth should do so in loving obedience to Him, all the rest should still work, though they are not able to go out. That is what our Resolution speaks about. It speaks about prayer; and the man or woman who gives five minutes or fifteen or thirty minutes a day to pleading definitely with God in prayer for the various Missions throughout the world is surely doing as definite a bit of work as the missionary himself who has gone forth to the foreign field. Oh, that we might believe it! Oh, that we might accept it, because it is so! and passage after passage in God's Word tells us of prayer being answered. We have had a striking example of it lately,

where in answer to prayer God has given us exceeding abundantly, above all we asked or thought, in sending the money needed to carry on this great work.

My brethren, I want to take you just for a short time to the work that God has specially given me to superintend, and to bespeak your sympathy for it. I will pass quickly by the west coast of Morocco, where we have 250,000 Jews to-day, and only one missionary working among them; I will pass by the thousands of Moors who are still in the greatest darkness and degradation, though I would fain hope the Church Missionary Society will take up that field one day; I will pass by the colony of Bathurst, Gambia, where there is a large tribe of people with no witness of the Cross at all; I will pass by the Rio Pongo Mission; and I will come to Sierra Leone, where God, in answer to our prayers, has indeed blessed us most abundantly. I want to read to you one or two passages, first of all, from the first number of *Missionary Leaves*, issued on July 1st, 1868. It is as follows: "It is with great thankfulness the friends of the Church Missionary Society regard the work by God's grace and good providence effected in Sierra Leone among the liberated slaves and their descendants. The Native Church is at once the reproach and scorn of all who deride missionary work. It reproaches them on account of their hardness of heart and unbelief. They know not the Scriptures nor the power of God, or they would not doubt that the Lord has a people to be taken out of 'all nations and languages and peoples and tongues,' by whom is to be 'made known the wonderful wisdom of God.' It is their scorn. They delight to depreciate its worth, though they cannot deny its existence. Let it be tried by any and every Scriptural test; and though the infirmity of the flesh be discovered, 'the work of faith with power' will be at the same time apparent. 'It is the Lord's doing, and it is marvellous in our eyes.' The long-tried friends of the oppressed, cursed, despised African race may say: 'This is the day the Lord hath made; we will be glad and rejoice in it.' Let us rejoice with that trembling which bends the knee often in supplication before the throne of grace." Thank God, since those days a great change has taken place in our attitude towards Christian Missions, and to-day in Sierra Leone, in our own Church alone—though I would remind you that the Wesleyan Missionary Society has done, and is doing, a grand work on the West Coast—in our own Church we have to-day thirty-five ordained native clergy living; we have some ten thousand communicants, all enrolled in the various books of our parishes, each communicant pledged to

give at least three halfpence a week to the support of their own churches. We have a number of catechists, and the Native Church raises nearly £1,000 a year for its own Church Missionary Society among the Heathen in the Hinterland.

My brethren, I thank God I am allowed to speak to you, to bespeak your sympathy on behalf of the Native Church of Sierra Leone, which is becoming more and more a missionary Church. As the Report says of Sierra Leone, its traders and lawyers and doctors are being scattered up and down the west coast of Africa; and in proportion as the spiritual standard of the Church grows, so shall we find the west coast of Africa being brought to Christ. I ask for your prayers for the Native Church: I ask for your sympathy; I ask that you will try and interest yourselves more in the Native Church of Sierra Leone, to think over its problems and difficulties—for they are many and very great—and to pray that God will pour out His Spirit upon the clergy that they may lead their flocks aright.

In conclusion, I want to read some words spoken by one of our native clergy at the last anniversary of the Native Church. He says: "To the great Church Missionary Society we owe our present position. The labours of that Society have tended to make us what we now are. Its efforts for our spiritual welfare we can never ignore. It was in the year 1804 that the Society began its operations on the West African coast, but its efforts were more properly concentrated on this

Colony in the year 1816. Those were days of darkness, ignorance, and shame. Relics of a hundred tribes, torn from scattered portions of the coast, were then being poured out from the holds of slave-vessels on to these shores. From the commencement of the Mission on the coast in the year 1804 up to 1862, when our Native Church was established, the Society had sent out 104 missionaries, clergy, and catechists to these shores, not reckoning wives of missionaries, most of whom laboured with their husbands, and died as martyrs to the cause. Yes, most of those missionaries succumbed to our climate, and the Society altogether spent during that space of time upwards of £330,000 on the Mission." And again: "It is our duty, I say, to lead the various members of our congregations into the knowledge of the truth as it is in Jesus. To do this effectively, there is need that we ourselves keep near to God; there is need for us to have the flame of true religion burning brightly in our own souls; there is need for us to pray for a continual outpouring of the Holy Spirit upon ourselves and upon our work, for from that Spirit alone can we have that help, that strength, that inspiration that can make us true workmen in His service."

My brethren, it is our earnest desire that that Church in Sierra Leone founded upon the principles of the Church Missionary Society should still keep closely linked to that great Society, and go along on the same principles that have called it into being.

The closing address was by the Archdeacon of Sheffield, and was as follows:—

#### Speech of Archdeacon Eyre.

I have the most unfeigned sympathy for you at this hour, for I am quite aware that your bodily needs are inclining you to leave this Hall; but while you have my own very hearty sympathy and pity, may I ask for a little sympathy from you in return? I have not a very easy task to fulfil. It is hardly an office that a speaker would covet, to close such a Meeting as this; and therefore I am quite sure in the few words I am now going to speak to you I shall have your sympathy, and I shall have also, I trust, your prayers.

Let me sum up in two words what I think ought to be in the possession of us all as we go away from such a Meeting as we have been privileged to attend this morning. I will sum it up in the two words, "burning hearts." If we have listened rightly, as Christian men and women ought to listen to such addresses as we have heard to-day, that ought to be true of us which is told us by those two disciples, "Did not our hearts burn within us when Jesus talked with us?" Just

as our Master, Who teaches us, knows all about this great subject, so, I venture to remind you, His missionary servants and others who come to address us at a Meeting of this kind speak to us in His Name. Their speech is not the speech of men, but of the Master; and our hearts will truly burn within us as we go from this Meeting, just in proportion as we do not allow the echoes of man's voice to drown the echoes of the Master's. It is just in proportion as we have listened to Him speaking to us that we shall gain this unspeakable gift of "burning hearts."

The first thing you want for a fire is a fireplace. There is a right place and a wrong place for your fire, and these two little words tell you where your fireplace is. Do not light it in the wrong place. The heart, my friends, is the right place for a missionary fire; and the fire will not go out if it is lighted in the right place. There is no side of the human intellect to which this glorious enterprise does not appeal; but, after all, the heart is where



love for the Master and love for the souls of men burns. The fireplace is the heart. Nurture the fire there; keep the flames going there!

Now I come to my definite message. You have "burning hearts" now; you are going home with "burning hearts." Are you going to keep them burning? That is the point. It is one thing to come to a Meeting like this and be in Exeter Hall—aye, and be a speaker if you like—but it is quite another thing to keep the heart burning when you have gone away. I have got a hint or two by which you can keep the fire burning. I have got some patent fuel. These people at the Church Missionary House are the proprietors of it. They have supplied me with some of their patent fuel, and very good coal they sell. First of all, there is the "best coal." Well, when we want coal we like the best coal. I think they call it "best nuts," and I venture to say that even an intelligent and a very thoughtful man will find that the *Church Missionary Intelligencer* contains some nuts which are very hard nuts to crack! I ask you, my dear friends, who want to take a hearty and intelligent interest in the mission work to read the able articles which will be found there. We owe a great debt to the Society for giving us a magazine that we are not ashamed to put into the hands of a really intelligent man. It will give him plenty to think about. Then that is not the only fuel. We must have our "family coal"—rather cheaper, you know—household coal! Yes, and we have got it. The Church Missionary Society gives it to us. I say there is no such pennyworth in the world for the Christian heart as the *Church Missionary Gleaner*; it is the most wonderful pennyworth in the world, with its photographs and its pictures. For instance, what a good missionary sermon is that photograph of twenty-five Chinese ordained clergymen of our Church! Is not that a very good picture to show to anybody who thinks Chinese converts are only humbugs and hypocrites? There is a very pathetic column, too, of the *Gleaner*, and that is where we are told how poor working-men, and how cooks and charwomen, and how boys and girls, deny themselves and send gifts of lavish generosity out of their love for Christ and for His work. I am not ashamed to tell you that I find myself wiping away a tear when I read it; and many is the time I feel ashamed when I think of my gifts to the cause and theirs. My friends, I would like to get that column of the *Gleaner* into the fireplaces of some of the rich people I know. I think it would set their fire burning; and I will tell you what I think would happen. Some very remarkable things would happen. We should find some beautiful

nickel-plated free-wheel bicycles in our missionary-boxes very soon. I will tell you another thing we should find, and we want it in the Church Missionary Society. We should find a whole row of 300-guinea new motor-cars running into Salisbury Square, one after the other, and up the steps, and in through the door of the Church Missionary House. If we could get some of our rich Christian people to run their motor-cars into the doors of the Church Missionary House, the deficit of the Church Missionary Society would drop out of the window. Yes, we have reason to thank God for this glorious fuel that the Church Missionary Society gives us with which to keep our hearts burning. But I have two particular coals that I want to recommend to you, for I have been keeping my own little fire alight quite recently with them. I refer to these two little up-to-date books which they have just given us, and I thank God for them. The previous generation found coals very dear, and they were therefore very careful with them. They would put one little piece of coal on one side and one little piece of coal on the other, and presently the tiny flame would begin to burn up and burn up, until in time quite a hot little fire was the result. Nowadays your unthinking servant is not so economical with the coal, and she will often shoot on a whole scuttleful! But you will remember that that very often smothers the fire; and it is the little piece of coal on each side that keeps up the little flame, and does not smother it. I will tell you the name of one of my pieces of coal. It is *The Wonderful Story of Uganda*. Have you got that? If you have not, save up your first shilling or eightpence and go straight away and buy it. There you have a complete history, right up to date, of the most wonderful Mission of all. I wonder if any of you are like those persons one sometimes meets. I hope not. When anybody asks them about Foreign Missions: "Oh," they reply, "there is that wonderful Mission in Uganda." "Can you tell me anything about it? Any names of places or missionaries?" "No, I do not know any names. Names always escape me." "Well, can you tell me a date or two?" "Oh no; I never could manage dates; but, oh! it is such a wonderful missionary work!" My friends, that sort of coal will not set another heart on fire. It is what I call "slack"—very slack. Now, I have another piece of coal to speak of. It is a glorious little book; it will slip into the pocket easily—*Snapshots from the North Pacific: Letters from Bishop Ridley*. That is a book to thank God for. There are flashes of genius in that book—glorious gleams of imagination in it—but, above all, it is a book that makes the heart burn. I know of

nothing more pathetic in literature than the account of the death-bed of the sainted Mrs. Ridley, all the more pathetic because so reticent. The Bishop says nothing about it himself. He lets the converts tell the story. I think there is nothing more truly pathetic and touching than that book. That is the sort of little book I should like to slip into the pocket of one of your sneering, scoffing disbelievers in Missions. It would, I believe, burn and burn until it set his heart on fire. Let us see that we set in a good store of such fuel as that, and be ready to pass it on. But I must not forget, after all, when I am speaking of the human side of the work, that there is a Divine side also. I do not flinch from the other: if you want to maintain the love of missionary enterprise in your hearts, you must be your own "fuellers." You must carefully and intelligently read those books and papers which the Church Missionary Society has so abundantly provided for you. But think of my homely illustration again. You have got your fireplace, and your fire, and your fuel. But is it burning up? You know what it depends upon. There must be an in-rushing draught, the mysterious power of the air permeating and pervading every part of that fire, or else your fire, with all its fuel and its beautiful fireplace, will be certain to go out. I wish to speak with all reverence of the breath of God's Holy Spirit; but if He is pleased to reveal Himself in this illustration, am I taking any liberty in using it? As He is the breather of life, so He is the fanner of the flame; and as He makes the fuel burn and crackle, it is only by His operation that there will ever be the sustained fire of real missionary

interest in our hearts. That is what I am now urging. I want you to read carefully and reverently—as you read your Bible, why not?—the missionary magazine. It is God's message; it is about God's work and God's workers, and from beginning to end it is as surely God's as the Bible itself. Do we read our magazine lying on a sofa half asleep perhaps? Is that a reverent way of reading about the work of God the Holy Ghost? Is that why our hearts do not burn? I am inclined to think so. Read your magazine reverently and with prayer. Never read without constantly lifting up your heart to God in ejaculatory prayers for this Mission or for that, for this work or for that. This is the way to make the fire blaze. A little prayer is quite enough. This is the way to fan the flame, first and last. Our part is to put on the fuel; it is God's part to breathe on that fuel and make it crackle and burn. Last, not least, what is a fire for? Is it to warm the fireplace? Is it to warm itself? What is it for? It is to warm others. Take that away with you. If God has given you a burning heart, it is that you may warm others. What does your fire at home do? It does not make any fuss; it merely throws out heat. The nearer you get to it, the warmer it feels. Go very near, and it will burn you. Have you not often noticed a brave little coal, full of gas, thrusting boldly out its little flame, inviting you to come near? Go near that little flame, and it will set you on fire. That is the "burning heart." God give us all "burning hearts" and teach us all how best to keep them burning, when we have got them, for Christ's sake.

Rarely, if ever, has a Morning Meeting remained so nearly intact to the very end as on this occasion. As the Archdeacon commenced to speak there were signs of premeditated motion, but it was arrested by his attractive manner and his words, now half-humorous but never off the point, and now deeply serious. The Meeting was shorter than we remember it to have been, but the attention was fully maintained throughout. The Doxology was sung with one heart and one voice.

#### **THE QUEEN'S HALL MORNING MEETING.**

Simultaneously with the Exeter Hall Meeting one was held in Queen's Hall, Langham Place. Since 1891 the simultaneous Meeting has been held in St. James's Hall, Piccadilly. The purchase of this building by a syndicate with the view to the erection of an hotel has obliged a migration, and though Queen's Hall was not filled, or nearly so, the gathering was distinctly a good one, and larger probably than any of its predecessors in the other hall. Colonel R. Williams, M.P., the Society's Treasurer, presided as usual; the Rev. F. B. Hadow read Isaiah xxxv. and offered prayer; and the Rev. B. Baring-Gould read the General Review of the Year. The same hymns as at the Anniversary Meeting proper were sung. Colonel Williams said:—

#### **Address of Colonel Robert Williams, M.P.**

I suppose we are met together to-day, both we here in this hall and the still larger gathering in Exeter Hall, on an

almost unique occasion. Every Annual Meeting is, in a sense, a unique occasion, for every Annual Meeting brings before us

some special topic of thanksgiving, some special topic of need and of prayer. But I doubt whether ever, in the course of the Society's long existence, the call for thanksgiving has been so loud and so marked as, in God's Providence, it is to-day; and though I am glad to think that the anxieties of the past year have been shared very largely by all the Society's friends throughout the country, it is only those who have worked and sat in Salisbury Square, those who have worked on the Committee and have been in the inner circle of the Society's workers, who really can know what those anxieties have been when month after month passed by without any very large increase in the income, when an apparent deficit of £80,000 still stared us in the face, when, in spite of those calls which, as the Report has told you, have been coming in multiplied numbers in God's providence from every part of the world, the need of retrenchment, the holding back of reinforcements, seemed to be laid still more and more upon the Secretaries and the Committee. We know how God has answered the patience of those who prayed all over the country, and to-day we can thank Him that the cloud is rolled away. We stand to-day, in God's mercy, with our debt practically wiped out, with all our needs of last year supplied. Truly, I doubt whether God has ever given such an answer to this Society in this particular way before. And if that is the case, it means that we must not only continue the gifts that we have given this year, but must even increase them. Because I want you to notice that, though we have raised £397,000—£29,000 more than our expenditure—the expenditure of next year must be bigger because of God's mercy to us to-day, and that unless you give us the same amount next year as you have given this we shall begin again with the old system of deficits, and the old question will be asked again, "Are we right to go on increasing as we are increasing?" And though this enormous income has been given to us, it is practically the result of the Million-Shilling Fund, and that, of course, is a fund which is not likely to continue, it was an effort started for a particular purpose, and it cannot be expected to be a permanent source of income. And therefore, while we thank God for what He has done and take courage, the fact of thanksgiving, the fact of our realizing what God has done for us, is in itself a pledge that we are going to continue the effort, and that the Society's income shall grow in the future as it has grown in the past, and that this year shall only be a record year until this time next year.

There is a very urgent need for our prayers in a new danger which is springing up in the mission-field. As the churches

become established, and as the native pastors increase and the native churches get thrown more and more upon their own resources, the dangers of heresies come in more largely than they would, of course, when they are under the tuition of European teachers; and though God has kept the native churches marvellously free from many of the worst dangers, there are not wanting signs of lurking danger in this very Report itself. Bishop Ridley speaks of the latent Arianism among the Japanese, and we know that from time to time there have been symptoms of departures from the simple strict faith on the part of one or another native clergyman. And this is no matter for surprise. The more God gives us educated and able men, men who can think, men who have been trained to think, in India especially, in their own speculative way, the more and more you get this class of men, the more danger there will be that until their religious thoughts are disciplined by practice and by training, they will go off in directions which may seem to them to be tempting ones, but which may be very dangerous for their own souls' welfare, and for the spiritual life and truth of the Church. And therefore I do want to ask to-day that we shall not forget this in our prayers for mission work, that the truth of the Gospel may be preserved pure, and that the native churches may be kept from any defection from the truth of God.

There are two difficulties which confront our missionaries which I also want to mention. One is that a very marked revival of Mohammedan activity is noticed very nearly throughout all the world. We hear of it in India, and there are whole countries in Africa in which there is practically a race between Christianity and Mohammedanism. There are whole tribes in the Western Soudan and in our West African possessions who are now Heathen, and who may now be easily reached; but Mohammedan agents and missionaries are there first, and if once those heathen tribes get under the spell of Mohammedanism it will be much more difficult to reach them than it would be now. The other difficulty I referred to is that sad, sad instance which the Report mentions—that Englishmen and Englishwomen are going out to India to propagate anti-Christian doctrines and false beliefs. Shall we not send up again an earnest prayer, not only for those who are attacked by these doctrines, but for our own land and our own nation, that the truth of God and the Word of God and the love of God should be more spread abroad amongst us, that we may be a Christian people, not only in name but in deed, that from us there may go forth the Word of God as it is in deed and in truth, the Gospel of Jesus Christ, with no uncertain sound and with no admixture of error?

The Very Rev. H. M. M. Hackett, Dean of Waterford, was the next speaker. He reminded the Meeting that he had for eighteen years been a C.M.S. missionary in the United Provinces, and subsequently had spent five years in Canada as Principal of the Diocesan Theological College, Montreal. Referring to the Hindu College at Benares, which was his first mission station, he regarded it and similar anti-Christian movements as valid testimony to the power of Christianity; Mr. Holland's work among Hindu University students at Allahabad, his second station, he considered as exceedingly important, as many of those young men have lost belief in the religion of their forefathers; but the work of the Theological College there, which was his own special sphere, he placed emphatically in the very first rank in importance—it was a preparation for the day when the European will retire and leave the work in the hands of the native ministry. The marvellous progress of India in recent years in respect of civilization and education is, directly or indirectly, attributable to the influence of Christianity. Coming so recently from the Dominien, it is interesting to notice Dean Hackett's words about the growth of a missionary spirit there. He said:—

But I am glad to see that the Report has in it the work of the Church Missionary Society in Canada, for not only here, but in Canada also, it is sometimes forgotten. I, for instance, have met with people who have not known that five bishops at that time, four now, were supported entirely by the Church Missionary Society. You are aware, or you ought to be aware, of the noble efforts being made by the Canadian Church, not only to supply the wants within her own borders, but also to send out foreign missionaries to the unevangelized parts of the world. Last year they collected 75,000 dollars for this purpose, for Home and Foreign Missions; and this year they hope to collect some 100,000 dollars. That is a large sum of money—£20,000—to be collected for that purpose, and yet may I remind you that the Church Missionary Society annually expends in Canada and British Columbia, a part of Canada, a sum equal to that £20,000! That will show you the work which the Church Missionary Society is still carrying on in Canada. But the time will come,

and we hope it may come soon, when the Canadian Church will proudly say, "We are able to carry on that work by ourselves." That grand prelate, Archbishop Machray, who has been taken from the Canadian Church, knew well what the Church Missionary Society was doing actually in Canada; for, as his diocese became subdivided and subdivided and part after part was taken away from him—Athabasca, Mackenzie River, and Selkirk, it was to the Church Missionary Society that he looked to supply the bishops and the necessary clergy in the first instance for the non-Christian Indians. In speaking of Canada I cannot hold my peace without at least alluding to the grand work which has been carried on for years by the branch of the Church Missionary Society there, called the Canadian Church Missionary Society, not only within the limits of Canada itself, but also in sending out foreign missionaries to Japan. We may be thankful for the missionary spirit which is growing day by day in Canada.

Besides Japan, the Dean might have added China, Palestine, East Africa, and South America as regions where Canadian missionaries are at work. He spoke next of Ireland's contribution to the Society's funds in the past year, viz., £22,392, that is over £2,000 in advance of the year before. The Society's unprecedented income does not prove that it "has never made a mistake," but, he added, "I will say, and say it confidently, that this is a ready answer to those who dared to say that God had deserted the Church Missionary Society because it was not true to its principles. Surely never had an objection of that kind an answer so satisfactory." He concluded by pressing the obligation to advance.

The next speaker was Colonel Broadbent, a member of the Committee. He said:—

#### **Speech of Colonel J. E. Broadbent, C.B., R.E.**

I stand here to-day very doubtful as to whether I was right in accepting the invitation of the Church Missionary Society

to speak to you to-day, for I am altogether inexperienced in speaking in public. But after much hesitation I felt that it was a

call to a duty which I might not reject or refuse to take up, however difficult. I ask your forbearance while I try to tell of something that I have seen. They have cited me as a witness, and it is only as a witness that I am going to speak. My testimony can relate only to India, for I have never been to Japan or China or Persia or Africa, or the many other places where this great Society, the Church Missionary Society, has its agents working for the Master. But I have been for over thirty-four years in India, including short leaves home from time to time. Before I went out I had not thought much of this question of Missions to non-Christians, although at that time I was still in the first glow of the realization of Christ as my personal Saviour; but very soon after I got there my attention was drawn towards this missionary work. My first meeting with a missionary was when I was asked by a friend, Colonel Morton, of Mildmay, whom many of you may know, to send down a pony and entertain and send on a missionary who was going up to where his regiment was then in camp, to give them a Sunday service and baptize some children, and administer the Holy Communion, there being no clergyman or minister of any kind in that neighbourhood at that time. Mr. Hoernle was the man I refer to. He came, and we spent a very happy time together, and not long afterwards I was able to visit him at Annfield, which was the first mission station I ever saw. When I had been nearly a year in India I was transferred to Calcutta, and there I made the acquaintance of Mr. Stuart, then Secretary of the Corresponding Committee, now as Bishop Stuart still working in Persia. At that time the whole of the Missions of North India were administered from Calcutta. It is a wonderful proof of how the work has grown, that now we have four Corresponding Committees in that same area. My acquaintance with Mr. Stuart very soon ripened into warm friendship, and he most kindly asked me to come and live with him, and for two years I was with him, living in the same house, and in that time I was brought into close contact with many forms of missionary activity in Calcutta. I came to know some of the men whose names are still well remembered, like Mr. Long, Mr. Neale, Mr. Welland, who have all passed away, and others who are still with us like Bishop Clifford, Dr. Hooper, and many others whom I could name. A natural result was, as it always must be of being brought into contact with missionary work, an ever-deepening interest.

Since that time my duties have carried me over a very large part of India, and I also have utilized my leaves some-

times in seeing parts of India where I had not been on duty. This has given me, perhaps, rather exceptional opportunities of seeing a great deal of the various missionaries, the Christian communities, and individual Christians over very various parts of India. It may be said that these brief visits to Christian communities and headquarters of Missions give very little opportunity of real knowledge, of getting to know about them, and that is true to a certain extent. In fact, such visits have rather the effect of making one feel how little one does know. But at any rate, I have seen these Christians and these Christian communities. I can testify that they are there, and many of them are strong and flourishing even if others are weak. Of course, there are many others beside myself who can give similar testimony. Now I know well that there are many men and women who come home from India who tell us a very different story. But I would remind you that we convict a man and send him to prison on the evidence of two or three actual witnesses, although there may be thousands, aye, millions of people in the same country who have not seen him do any wrong; and the fact that people have not seen these Christian communities is absolutely no proof or argument that those Christian communities, that those Indian Christians, do not exist. I think, perhaps, the people in England are a good deal to blame in this matter, because if we made more use of the means of informing ourselves of the true facts—such, for instance, as are afforded in our C.M.S. publications or other missionary publications—these temporary sojourners in India would not come to think that their knowledge was so extensive and so infallible as they seem to do. Now think for a moment what India is, its enormous area—as large, I suppose, pretty well as Europe without Russia—and of its vast population, its various languages, and, above all, its wonderful ancient religions. It would take a man all his lifetime of hard study and careful observation to be in any way competent to pronounce generally on Indian problems. We should not think a Bengali gentleman, for instance, who came to England and studied law or medicine was competent to pronounce upon the people of Europe—all the various nations. And I would remind you that in India the populations and languages vary more than the different nations and the languages of Europe vary from one another. I say, such a man would not be competent to pose as an authority on the people of Europe, and their manners and religions and customs. Nor is the military officer, for instance, who spends a few years' service in two or three large cantonments, com-

petent to give any opinion whatever on the great problems of Indian life, and especially on the problems of mission work in India, which never come before the European in India unless he takes the trouble to inquire and to seek for them. In fact, his knowledge is not really knowledge at all; as a rule it is second-hand, it is only scraps of information picked up, as it were, by the roadside, often at second or third hand, and often so torn and defaced that it is difficult to trace even what it refers to or belongs to at all. Oh, I beg you not to let your minds be disturbed or your faith weakened by this kind of testimony about India—not, at any rate, until you have asked a few questions to show the man's competency to give an opinion on these things.

To return to what I was speaking of—these Indian Christian communities. I have visited them in very various parts, in the Eastern Bengal district, in the far West, in the Punjab, in the centre of India, and as far down as Madras and the vigorous Wesleyan work that is being carried on at Mysore. It seems to me that everywhere in these Christian communities, almost everywhere at any rate, they manifest the stirrings of a new life born of a new hope: and this is not shown nowadays so much in a tendency to imitate European manners and adopt European ideas, as in a braver outlook on life, more hopefulness, more attention to the decencies of life, and some aspiration after better things in this world and the next. Still, I know that Native Christians are often scoffed at for their imitation of our dress and so forth. I will not go into that question, only to say that with more energy of body and mind, and a growing sense of fitness as to clothing, the Native Christian of India must modify his dress to some extent to secure greater freedom for his limbs without the simple expedient of divesting them of any clothing at all. And similarly, with a mind that has been stirred under the impulse of this new faith and hope to the consciousness of freedom and new powers, and to desires for more knowledge, you cannot justly withhold from him the English language. I think it is universally accepted nowadays that we must not teach the Indian Christian anything which will unfit him for a useful and happy life under the conditions of his country and of the station in life to which he has been born; but that is quite a different thing from

trying to repress any aspiration after the improvement of those conditions. Well, I must go on and say just a few words as to individual Christians. I have known a good many of them also, but especially I have known several in my own household who have been to me humble but faithful friends, amongst my servants. There is great difficulty about domestic service in India, because very often the Christian servant is in a minority of one with unfriendly Hindu and Mohammedan fellow-servants who are only too ready to accuse and to ruin him, and there is not much sympathy very often shown by masters and mistresses. So not many adopt this calling. But there are many who are adorning the doctrine of Christ by their life in this profession, as well as, I say, among others.

To sum up my impression derived from intercourse with Indian Christians and from observation, I can only say that the Indian is capable of receiving and retaining the impress of Christ. It is disappointing that they at present do not show that eager desire to give to others of their fellow-countrymen the Gospel, that there has not yet arisen an apostle amongst them to their fellow-countrymen. We must wait and pray for this. Perhaps at this very moment a man is being moulded and formed for this great work by God. And as to the non-Christians, much could be said about them. I think I would only mention, as a most striking fact, that in the presence of these millions, these hundreds of millions, who know nothing of Christ, the differences between Christian denominations are almost banished. We had the spectacle not long ago of the Bishop of Madras, formerly the head of the Oxford Mission in Calcutta—which, as you know, is perhaps the most extreme of Church Missions in India—presiding at a Conference of all denominations, and presiding also with deep sympathy and wisdom, as all admitted. Surely, if one thinks of these people and of the results that have been attained, we can only praise God and accept the call to go forward. God, as you know, requires us to work with Him in all kinds of ways. He requires the man to plough and sow the seed, and then He takes up the work where the man's work ends and causes the miracle, causes the seed to germinate and to grow and to bear fruit. Let us accept the call, and do what we can to assist in this work for our Lord and Master Jesus Christ.

The Rev. S. Painter described the island of Kiu-shiu as the least accessible of all parts of the Japanese Empire to the Gospel of Christ, yet he had as many as twenty-one classes and similar opportunities of presenting the Gospel by preaching week by week, missionary ladies are welcomed in the people's homes, and children of heathen parents are sent in large numbers to Sunday-schools. He spoke of Unitarianism as a real danger to the

Church, and gave instances within his own knowledge of its insidious power. He concluded by drawing lessons from Japan's timely preparations for the war, the unity of its people and their self-denial in prosecuting it, and applying them to the home Church in the prosecution of its missionary enterprise.

Dr. H. Martyn Clark, of the Punjab Mission, like Dean Hackett, spoke of the encouragement to be derived from opposition. He said :—

In the very forefront of the things cheering I put the opposition which has been referred to by several who have preceded me. That is definitely a sign of progress and encouragement and good cheer. It dogs you everywhere now; it is systematic; it is scientific; you have it brutal and coarse sometimes; you have it fanatical and violent. People will cry, "Great is Diana of the Ephesians!" You have it fierce and cunning in men of greater education. You find Hindus and Mohammedans entirely at one in opposing Christ. Just as Herod and Pilate of old were reconciled when it came to be a case of the crucifixion of the Jesus of Nazareth: so to-day in India you will find, when it is injury to be wrought to a Christian or the progress of the Gospel hindered, fierce race hatred, fierce religious hatred, melts away and men who ordinarily are in the most opposite camps join hands for the

time being. These heathen systems now have their preachers, have their teachers, have their presses, have their books, have their lecturers, have everything. In fact, if imitation is the truest flattery, why! the missionary is the most flattered man in the Eastern world to-day. And for that we thank God. The days of indifferentism are gone. Christ's Name is, and is becoming more and more, the one Name in India. Loved, hated, fought against, fought against with the earnest conviction that if ever the old systems are to be saved now is the time, they are banded together with the strength of despair to fight the coming King. "Breaking their souls over it" was the phrase one great man used; "straining every nerve," as we should say in our English. In fact, they even went so far as to start a medical mission. It existed, I think, for just ten days.

The Rev. D. J. Stather Hunt, Vicar of Holy Trinity, Tunbridge Wells, was the last speaker. He said :—

#### The Rev. D. J. Stather Hunt's Address.

Some months ago, when there was a cloud of deep anxiety upon the Church Missionary Society, I went into the Committee Room and found over the chair an illuminated scroll with these words written upon it—"He Himself knew what He would do." That scroll brought a message to my own heart, and I hope it will bring a message to you this morning. I want to turn it about for a few minutes, and to try and let that illuminated scroll—which, I believe, is still over the chair in the Committee Room at Salisbury Square—say a few words to us to-day.

First of all, let it say to us that Christ knows the need of the heathen world. Ah, how intimately He knew it, and how He knows it still! He knew it so well that He came down from His glory to give His life. Will you remember this morning that every single heathen system which exists to-day existed when the Lord Jesus Christ came down to bleed and die for men? He knew those systems, and knowing that not one of them, as we have already heard, could give the power to carry out even the most beautiful of its behests, He came and gave His life that He might give us power. And you and I need to know the needs of Heathenism still. If you do

not hear the cry of the Heathen, it is because your spiritual life is low; if you do not hear the cry of Christ as He says to you as to His disciples, "Give ye them to eat," it is because you are far away from Christ. Ah, my friends, they are hungry. Witness the millions who bathe in the Ganges, that they may wash away their sin; witness those who put themselves to tortures of all kinds, that they may know what righteousness is before God—and you will know at once that they are hungry. And yet we to-day do as Christ's disciples, to their shame, have ever done, say, "Send the multitude away"; and it is because we have done it for so long that the Church of Christ is so poor. Let Him take your five barley loaves and fishes, and you will gain; keep them for yourselves, and you will lose infinitely by it. It is only as you bring them to Christ that you find them more than enough for yourself and enough for all the multitude.

Then, secondly, will you look at the words in another light? Christ knows what He will do. There is something to me majestic in the calmness and the grandeur of Christ's attitude that day. Philip began to count the pence and did not depend upon the power, and all the time Christ had in His mind a plan. It was there all along;

"He knew what He would do." And when, in our hours of anxiety, we, too, were anxious, and all too little dependent on the power, "He knew what He would do." He knew that when the dark days were over we should rise from our knees in prayer and stand upon our feet to sing our note of praise, our *Jubilate*, on this Anniversary day. I like to think of the compassion which the Saviour felt for that great multitude. How He loved them! And you and I need to love them, to love them as Christ, and to look out upon the multitudes as from the very Cross of Calvary itself, and to realize what Christ has done for us. Oh! when shall we rise to a divine enthusiasm and love the souls of men for whom Christ died? Do you remember those wonderful words of the Apostle which conclude the eighth chapter of the Epistle to the Romans, where he tells us that nothing can separate him from the love of Christ, "neither principalities, nor powers, nor things present, nor things to come, nor any other creature"? And then he goes on in the next chapter—there should be no break between the chapters: the very next chapter begins by telling us of one thing that could separate him from the love of Christ, and that was his earnest love for his brethren. As he says—"I say the truth in Christ and lie not, my conscience also bearing me witness that I have great sorrow of heart. I could wish myself cut off from Christ for my brethren's sake." Ah, my dear friends, you and I have not reached that standard. We want to feel the compassion of the Saviour. And yet, think of what Christ has done, how marvellous the blessing that He has given to our little work. A late Lieutenant-Governor of Bengal said some time ago that the Christian Missions in India were the greatest asset of this country in the holding of that continent, and that every missionary station was worth a hundred soldiers. I have not the smallest doubt that when the history of India is written that, together with the names of Clive and Havelock and the Lawrences and many another, you will find, written down in letters of gold, the names of Carey, and of Martyn, of Duff, and of French, as doing more than all in the great work of the regeneration of India and bringing it to the Cross of Christ. I know that some officers—we have had a brilliant exception to-day—but I know that some officers will tell you that there is no missionary work worth speaking of going on in India. They never saw a missionary, or heard of his work. My friends, that is a very old story. I remember in the Old Book how the greatest missionary, who had founded Churches in Asia Minor and in Greece, was one day arrested in Jerusalem by the

chief captain of the Roman band, and he did not know the name or the country of that great missionary and had to ask whether he was the Egyptian who had led out into the wilderness four thousand men. It is a story that is constantly repeated, and can we expect that, if the Roman captain of Jerusalem did not know that great apostle of the Gentiles, our officers of to-day will know better the missionaries who go forth, unnoticed and unknown to men, but relying only on the smile of Christ, to carry on His message?

I take our text in another way. Christ Himself knows what *we can do*. Christ always used means wherever possible in His miracles. Does He raise the dead? He calls men to roll away the stone. Does He cure a hand that has been diseased? He tells the man to stretch forth His hand. And God needs us to-day and knows how we can help Him. That strange paradox about missionary work is undoubtedly true. "Christ alone can save the world, but Christ cannot save the world alone." He needs men and women instinct with His love to go forth as His instruments for His glory. A lady the other day was watching a child playing in the street making mud pies by the roadside, and she said to him, "Little boy, wouldn't you like to be an angel in heaven?" Said the little boy, "I'd rather be an angel in the mud." There is a great deal of philosophy about that little boy. God does not want us at present to be angels in heaven; He wants us to be angels in the mud—that you and I may go forth, instinct with His power, to rescue those children in the mud and to raise them up to His love and grace. The work is His and ours. It was for this that the Spirit was outpoured at Pentecost upon His Church. "Ye shall receive power after the Holy Ghost is come upon you, and shall be witnesses unto Me." The first thing you and I have to do is to get right with Christ, and then to bring Him all. Your loaves may be small very, but His touch ennobles them, His power makes them great, His blessing increases them until they do His work. Ah, my friends! if you would keep near to Christ you must feed those who are dying for the lack of food. If you are content to get away from Christ, then you may go off to some little corner and eat your five barley loaves and fishes by yourselves; but if you want to keep in touch with the Saviour you must take those loaves and fishes and put them into His hands—and He Himself knows what He will do with them, and with you as He uses you in His purposes of grace. How horrible it would have been if it had been written, "Jesus took the loaves and blessed and brake them, and



gave to the disciples, and *they ate them all*! It is what you and I are doing all too often. We crowd round some Church where we get food for ourselves, and we are doing so little for the heathen world, we are eating all ourselves.

Once more—let me put the words in another way. You know what *you should do*. What is it you should do? First of all, you should give to Christ the throne of your heart and being. It was to a Christian Church that Jesus said, "I stand at the door and knock." Why does Christ stand outside the doors of the hearts which He Himself has purchased? Because Christ will never sit unless He sit upon the throne. And unless He take full possession of your heart and life, ruling over it and within it, you will never know what it is for Him to have the throne within your being and to sit there. Give to Him the throne this morning; it is surely what He would have you do—your personal consecration, your purse, and all that you have to be His. We have heard of what God has done for this Society and of the small deficit that has been left upon its books. I would to God that that might be wiped off this very day. Some dear friends of mine came into my vestry on Friday last and suggested such a thing. They said, "If fifty people will give £100 each or 100 £50, the whole thing will be done," and I have £500 towards it, and I challenge this Meeting this morning to provide the other forty-five or fifty, as you will, that the whole of that deficit may be wiped off and we may go forward in faith and hope and love to do God's work. Oh, my

friends! do not send the crowds away. You have heard of the seven million who are without a teacher. Do not send the crowds away. Do something with your life, the very best you can. Two ladies last summer in the country came to a lovely field. One said to the other as they saw it glowing with the scarlet, the scarlet of the poppy, "How beautiful that is!" "Ah," said the other, "it is beautiful to us; it is not beautiful to the farmer. The farmer sowed wheat in that field, and he did not want the poppies; and now, when the harvest comes, there is not the wheat but the poppies." Are there not such lives here to-day that may look very beautiful, but they have never been yielded up to Christ fully and entirely? He wants to reap from each a harvest of golden grain, and you are yielding a harvest of poppies only. Oh, if you will do your part there is no limit to what Christ can do and to what Christ will do! And, thank God, we know what Christ will do. The world shall yet be His; He shall reign from pole to pole with illimitable sway. You and I may advance that reign and hasten that coming; we cannot by all our dilatoriness prevent it. For He shall reign, and in His own time there shall indeed go forth the word and the nations of the earth shall own His away.

"Oh, the joy to see Thee reigning,  
Thou mine own beloved Lord;  
Every foe Thy Name confessing;  
Worship, honour, glory blessing,  
Brought to Thee with one accord;  
Thee, my Master and my Friend,  
Vindicated and enthroned:  
Unto earth's remotest end  
Glorified, adored, and owned."

#### WOMEN'S MEETING.

In the afternoon at 3.30, Queen's Hall was again the scene of a considerable gathering organized by the Women's Department. The chair was taken by the Countess of Chichester. After the hymn, "Thou Whose almighty Word," the Rev. B. Baring-Gould offered prayer. Lady Chichester then said:—

#### The Countess of Chichester's Address.

I feel it a great honour to have been given the privilege of being here this afternoon, an honour which I owe entirely to my connexion, through my husband, with one who for fifty years presided over this great Society—my grandfather-in-law. I have but one word to say as from a woman to women, as from a mother to mothers. It is this. We know that this great Empire of ours, which has no continuous coast-line, really stands on the character of its English homes, and therefore the women of England have much to do with it. But this great Empire which we all love so well will, like those which have preceded it, have its day and pass away, except in so far as it is an integral portion of the King-

dom of the Lord Jesus Christ. This is what it can be made to a great extent by those who go forth from us in whatever capacity. We cannot, perhaps, all have the honour of being mothers of missionaries, but we can all, more or less, try to bring up our children in the knowledge and fear of God in their home life, and then send them forth into whatever profession they follow to be witnesses for Him. That is the one thought which I wish, as a woman, to put before you to-day, and especially as a mother to lay upon the hearts of all the mothers here.

In the short time that remains to me I want to tell you a little story that I heard from an eye-witness of the incident. A Native came into a mission compound of

India and asked to see the missionary. When he came face to face with the missionary he said, "I have come here because I want to be instructed in the truths of Christianity, and to be baptized." The missionary had some talk with him and made arrangements for his instruction to bring him on to baptism. But before they parted that day the missionary said to him, "I should very much like to know, if you will be so good as to tell me, what has brought this conviction to your mind, knowing what you

will have to face in submitting yourself to baptism and becoming a member of our communion. What circumstances led you to take this step?" The man's face beamed, and he said to the missionary these remarkable words: "I am a soldier, an officer's servant, and that which has convinced me is the life of the *sahib*." That is what we mothers can aim at in the example we set at home and in teaching our sons, at any rate, to be servants of the Lord Jesus Christ in whatever they do and wherever they may go.

Prebendary Fox then read the Annual Report on the women's work in connexion with the Society at home and abroad. Extracts only of the speeches that followed can be given. Between those of Miss Lambert, of the Fuh-Kien Mission, and Mrs. Fisher, of the Uganda Mission, the hymn, "Lord of the Harvest! it is right and meet," was sung and the collection was taken. Miss Bird, of the Persia Mission, was the first speaker:—

#### Speech of Miss M. R. S. Bird.

I am permitted to speak for several minutes, and I will try to give you seven encouraging facts concerning God's work in Persia.

(1) In the year 1891 only two missionaries—one of whom is on the platform to-day, the other has been called to his heavenly rest—were working in connexion with this Society in Persia. Now there are thirty, headed by that veteran missionary, Bishop Stuart.

(2) Then, we were told, there were no openings for work amongst women, for there were no female converts to be taught. Before the end of that year God opened the way for a dispensary to be started for the women where the Gospel could be given to them, and in the year 1894 the first Mohammedan woman in Persia came forward and confessed Christ in baptism, after having suffered bitter persecution. She was imprisoned in the Prince's private prison in Ispahan for nearly two years, but, like Joseph, her conduct was marked, and she was released from prison and became a servant in the zenana, where she witnessed fearlessly for her Master. Afterwards, when greater liberty was granted her, her greatest joy was to tell others of the joy that she had found. Only last year I heard of her bringing four new members to the Bible-class, and saying that they were all friends who were interested in the Gospel. She had been their only teacher; and on January 15th of this year she had the greatest joy of all in witnessing her own mother's baptism, a mother who, eleven years before, had stood armed at the door to kill her daughter when she had become a Christian.

(3) Dr. Tisdall and the late Henry Carless petitioned the Society for an advance to be made in Persia, and proposed the open-

ing of five new stations. Three have since been opened, one has been taken over by the Presbyterian Mission, and one is yet without a witness.

(4) We were very earnest for the re-opening of Julfa Hospital, which had been closed, and in 1894 Dr. Carr was appointed, and in 1897 Dr. Emmeline Stuart for work amongst women. Thank God, they are missionaries first and doctors second; they think first of the souls and then of the bodies, but they are first-class for both, and the people themselves would tell you so, and the proof of it is that their hospital is overcrowded—fifty-nine patients with only thirty-two beds is rather too many for a hospital. They have now been granted by the Governor of Ispahan a site within the city walls of Ispahan for a new hospital, which I trust all of you are going to help to build. But, better still, those old hospitals, overcrowded, inconvenient as they are, have been the birth-place of many souls.

(5) I was appointed to go to Yezd in 1898. There I found the people much more worldly and less bigoted than in Ispahan. There was in Yezd a large population of Babis and Parsis. All were very clamorous and desirous for bodily healing, but not for teaching. We told them that the rule was that we always opened the missionaries' work with a short reading from God's Word and with prayer, and then the reply would be, "Let it be so." But after a time new-comers would be silenced by some of our older friends, who would say, "It is time for prayers; don't talk!" Still greater encouragement was granted to us in two or three cases. Let me mention only one or two. A Parsi girl came every morning throughout a very severe winter at a quarter to seven, to have a quarter of an hour's private teaching

before the dispensary was opened. She had two and a half miles to walk to the dispensary. A young lady was glad of any excuse to come to the dispensary so that she might hear the Gospel. We gave her a copy, as she could read, and she hid it in her bedding, and during the long, hot summer, when all the rest of the family were quietly sleeping in the middle of the day, she studied it carefully. But it was discovered and taken from her, and she was disgraced amongst her family. However, at the very first opportunity she begged for another copy. Then, again, a young girl who has now asked for baptism used to arrange tea-parties, telling her friends that European women would be there, and asking them to come also. Large gatherings were held there, and the first half-hour would be spent in curious questions. Then she would silence her friends for the Bible-lesson. On my return home last autumn, I went into the hospital, and found there an old friend. She greeted me so brightly, and said, "I have found my Guide," and on the following week she asked for baptism. When one of the missionaries said to her, "But do you know what baptism means?" she replied, "I am old, I will soon die; and just as a letter without a seal is useless, so I would like to be sealed, so that on that day He may know that I am His."

(6) During the summer holidays we always try to go into the villages to do itinerating work. The people in the villages are extremely ignorant. They know next to nothing of their religion, and nothing at all of Christianity, and they are often willing to listen to us. I remember, after I had been explaining the meaning of the title "Emmanuel," one of them got up and said, "I am so glad to tell you this: I always thought that Jesus would not come to my room because it is not white-washed!" And a dear old Negress, when we told her that God loved her, said, "No, they say if God had loved us He would not have made us black!" The next day, when I went to see her, I said, "Do you remember what I told you?" "Yes," she

whispered, "God is love, your God, my God." Returning another year to the same village, we found so many houses open to us for visiting that it was quite impossible to accept their invitations. The sad part of it was well expressed by one who said, "We shall not have another Bible-lesson for another year!" In that room, that afternoon, thirty-two women were present, and not one of them could read.

(7) The Parsis are extremely ignorant, and in 1899 we asked the Committee if they could appoint a lady worker to labour amongst them. Miss Brighty was appointed, and when I last saw her school, thirty-four Parsi girls were in it, and they had a daily Bible-lesson, and two Parsi women had been baptized. In one town where the Parsis say that immorality is most common, and where opium smoking and eating has made the people selfish and indifferent, God has given us great encouragement. The Rev. H. Carless opened the work there, and died after only one year's service; but to-day the people themselves declare that had he lived there would have been two hundred Christians there to-day. Some of those whom he taught have now openly confessed Christ. Amongst the women, too, there has been encouragement. One has come forward and publicly confessed Christ, and that means a great deal. She has suffered persecution, but her first work, on becoming a Christian, was to teach her favourite brother. She had taught herself.

I will not detain you longer. But remember that, though great are the encouragements, the discouragements are greater. When we look round and see how little has been done and how much remains to be done, we can only ask that those who have been the means of helping this work by their prayers at home will pray more earnestly than ever that soon there may be living witnesses in every Parsi town, itinerating missionaries to work amongst the villagers and to follow the nomad tribes who know nothing of their Father in heaven.

#### Speech of Miss C. J. Lambert.

Before commencing to tell you any facts about the work now being carried on in Fuh-Kien province, I should like to remind you of the history of the work in that province. It is one of the eighteen provinces of China, and yet it is as large as England. It was in 1850 that the Church Missionary Society first sent out missionaries to work there. For ten years they laboured without seeing any result from their efforts. In 1860 the Parent Committee sent out a request that they should leave Fuh-Kien and go elsewhere. But Mr. George Smith secured the Com-

mittee's permission to stay on, and in 1861 two inquirers were baptized. Now, in 1904, there are altogether, with converts of the American Societies working together with us, as many as 40,000 Christians in that one province alone. Can any one say that the Chinese cannot be converted?

Our work may be divided chiefly into three kinds—educational, medical, and itinerating. The medical work is especially useful. Many have been reached, humanly speaking, through medical work who otherwise would not have come within

sound of the Gospel. The educational work, with which I am chiefly connected, is, of course, a very useful one—preparing workers to go out to labour amongst their own people. Our boarding-school for girls has 250 boarders; it may be termed a female theological college, for our great aim is that those girls should go out to work amongst their own people. Many of those girls, after they leave us, are married to native clergy, schoolmasters, catechists, and some to farmers. Many of them have their own day-schools, and some teach without receiving any salary from any society whatsoever.

I should very much like to tell you one or two instances of the faith of those girls in prayer. Before they leave school we try to get those who have really accepted Christ to commence work for Him. It is very difficult in England to get any girl to take up district visiting, but it is still more difficult in China, because it is so contrary to their custom. At a special meeting I asked any of those girls who were willing to go out in that manner to give in their names. We had ninety in the school, and thirty-two of them gave in their names. I said to them, "Your object may be misunderstood, and you may have rude things said to you, things that will not be nice." I think that those girls have never gone out without first going into our little school chapel and asking God to bless them and direct them where to go and what to say. On one occasion some of them had gone into the chapel. Previously they had made up their minds as to where they would go. While praying, however, they were led to believe that they must go elsewhere. It was a long walk to the place; they had never been there before. They went, and after a long and dirty walk they knocked at the door of a house which was opened by the young woman who managed it, and she said to them, "I knew you were coming to-day." "How did you know? we ourselves did not know until to-day." "I knew you were coming," she repeated, and then she turned round to the people gathered there, and said, "I told you they were coming, did not I?" That young woman had, twelve years before, been in one of our day-schools, only for a few months, but during that time she had

learned to pray. She had wanted to know more about Christ, but her people would not allow her to come to the school, or to church, or to the Mission at all. She had been praying all this time that God would send somebody to teach her, and the night before she had been anxious that He would send somebody next day. So that those girls who went were, as you may imagine, exceedingly pleased that they had gone to that house. They now go regularly, and we hope that that young woman will be baptized.

One day a stranger came into the village and some of those girls gathered round him and asked him if he knew Who God was. "No." "Do you know Who made heaven and earth?" "No. Heaven and earth were never made." One of the girls began to tell him very simply something of what she had learnt in the school. Then he looked up and said, "Very good, but too good to be true. No one would come down and die for us like that." "Yes," they said, "it is true." Then he asked them to come and teach in his own village. They went, and in the house of that man there were thirty women who listened to the story of the Gospel who had never heard it before. It seemed like a lovely fairy tale to them. Now, that man's wife, his aunt, his sister-in-law, his two children, and his nephew and himself have all been baptized, humanly speaking, through the instrumentality of that one little girl first speaking to him.

But the supply does not meet our need. You know that China contains one-quarter of the population of the whole globe, and that it is thirty-four times the size of England. Moreover, there are one million heathen Chinese dying every month, and yet there are so many of us who go to church Sunday after Sunday, but do not go out and tell others the news of the Gospel. When our Lord Jesus Christ comes again, do you think He will turn to the Heathen and say, "Why did you not believe?" Will not He rather turn to us and say, "Why did you not teach them? You say you love Me. Why did you not follow out My last wish and command?" Those Chinese are dying untaught, uncared for, whilst we, in this land, who know that they are perishing, lend not a helping hand to save them.

#### **Speech of Mrs. A. B. Fisher.**

In giving you some facts in connexion with the work in Central Africa, I will divide my remarks under three headings:—Toro: Where it is, What it was, and What it is.

Toro is an independent kingdom on the extreme north-west border of the Uganda province. It remained longer, perhaps, than any other part unaffected by the rapid progress of civilization which is

following necessarily in the wake of the Uganda Railway. Toro lies, as it were, in the highlands of Central Africa, and the 200 miles which separate it from Uganda offer a sufficient obstacle to keep away the caravans. On the other hand, Toro possesses no commercial value or industry of its own, no mineral wealth to attract travellers and foreigners into the country.

Of course it will always have a peculiar fascination and interest to the explorer, for one reason—there is that wonderful range of mountains known as the Mountains of the Moon, which stretch from north to south; and although lying on the equator, eternal fields of snow and ice extend right away on their crests. Then, again, Toro is in close proximity to that belt of forest known as Stanley's Pygmy Forest. So that people who love romance will always have special interest in the kingdom of Toro. Furthermore, forming as it does the last link of Dr. Krapf's wonderful dream of a chain of Christian Missions extending from the east to the west coast of Africa, it will always have a certain attraction and offer splendid opportunities for missionary enterprise.

If we talk about the past of Toro, it is the history of a nation who were enslaved and captured by the most degrading forms of devil-worship. Day after day passed by, and when night fell on the land you would find people coming outside their huts and making for the devil-temple. There they would place people, and for every pain, imaginary or real, and for every trouble that fell on the community, their ritual demanded that a sharp knife should cross the bodies and heads of those victims, so that human blood might flow as a propitiatory offering to the devil. I am glad to tell you that eight years ago this terrible past received its death-blow. The king of the country had occasion to go into the neighbouring district of Uganda, and there he came for the first time in contact with missionaries, and heard for the first time of the God of Love. Day after day, making his way to the great cathedral on the hill, he listened to the story of the wonderful things that the missionaries were able to teach. Before he took his kingdom he broke away from superstition and Heathenism, and, standing before a large crowd in the church, confessed his faith in Holy Baptism. There and then he returned to his country, not only the first Christian in the land, but a true missionary king, and I am glad to tell you that from that day to this he has remained the missionary king of Toro.

It is very difficult indeed, in the few minutes allotted to us, to give you an adequate idea of Toro as it is at present. Now, as we pass through the country, it is difficult to get a glimpse of devil-temples. Not that they are entirely swept away, but those few remaining are hidden behind fenced courtyards, because the people are no longer proud, but ashamed, of their beliefs. How is it that those temples have been destroyed? It is because instead there is the great invisible and spiritual Temple being builded together as "an habitation of God through the Spirit." I think that one of

the greatest wonders that can be seen in the capital of Toro at the present time is a magnificent church, capable of holding 800 to 1,000 people. This church was raised not so much through the free-will offerings of the people as through their manual labour. If we realize the past of the people, and that there is not a single man in the country who holds any important position that would put his hand to work, you will understand what it meant for those chiefs and people, day after day for three months, to work from eight o'clock in the morning to two in the afternoon under an equatorial sky, building together this house for God in their capital town. You would see the bare feet of a great number of those chiefs stamping away at the mud which was to be used for the building, and they would afterwards put it on their shoulders and place it at the feet of the king, who was there with his sleeves turned up, and his courtiers around him, and he would handle the mud and beat it into the wooden structure standing there as the framework of the new church. Never shall I forget a sentence in the king's prayer on the day of the consecration of that church. Standing up before all those people, the men on the one side and the women on the other, he said: "Oh, Almighty God, we know that Thou dwellest not in temples made with hands, but Thou knowest that this house has been built with our hearts' devotion. Therefore come and take up Thy dwelling-place, that every sinner entering these doors may feel the saving power of Thy presence." Is not that a wonderful prayer for a king who, only six years before, had never heard the Name of God? Besides this one church, a little lower down the hill there is what we call the Women's Chapel. Day after day, large numbers of women gather together in this building, who are being taught and instructed in the Bible, and all sorts of practical subjects, as to how to regulate their whole life, and so forth. Then lower down still, there is a large schoolroom, and day after day 800 pupils, men, women, and children, will be gathered together in that place. There you may see the chief, in spotless white garments, side by side with the poor peasant, clad in a meagre goat-skin. There, again, may be seen a woman with a little infant strapped on her shoulder, and intent on learning to read. I would like to say that the only text-book used throughout the whole of the Uganda Mission in our schools is the Bible. I think that England might well take an example from Uganda in that matter.

I have not time this afternoon to go into all the work done in the centre of Toro, but great spiritual light is radiating from that centre and penetrating into numbers

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of villages and districts throughout the kingdom. The Christians of the young Church there have built no fewer than eighty-five little mission churches in the districts around. They have not asked for European missionaries, but have trained their own men and women whose hearts are constrained by the love of God to go forth into the villages and carry the Gospel to their own brothers and sisters still in heathen darkness, and they are actually now in touch with those curious little people who for a thousand years have been hidden away in that dark forest of Central Africa—the Pygmies. I am glad to be able to tell you that there are no fewer than twelve of those people under instruction, and two of them have been baptized into the fold of the Good Shepherd.

You may ask me whether it is all brightness and sunshine in Toro. Of course we can never have the light without the shadow, and I want to dwell on one dark side of missionary work there. One day a woman came to my dispensary holding in her arms a baby, two weeks old. She said, "Please, bright lady, cure my babe." I looked at the poor mite, as it seemed struggling with life, merely a bag of bones, and I said, "I am afraid it is beyond the cure of the white man's medicine. What is the matter with it?" She said, "It has the devil inside it, and I have taken a knife and cut its body, but still the devil refuses to come out." After questioning that poor ignorant woman, I found that the devil was not inside the child, but mushrooms, bananas, sweet potatoes, which that woman had been feeding that mite upon. This shows you that although the women of Toro are learning wisdom, there are numbers of them still sunk deep in superstition and ignorance at the present time.

This afternoon's meeting contrasts strangely with my experience last year at this time. We were then living amongst cannibals, away on the confines of the Pygmy Forest. I will never forget my first contact with the cannibals. I had been giving a few lessons to people who had been preparing for Holy Baptism, of whom there were thirty-five, representing five distinct tribes, sitting by me to receive instruction. Suddenly I looked up, and at the door of the church were two of the most hideous figures I ever set eyes upon, their hair grown to their shoulders, and matted in the white fat of the goat. There they stood, clothed in a sheaf of arrows and bows, and looking very interestedly upon our little gathering. I was told that

they were waiting to speak to me when I should leave. When I was leaving, they said, looking hungrily at me, "We want to take you home." I was naturally a little afraid, and so I turned round to those people whom I had been teaching, and said, "Will you come along with me, because I have some wonderful things to show you in my tent." Well, day after day those cannibals returned, bringing their friends with them. As they spoke to us, we learnt the awful condition of Heathenism in which they had been living. It is impossible for me this afternoon to give you an insight into the lives of those people. And yet they are subjects of the Uganda Protectorate, British subjects of ours. What are we doing in allowing these things? Here they have been remaining for hundreds of years, in this terrible state of darkness, and we, in Christian England, enjoying the light of Christianity, and doing so little to illuminate them and bring them into the liberty of the Gospel.

Among our young Christians you will hear sad stories, it may be. If you take up the Church Missionary magazines you will read cases of backsliding, and your hearts may be discouraged at times. But you must remember that only within the last twelve years have 40,000 of those people been rescued from Heathenism and brought into the visible Church of our Lord Jesus Christ. Compare with that number the handful of European missionaries who are working among them, seeking to instruct them. And then consider the terrible temptations that meet them. If only we realize the depth from which those young Christians have been taken, then we shall realize the strong temptations which are constantly arising from within them. Having confessed Jesus Christ in baptism, away they go into heathen villages, and are surrounded with such temptations that you and I can never understand. The wonder to me is that we hear of so few backslidings, and we can only wonder and rejoice that the power of God is such that it can keep that splendid body of Christians together who are willing to carry the Gospel into the countries all round. We must not blame those young Christians, or the missionaries at work there, but rather the Church at home, which has not yet estimated its responsibility in regard to Darkest Africa. I lay this upon your hearts this afternoon, and I beseech you to strain every nerve to go forth, or send forth messengers into that dark Continent of Ethiopia which is stretching out its hands unto God.

The Dean of Norwich was the last speaker. He said :—

#### **Speech of the Dean of Norwich.**

The occasion of our gathering to-day is invested with peculiar and solemn signifi-

cance. We have passed through a time of great and straining crisis. The word

*Retrenchment* was not only spelt, but spoken, and not only spoken but analyzed, and not only analyzed but analyzed very coldly and constantly in quarters that gave us sorrow and surprise. Those at work in the mission-field were scared by the thought that work which God seemed to have designed to be developed, man seemed resigned to dwarf. And the cause of this was not that there was any lack of means. No man with any regard whatever to the facts of England's opulence can for one moment suppose that England could not have risen at once to the occasion. England lacked not the means, but the *love*. It was *love* we lacked. And when we think of what God has been pleased to do within the past few months, we come to that blessed book of the Divine Revelation, which expresses all our sorrows, all our joys, all our experiences—the old Psalter of David. The Psalms of David are like bells of heaven, they ring at our ears in tones of sadness and tones of joy, and make their accents felt amidst the manifold and multiplied experience of human life. When we turn to the Psalter we read that, "The Lord hath done great things for us, whereof we are glad." And so the danger is past, deliverance has come, we breathe freely, our hearts beat steadily once again, and our first utterance, syllabled from souls steeped in gratitude, is, "Bless the Lord, oh, my soul, and all that is within me, bless His Holy Name."

But now I want to be quite just, and I hope no more than just, when I say—I may be wrong, but I do not think I am; however wrong I may be in other speculations, I do not err in this—that it is largely to the women supporters of the Church of England that God has given the honour of relieving us of this distress. I take up the Report of the Church Missionary Society, I look through its various auxiliaries, up and down the country, and I find the proportion of women workers compared with men workers is entirely on the side of the women. I see their work as editors, as deputations, I hear of them working in all ways and at all hours, and when I think of what they have done in connexion with the Million-Shilling Fund, I am still very confident in the truth of my assertion that God has used the Christian women supporters of the Church Missionary Society to contribute an immense influence, not only by their sympathy and their tenderness and their tact, but, I have no doubt, by the constancy of believing prayer to God Who loves to hear prayer, and uses it for His own glory. Let me say further that that is in keeping with the teaching of the New Testament. You take up that holy Gospel, and go through the story of that Life of lives, told by the various Evangelists, and you

find this—that all the disparagements of Christ came from men, that all the hard treatment came from men, and you look from the first chapter of Matthew to the last chapter of St. John's Gospel, and you will not find one single unkind word spoken to Christ by a woman. "They ministered unto Him of their substance." Blessed be God, they minister to Him of their substance still. Does not that thought bring you a little nearer to the Lord? Do not you feel that you are in line with His holy ones, who went up and down Palestine—Judea and Samaria and Galilee—and that you are doing what they did, loving as they loved, serving as they served, and that you consider it as the highest joy of your life to have the least share in anything that will bring glory to the Master and gladness to that soul, the travail of which He has seen, and the fulness of which shall bring even Him everlasting satisfaction?

I want to dwell as simply as I can on one homely thought, and that is, the special duty that binds us, and the way in which the women of England can discharge that duty acceptably to God, and successfully towards the cause that we have in hand. Duty is the grand imperative of the Lord of the Harvest—"Go ye." That duty is reinforced by a number of considerations, one of these being that that *imperative* was spoken by the voice of Him Who, in His dying agonies, cast His last look of love upon your sex, represented by the Blessed Virgin, and, turning to John, said, "Son, behold thy mother," and then cast His last look of love on her, and said, "Woman, behold thy Son." And it is the same voice that cried out, "It is finished," which is the grand *amen* of saving religion, telling us that not one iota can man add to the validity of the sacrifice that was then and there offered. The same voice calmed the trembling heart and stilled the troubled brain of Mary Magdalene when, singling her out, He taught us the particularity of His love in the one word "Mary." He it is Who also says, "Go ye." As we think of this, we may well think of it with thankfulness, that God in His mercy has taught us all this. The result is that, after the Christ has spoken "Go ye," and you and I are convinced of His Deity and humanity, then no woman in this world can by any possibility contract herself out of the obligation individually, perpetually, and abidingly, of extending the knowledge of Jesus Christ among those who know it not.

But my purpose is to show you some special reasons that bind you. One special reason I see in the extraordinary correspondence that there is between the corporate life of our nation and the

expansion of our dominions. The unparalleled extent of our dominions is the counterpart of the corporate life of our nation both at home and abroad. We can trace through the mist of centuries the very characteristics of England to-day, back to the very dawn of her history. There is an extraordinary permanence in our character. That is the outcome of the continuity of our national life, and there is no feature of that permanence so steady, so inspiring, so controlling, as this fact, that amidst all the changes that have passed over the national life of our country—and they have been many and grave—she has never parted company with religion. Religion has been through all the centuries a steady influence in the life of this great nation of ours, and we see this in the races or the peoples that have come from us. It is in America, it is in the Canadas, it is in the people of India, it is in our Colonies, in New Zealand, and in Australia. Those who speak our language, revere our laws, imitate our customs, and accept in some measure our religion—they number 120,000,000 of the population of the globe, nearly one-tenth of the whole population of this planet. Here, then, is our corporate life, so varied and unified.

But now look at our dominions. Look for a moment at the expansion of our dominions. There you have the millions in India, and the millions in the islands over the sounding sea, and in Africa, and in all the Colonies, and I begin to ask myself this question, "What is the meaning of God giving to England powers which He has withdrawn from and withheld from other nations that were greater than we were in the days of Queen Elizabeth?" How does it come to pass that God has given to us in this England such an extraordinary influence over all the nations of the earth? Whether they be under our own rule or not, many of those races find themselves secure when under the flag that waves over Windsor Castle. What is the meaning of it all? What is the meaning of the kindness and openness with which we are received wherever our people go? My answer to it is this—that God has given a corporate mission to England as well as an individual mission.

I am quite prepared to believe in the reality of an individual mission. The mission of Saul of Tarsus was, after all, an individual mission. An individual mission was that of St. Boniface, St. Hilda, St. Columba, St. Aidan, St. Patrick. And you, my sisters, in these galleries and in these stalls, have individual missions. You heard of them from Lady Chichester. The mission of your love in the home, the mission among your family, amongst your children—it is great, it is

transcendent, it is momentous, it is everlasting in its range and perpetual in its influence.

But there is a larger mission than that. We are all joined together in the great bundle of English life, and I believe God has raised up England to make her the expositor of His evangelistic purposes throughout all the lands of this world of ours. I believe this is the meaning of the greatness He has given to England. And as you have had your share in the privilege that God has bestowed upon you of bringing the Church Missionary Society largely through the great crisis through which we have just passed, so you cannot contract yourself out of this corporate obligation.

The question arises, How are you to realize your duty and to do it successfully? Speaking after an experience of nearly forty years of rather hard, straining work in the Christian ministry, I have read a good many books and spoken to a great many believers and a great many unbelievers, and my conviction, as before God, is this—the only way this duty can be discharged is written for you and for me in the fifth chapter of the Second Epistle to the Corinthians, thirteenth verse, "The love of Christ constraineth us": this is the only way. You see the force of the passage, "*The love of Christ*"; it does not mean our love to Christ, it is the love of Christ for us, everlasting, perpetual, unchanging, and no one can exhaust the inexhaustible resources of the love of Christ. That love presses us until we feel constrained to go out and see how much—not how little—we can do to make those who are ignorant acquainted with that which has brought to us such joy and blessing. And the evidence of all this is seen in the tidings brought to you to-day.

But now this helpful thought I desire to apply to three classes. I first apply it to the cold and the critical. In nearly every audience there are those that we describe as cold and critical. They make little of Missions, they do not understand our earnestness, they are amazed at our enthusiasm. But more than that, there are those who think that earnestness of any kind is bad form; it is not what is called "*the thing*." Is religion to be the only subject that is not to be infected by enthusiasm? I wonder, are there amongst us to-day those who hear, at all events, of a mania that is paralyzing the powers of the women of England to-day? What about gaming, what about bridge? Is there any woman in Queen's Hall to-day that plays for money? What about the statement made by a lady here that £2 will keep an orphan in Fuh-Kien, or that £4 will maintain a child in one of the schools? I heard of a young woman



the other night who lost £7 of her allowance money on bridge. This is going on all over the country. You that are cold and critical, will you not bear with us if we know the power of Christ in our own souls and press upon you this great thought—beware of doing anything that will cause you remorse at the moment when you desire to have all the comfort that even God Himself can give you?

But there is another class, there is a large number of persons truly interested in missionary enterprise, but they do not work. I take those persons, if they be here, to that Cross, to that empty tomb. I ask them to think of all that Jesus Christ has done and suffered for them, and I ask them to bear with me while I say that, but for Jesus Christ and all that He has done, we have only to imagine you living centuries ago, and you would be the victims of vices and treatment that I dare not particularize. It is Christ Who has made woman what she is, and it is not too much to expect, in consequence of this, that her interest in Missions will be, not accompanied by idleness, but by active service. Is it really true that turning over the pages of a magazine and reading some interesting statement concerning medical, educational, or itinerant missionary work, expresses the idea of a Christian woman's love for her Lord and Saviour? Far from it! And depend upon it that if interest be not intensified and accompanied by active service, it very soon lapses into indifference.

The Meeting closed with the hymn, "Lord, I know a work is waiting," and the Benediction, pronounced by the Dean of Norwich.

#### AFTERNOON CONFERENCES.

Some two hundred members of the Clergy Union assembled at Sion College, on the Thames Embankment, on Tuesday, at 3.30 p.m., to the Annual Meeting of the Union. The chair was taken by the President, the Rev. E. J. Palmer. The Report, read by the Rev. G. T. Manley, showed remarkable progress during the past year, fifteen new branches having been formed, bringing the total to fifty-five, with some 1,800 members. Five members were accepted by the C.M.S. as missionaries during the year, and two by the C. & C.C.S. A Quarterly Paper, ably edited by the Rev. W. H. Griffith Thomas, has succeeded to a former Occasional Paper, begun in May, 1900. Archdeacon Madden, of Liverpool, addressed the Meeting on "The Evangelization of the World in this Generation."

The London Lay Workers' Union held two Conferences, the first on Monday afternoon, at 2 p.m., in the Porch Room of Sion College, when Mr. T. Cheney Garfit occupied the chair. "Men and Missions" was the subject under discussion, which was opened by Mr. H. H. Cubley, of Matlock Bath, in an interesting paper. Mr. C. E. Cæsar and Mr. A. E. W. Gwyn and others subsequently spoke. On Tuesday the Union entertained a number of representatives from the Provinces to lunch at Exeter Hall, presided over by Dr. C. F. Harford, a Vice-President of the Union. Nearly seventy were present. This was succeeded by a Conference, over which Dr. H. Lankester presided. Mr. F. Winter, of Reading, Mr. R. E. Spiers,

But perhaps we are all earnest—God grant it. Go then to your work, accompanied by the thought that the love of Christ has constrained you to take it up, has constrained you to adhere to it, has constrained you to expand it, and rejoice in the opportunity that God in His mercy affords you of enabling you to do work which angels themselves might wish to be engaged in. Take your share of the consolation that may come to you for any measure of success that God has been pleased to bestow upon your efforts. But in any case let your work be done more intensely than before, especially when you remember what was said in the Report to-day in Exeter Hall, that in one district, Upper Sindh, there is one missionary for over one million souls, and in another district, on the River Ganges, there are altogether seven million souls without a single missionary. The population of London is five millions, the population of Liverpool one and a third of a million, the population of Manchester three-quarters of a million. Think of Manchester, Liverpool, and London without one single minister of Christ! There you have a fair idea of the need of the mission-field, and, knowing that need, the question will suggest itself to many as to how best that need may be met. It will require some for active service, some for conscientious consecration of their substance, but it will require all, whether for service or for substance, for believing and for constant daily prayer.

of Tunbridge Wells, and Mr. T. G. Hughes, one of the Honorary Secretaries of the Union, read papers on the subject of "The Organization of Lay Workers, its Advantages and Development."

A meeting of clerical members, Branch secretaries, and country members of the Gleaners' Union was held at the C.M. House on May 3rd, at 3.30 p.m.

#### THE EVENING MEETING.

The *Record* newspaper of May 6th, to which the *Intelligencer* is indebted for the report of the morning speakers, and which gave a very full account of the whole Anniversary, commences its report of the Meeting in Exeter Hall at 7 p.m. as follows:—"Large Hall full: Overflow Meeting in Lower Hall." Such was the announcement which greeted late-comers at the entrance to Exeter Hall on Tuesday evening. And the Hall *was* full, there seemed to be not an inch of standing-room either on the platform, or in the body of the Hall, or in the galleries. The enthusiasm throughout the evening was intense, and from first to last the meeting was a grand success." Sir Algernon C. P. Coote, Bart., President of the Hibernian C.M.S., had been announced to take the chair, but arrangements in connexion with the King's visit to Ireland prevented his keeping the engagement, and Mr. Sydney Gedge, the oldest member of the Committee and a Vice-President of the Society, presided in his place. After the hymn, "All hail the power of Jesu's Name," had been sung, and the Rev. A. C. Stratton had read Micah iv. and offered prayer, the Rev. F. Baylis spoke the General Review of the Year. The Chairman then made the opening speech:—

#### Mr. Sydney Gedge's Address.

It is thirty-six years this evening since I made my first speech in Exeter Hall, made, I need scarcely say, at the evening meeting of the Church Missionary Society. And when I remembered that fact I could not but look back into the Report of the year and see how the Society stood then at home and abroad in comparison with its position now. I was struck by observing that the Report opened thus: "With much thankfulness to God and with some surprise the Committee announce an income equal to the expenditure." Thank God, we can do more than that now. Our income last year, the ordinary income, was not only equal to the expenditure, but it exceeded it by £28,263; but in order that our friends may not think it unnecessary to give liberally because such a happy state of things exists, the Report also tells us that we brought forward at the beginning of the year an adverse balance of several thousand pounds more than £28,263, so that there is still a little lee-way to be made up. And not only must that lee-way be made up, but you may be quite sure that if God continues His blessing on our work we shall need, not the same income of £394,754 that He has sent us this year, but a good deal more, and we must speed on our way towards the half-million a year to which we are looking forward.

I looked down the list of Vice-Presidents, and I find that of the clerical Vice-Presidents who were then taking

an interest in the Society, but one, the venerable Bishop of Gloucester, Dr. Ellicott, is living. I looked down the list of the lay Vice-Presidents, and I found but one, our friend Sir Thomas Fowell Buxton, who was elected as Vice-President in comparatively early youth, being one of a family that has done so much for and taken so much interest in the Society, which interest he himself likewise takes. He alone is living of the then Vice-Presidents. And of the twenty-four elected members of the Committee I am the only one whom God has spared to live to see this day. The others have passed away. They have in their generation served God and done their best to promote the cause of Christ. May it be given to me, and to all their successors on the Committee, so to serve God as they did.

Looking back to that time, I find there were then 156 stations in various parts of the world, missionary stations; there are now 580. There were then 206 clerical missionaries; there are now 422. There were then laymen missionaries 31; there are now 159. And of women there were then eleven, and there are now 393, without counting the missionaries' wives. The income then, which exceeded the expenditure, was £155,194. As I have just told you, our income is, thank God, considerably more than twice that amount. "Yes," you will say, "that is all very well, but those are all but means to an end. So many stations, so many mis-

sionaries, so much money, but what has been the result?" To answer this question we must first reply to another. "To what purpose was the money collected? For what purpose were the missionaries sent?" Well, people differ. Some tell you, as our dear old friend Mr. Hasell used to say, that it was not the business of the Church Missionary Society, or any Missionary Society, to convert the world; that was God's work. It was their business to preach the Gospel, to make it known, to do what is called evangelize the world. That is true, but that is God's work, too. All such work is God's work, whether the work of preaching the Gospel or the work of conversion. It is only by His Holy Spirit, operating upon human hearts and minds, that the Gospel can be preached or the world can be converted; and if we went on preaching the Gospel, making, as we are bound to make, the Lord Jesus Christ known to all the world, and there were no converts, I think we should have to look to what we were doing and see whether the Lord Jesus Christ was being rightly presented, whether the Gospel was being rightly preached, whether faith went with it: for we cannot but believe that if the Gospel be preached rightly, and the Lord Jesus Christ presented as He is to the world, the Holy Spirit will go with that preaching and presentation, and that conversion must of necessity follow. And therefore I say boldly that our business is to do the Lord's work, to be fellow-workers with God, not only in the evangelization, but also in the conversion of the world. Now at that time there were 112 native clergymen; there are now 392. I think we may assume that every Native who takes Holy Orders—I am speaking, of course, only of those in connexion with the Church Missionary Society; I do not ignore or forget the work of other Missionary Societies, both of the Church of England and of our Nonconformist brethren, but I am now speaking only of the Church Missionary Society—we may be sure, I say, as far as it is possible for any man to be sure of others or of himself, that they are all truly converted to Christ. I find that there were then 1,698 lay Natives engaged in the work of preaching the Gospel, and 285 women; now the 1,698 have become 9,740, and the 285 women have become 1,740. I find there were then native communicants 16,569; there are now 87,101. There were then Christian adherents 80,242; there are now 308,439. So that if you work these figures out you will see that, largely as the number of men and women missionaries have increased, largely as the amount contributed has increased, the increase in the returns,

in the results, so far as we can estimate them by statistics, has been in a far larger ratio. That is to say, the larger the means, the more in degree as well as in kind God has blessed them.

I did not look to see how many parishes in England contributed to the Society then. We are told of about 5,600 that do so now, and the Report mentions a considerable number of those that send up very little. It is quite possible that some of those littles may be as much in proportion to their means as some of the larger amounts from wealthier churches. For my own part, I would rather point to the something like 10,000 parishes in England which contribute nothing to the Church Missionary Society. I want to go to those untried diggings, and to see if we cannot get some silver and gold out of them to assist in our great work. I see no reason why only two-fifths of the parishes in England and Wales should contribute to our Society. I think that they all ought to do so—and if the clergyman is not in all cases a friend of ours and won't have an association, I stand up for the rights of laymen. I know that, according to Church order, it is not etiquette for a clergyman to go and speak at a missionary meeting where the clergyman of the parish does not approve; but I know nothing to hinder any layman from doing so. For myself, in such a case, if I am able to find time I shall be only too delighted to run the risk of any ecclesiastical censures for trespassing in a parish in that way.

Now, what is our work? Our work, as I said just now, is the conversion of the world, and I want to look at it from three points of view. First, from that of the Lord Jesus Christ. If we are loyal to Him we ought to desire to increase His Empire and to increase His Kingdom. The prophecy in the second Psalm is, "Ask of Me, and I shall give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." And I think our Lord may have had those words in His mind when, in one of the versions given of His last marching orders to His disciples, that one given in the Acts—they were to be witnesses to Him "to the uttermost part of the earth." We want to go in His Name to the uttermost parts of the earth for the sake of the Lord Jesus Christ, because we love Him as our King, and we desire that His Kingdom shall be extended, so that all men and women may join in crowning Him Lord of Lords. Love, therefore, to Christ, loyalty to Christ, the desire that in no part of the world His death should be in vain, but that He, having been lifted up on the Cross, may draw all men unto Him—I say, from our love to Him and for His

sake we ought to go and preach the Gospel of the Kingdom to all nations, even to the uttermost parts of the earth.

Well, then, we must look at it again from the point of view of men. The Report says, as I think very truly, "The enthusiasm of humanity is not Christianity, but it is the result of Christianity," and if we have a love for our fellow-men we ought to desire, from their point of view, that they should all be rescued from darkness and become children of the light; that they should all be delivered from the power of Satan and be translated into the Kingdom of God's dear Son. It is in the Kingdom of Heaven which is nigh unto us that they alone can not only find remission of their sins and freedom from punishment for their sins, but they can be saved from their sins. "As many as received Him, to them gave He power to become the sons of God," that they may be taken from the thralldom of the Prince of this world, that is, the Devil; that they may become loyal subjects of the Lord Jesus Christ; that just as the world was made for Christ, so Christ was made for the world, and for His sake and for theirs He should be set forth that they may become His.

And then remember, we must lastly think of ourselves. We thank God for His unspeakable gift, the gift of the Saviour. And in what way is it given to us? It is given to us as a trust. The purpose of God in sending His Son into the world to save you or me is not accomplished when we are saved. The intention is, when we have the light, that light should shine through us to others, that we should pass it on. It will be a gross

breach of trust, having these riches, these unspeakable riches, which belong to all the world, if we think for one moment to keep them to ourselves; and if we do keep them to ourselves, whether we are individuals, or parishes, or churches, you may depend upon it, my friends, we shall all stagnate, we shall soon cease to love God, soon cease to live Christian lives, soon cease to drink the rivers of living water, unless they flow through us to all others that they may drink also. We are told that, on our journey through all the world, we are to preach the Gospel to every creature. The English are journeying through all the world. Our ships, our commerce, our travellers, are everywhere, and, thank God, the missionaries are almost everywhere now.

I think the Committee are taking seriously to heart the lessons which God intended to teach them from the trouble and trial through which they have been passing. I cannot say what these lessons are to-night, but you may be quite sure of this: in Salisbury Square we are all carefully trying to learn them and to improve our methods both at home and abroad; we are trying also to economize wherever it is possible that there has been waste, if it can be done without affecting the efficiency. But we do know this, that the more our work is prospered the more our expenses must increase. It cannot stand still; it must go forward, or it will go back. With one voice I am sure you will all say to the Committee, "It shall not go back, it shall go forward," and we as a Society will all say to God, "O Lord, in Thee have we trusted; let us never be confounded!"

Four missionaries followed: the Rev. C. Hope Gill, Secretary of the United Provinces Mission, India; the Rev. N. Malcolm, of the Persia Mission; the Rev. G. C. Niven, of the Japan Mission; and the Rev. E. W. Greenshield, of the Eskimo Mission. The following extracts from their speeches may be quoted:—

#### **Speech of the Rev. C. Hope Gill.**

In the first place, I desire, on behalf of the missionaries whom I represent in India, to thank you, our fellow-workers here at home, the communicants and Church workers and clergy who work on behalf of the Church Missionary Society, for the response which you have given to the "Call" which was issued from headquarters last summer. Last January we held a meeting in Allahabad, a special meeting of senior missionaries, to consider a message which came out to us from London saying that our grants for this current year, 1904, were only sanctioned for the first six months of the year, and if the prospects of the Society did not improve at home, there would be serious retrenchment ordered after July 1st. You can imagine the anxiety with which we

gathered together and deliberated for a whole day before we did as we had been asked—sent home advice as to the methods in which these retrenchments could be made with least injury to the work. Now I can appeal to many of you here to sympathize with our feelings on an occasion of that sort, for I speak as one who has only lately come back from facing this question on the field itself. Let some of you, who are helping your clergyman with all your might in his fight against sin and sorrow in the parish in which you live, suppose that there was a shortage of money in your parish and you convened a meeting of your chief parishioners to consider whether such and such a mission-hall should not have to be closed, or such and such a valued worker whose salary could

not be met would have to be sent away, —now that, my brethren, is a most serious position to have to face at home. But when you think of such a position abroad, when the people you have to deal with, perhaps, never have heard the Name of Christ before or have never had the Gospel, at any rate sufficiently for them to understand its purport, placed before them —think of what that means! But thanks be to God! As we met last night in God's House of Prayer to thank *Him*, so I am here to-night to thank *you* on behalf of my fellow-missionaries for your decided response to the call which was issued, and because you by your efforts and all those whom you represent all over the country have sent back a decided answer saying, "There shall be no retrenchment, but we will go forward." We thank you for it.

But, my friends, we have been speaking this year, perhaps, rather too much about the money. It has been necessary, I know; every word and every paper has been necessary. But coming from the field itself, I feel inclined to speak to you more about the men and the women that are needed. I know that we cannot get on without the money, but I also feel convinced that the money will not continue to come into the coffers of the Society unless the Society continues to send out men and women; and it is largely in your hands, and in the hands of those whom you represent, under the blessing of God, to send forth those men and women who are needed. It is my conviction that the more men and women are sent out into the foreign field from Christian England here at home, the more men and women will be forthcoming for the ministry of the Church at home; and it is further my conviction that as the mission-field in many places needs the best and the strongest men which Christian England can send us, I believe that by the example of such going out into the mission-field, the example of their self-sacrifice, many of the strongest and best English laymen from our Universities and ladies and others will be led to give their gifts to the service of the Church at home. And it is a conviction of many of us out in the mission-field, for we have recorded it on the minutes of the Conference of forty missionaries which I represent, that if the Society goes on sending out men and women who have appeared to them to be duly qualified and duly called of God, that God will supply the means to keep them in the field. And so, my friends, let me ask you to do this, to pray for men and women. This is a thing that you can do. We cannot all be Chancellors of the Exchequer, we cannot all collect money, but we can all pray; and if we pray for men and women to be sent out from the very parishes in which we are ourselves labour-

ing, we shall find opportunities of helping forward this work, of taking an interest in this or that young man or young woman, and in helping in many other ways to send forth new missionaries and to help those who are already in the field to remain there as long as possible.

And now I must tell you just a little about the work which has been going on in the place from which I have come. There is a great work going on there, especially among the educated classes. Allahabad is a very great University centre, and there are some hundreds of non-Christian students and some thousands of English-speaking non-Christian Natives. We have a great work going on there, among the students especially, by means of the Oxford and Cambridge Hostel, which has been started by Mr. Holland, who has been helped from time to time by Mr. Manley, who is well known at home, and also by Mr. Philip Armitage, who came out to help for a time. I hold in my hand a notice of a meeting which is convened by some non-Christian students of the Allahabad University, who meet together for a prayer-meeting or a worship-meeting in one of the rooms of their non-Christian hostel every Monday, Wednesday, and Friday. When they meet together they are under the guidance of one of their own number whom they have elected to be their minister, who calls himself the Rev. —. They meet to pray together, and they exhort one another, and they recite verses and poetry from various religious books all in the English language. Having cast aside the grosser forms of their Hindu religion, and being to a certain extent convinced of their own sinfulness, they are seeking after God in their own way. Oh, that some of you would go out to help such young men! And then I hold in my hand also a magazine which is published at Allahabad and edited by a non-Christian barrister there, in which there is a remarkable article by a Bengali Brahman, who sums up his review of the work of missionaries in India with the opinion that the work of missionaries has been a failure. Well now, what else do you expect from a Bengali Brahman? But yet, the remarkable thing about it is this, that towards the end of the article he says that though Christianity has not gained a solid footing in India, it has not been a failure. Why? "Because it has given us Christ." A non-Christian, a Hindu, is saying that. Oh, my brethren, perish our Missionary Societies and all our organizations if only at the end it can be said that we have given India Christ! We do not want to give India our Christian Church organization or anything else, but we do want to plant Christ there firmly—and here is non-Christian testimony to that effect. I was speaking only

about six weeks ago to a native judge at Allahabad, and he said, "Sir, we educated Indians have the most profound respect for the Lord Jesus Christ; He is enshrined in our hearts as the great Exemplar of mankind." Now these men have not become Christians; they have not yet accepted the Divinity of our Lord Jesus Christ, nor have they come to believe in His atonement: but yet, do you not think that, having such a lofty ideal and standard before them, they are more ready, they are being prepared by the Spirit of God, for that great work which must precede all conversion, namely, conviction of sin? I have passed many pilgrims of the orthodox Hindu persuasion going to their Hindu shrines at the times of their festivals, and I have asked them what they are going to do, and they have said, "I am going to get my sins washed away." And then I have met them coming away, and I have asked them, "Well, what has happened? Do you feel happier?" "Yes," they say, "my sin has now been taken away," and they go away with a self-satisfied feeling that it is all right until the next festival comes round. But, you see, many of these friends who are being enlightened in the way of which I have been speaking are receiving a preparation. They are not self-satisfied; they have been to a certain extent convicted of their sin, and they are seeking after God in the way that I have described.

But then, we have many enemies. I hold in my hand a simple document which is headed, "A Challenge to the Christian Missionaries of Allahabad." This was the work of a Punjabi Hindu, who came down to Allahabad and delivered a series of lectures. And what do you think his lectures were about? His lectures were to prove that the Christ of

the New Testament is a myth and the Gospels are spurious. I attended one of that man's lectures, and he brought forward many of the old arguments which were used many years ago; but he received a weighty answer from our missionary, Mr. Waller, the Principal of our Divinity School at Allahabad, and although Mr. Waller and I and perhaps half a dozen others were the only Christians in that hall, and all the rest of the hall was occupied by some 400 or 500 Hindus, who were all, of course, against Mr. Waller, I believe that that also is turning out for the furtherance of the Gospel, because it leads these young men to inquire and to see for themselves whether these things be so. And then, again, we have the opposition of Mrs. Besant. Just think of that Central Hindu College at Benares! Just think how she, assisted by a staff of nominal Christian men and women who have gone out from this country—think how she is working out there with her might and main to oppose us and our work! Pray for her, and pray for her staff. My brethren, let us have compassion upon such people. But I can assure you that at Benares our missionaries are doing their best to counteract her influence. I mention these things to show you what a hand-to-hand fight we have now got in many parts of India, and how we need the very best and the strongest Christians that you can send out to help us. And do not forget to pray also for our Native Church, for all our Indian brethren and sisters, that many of them who take their F.A. and B.A. and M.A. degrees at the Universities may be led to consecrate themselves to this great service of God, that Indians and Europeans together may go forward towards that great victory to which our Lord Jesus Christ is leading us forward.

#### **Speech of the Rev. N. Malcolm.**

I am a worker in a Moslem land, and that is supposed to be the least productive of all the Church Missionary Society's fields of effort. Now during this late period of financial anxiety I believe that in some non-official circles there was talk of the possible necessity of cutting down altogether such work as mine, and so, my brethren, I think that it is very necessary that you as the supporters of the Mission should know what this tail-end of the work of the Society really is. Now, first of all, may I ask you to regard me as coming, not from Persia, but from Yezd, for Persia is a land of isolations. Yezd has been described as a town of thirty or forty thousand inhabitants, only 200 miles or less from Ispahan, and situated in the very heart of Persia. But Persia has no heart. Yezd, as a matter of fact, is an excavation in the middle of the desert, eight days' journey from Ispahan, which is the nearest

place. Now, in this kind of town we not only live under a non-Christian administration, but half of the government is actually in the hands of Mussulman clergy. We have no liberty to preach in the bazaars, and as missionaries to the Mussulmans we have absolutely no status whatsoever. Also, in Yezd we are a very junior Mission, which is a great disadvantage. Dr. White, who was the first to come out to Yezd—the first, at least, of the present order of missionaries, for one missionary came before but went away again—came only six years ago, and he was the first who stayed in Yezd for any time. Six months afterwards I came, absolutely fresh from England. So you can understand that we are, indeed, a very junior Mission, and that is a very great disadvantage.

And yet, my brethren, in spite of these things, I am convinced that God Almighty intends to bless our work fully, and the only

limit to the blessing that He intends to give is the limit of our faithfulness and of our supporters' faith. Now, when I had been about a year in the country and knew a little about the Persian language, I found that the only contact which I had with the town consisted of the opportunity of addressing a small gathering of Mussulmans every Sunday morning in Dr. White's house, and I never saw those people at any other time, and I had no other contact with the town. Now, you know in England how impossible it is to work without individual contact, and in a land like Persia to attempt to influence men simply by services would be like trying to raise the standard of cleanliness amongst boys in a very dirty town by waiting for them at street corners with the fire-hose. Well, I could not start house-to-house visiting, and so it came into my mind that the only way to work would be to make my house a place of public business. First of all, I started school work in my own compound, and after that, as occasion arose, I went on to other things. But first I was entirely single-handed. Gradually I gathered together two or three native assistants, and later on I got an Armenian Christian from Julfa, till I managed to get the routine work of the organizations into their hands, and so tried to free myself to see any Persian who might call at any time of the day. Well, to cut a long story short, when I came away from Yezd I left Mr. Boyland, my successor, with a school of sixty boys on the premises, where the Bible is read and taught morning and evening. We have also a little chapel that we have built for ourselves in the hospital, which is well attended by Natives on Sundays and on Fridays, and we often have congregations of more than a hundred. We have also some organized relief work that we find exceedingly useful, particularly during the winter months. And as to inquirers—well, I can only say that I believe the number of the inquirers is only limited by the endurance of the missionary. They differ from time to time, but at one time I had relays of men coming to see me at my house throughout the whole day, starting at half-past six in the morning and ending about eight and nine o'clock at night; and seeing that I ought to have been giving at least half my time to the work of the organizations, I think you will understand that this was a little excessive. Well, of course there has been a continual fight, sometimes with one section of the population and sometimes with another. At one time the Mullahs succeeded in entirely closing my schools, and at other times I have had difficulties of the same kind from other quarters. But in this fight I want to say one thing, and that is that I have been helped, more helped than you can imagine, by the resident Europeans. We have a very small colony

of Europeans in Yezd, but they have helped us in absolutely every branch of our work. Now, I am not going to thank them, because I know that they feel, as we also feel, that the blessing that in Yezd has been given to our Christian organizations has been granted by God Almighty, not so much to the Mission as to that little Christian Church as a whole. And I believe, my brethren, that the Natives feel that too, and I am pretty sure that it has had its effect upon the secular Government. Our Governor is the nephew of the Shah, His Highness the Jalalu'd Daula. He has been Governor for three years, and I believe that he not only views the scholastic work favourably, but also is favourably inclined towards the directly religious work, because he sees it holds the European Colony together and improves the terms and footing which they are on with the Natives of Yezd. On one occasion he said to me—this was some years ago—"Mr. Malcolm, I am not a Christian, but at the same time I intend to support not only the medical work, but your work in all its branches, because I am convinced that not only Dr. White, but also you and all the other missionaries are striving for the good of my people." Well, this was said under circumstances that made it more than empty etiquette, and I must say that he has entirely stuck to what he said. And so, my brethren, when I regard these organizations in Yezd I have only one feeling, and that is a feeling of intense thankfulness to Almighty God.

But I am going to pass on to another more serious matter. During the time that I have been in Yezd we have had just about twenty adult baptisms, and although I am quite aware that that is a result in a Mohammedan country sufficient to entirely disprove and confute that pessimism that we sometimes come across in England about mission work in Mussulman countries, yet at the same time I must tell you this. When I consider the way in which man after man has come to me in Yezd and confessed himself utterly dissatisfied with the religious system of his country, I feel that these small results point to some very grave blemish, some very grave fault on our part in our preaching of Christ crucified. I tell you this for this reason,—and, of course, I am speaking with all humility, my brethren—I would very much rather that you blame work of mine than that you fail to appreciate in Persia the work of God. Persia is ripe for the harvest, absolutely ripe. The country realizes its rottenness and its corruption. It is not only the Europeans, but the Persians themselves who point to the utter impurity and uncleanness, the utter dishonesty and falsehood, and to the barbarity and savagery thinly veiled by empty etiquette, that runs through the whole

land. Some of them go further and recognize the evil of that godless religiosity that pervades the whole, and they come to us as sheep without a shepherd, and I tell you humbly, frankly, in all humility, we have not brought them as we ought to have brought them, considering our opportunities, to the Great Shepherd of their souls. Now, my brethren, I am telling you this because I feel you ought to know it, and you ought to know what the opportunities in Persia are.

But I have got one thing to say to you. Just as this work is not only God's work, but also ours, so it is not only our work, but also yours; for it is your prayer and your work at home, your collection of funds and your effort, that stand behind us; and although I do not want to gloze over our responsibility, I feel that we are after all primarily responsible, we who are missionaries in the field, yet at the same time a certain responsibility rests with you. We may have had a great deal of weakness in our work, and sin as well; it is quite possible. But I want to ask you a question. Have your prayers for mission work in Mussulman countries always been prayers

of faith? I have heard in England, my brethren, a very great deal of talk about work in Mussulman countries, even amongst people who support it, as if they did not altogether believe what God was ready to give. And I want to tell you this—that God is stretching out His hand for Persia, that He is ready to give us just as great a blessing as our faithfulness and your faith will receive. That is one message that I wanted to give you. And the other thing that I want to say to you is this: pray more. Not simply more in quantity; not so much pray more as *pray more believingly*. I do not so much urge you to do more work, but I want you to do that work in faith. I want you, my brethren, to pray for big things, for the hour of big things has come in Persia. I want you to pray for us because we need your prayers; but, above all, pray in faith, for faith and faith only can remove mountains, and faith and faith only can give us that spiritual health and soundness which is necessary to our work in Christ Jesus. "And the prayer of faith shall save the sick, and if he have committed sin it shall be forgiven him."

#### Speech of the Rev. G. C. Niven.

"That it may please Thee to thrust out more labourers into Thy harvest, we beseech Thee to hear us, good Lord." By that sentence the Litany of the Church of Japan is richer than the Litany of the Church of England. Some day, perhaps, we may be able to get past the cumbersome machinery of the English law and English Parliamentary procedure and put that into our Litany. Until we can do that I want you to put that into your private Litanies. I want to-night to make just two or three suggestions, so that you may pray definitely and earnestly under that head. I speak to some to-night who, God willing, will find themselves some day in the mission-field, some who are hoping to go, perhaps, soon—and to you, my brethren, I would say that we are very glad indeed to see you coming, and I would also add, "May the Lord God bless you and make you ten times more than ye be." And to those—who are, of course, the great majority—who cannot come out, but who would like to, many of them, and perhaps some of you, feel rather cross that they cannot come out because they do so much want some work to do; now to those, to you, to-night I will give some definite hard work, and that definite hard work is prayer. You know what the Salvation Army call it—"knee drill"—there is an element of discipline about it, something that will make you pray even when the flesh wants you to be doing something else, something that will make you pray even though it hurts, and keep on praying after it hurts. Now, I will ask you first of all to pray for

more labourers, more missionaries to be sent forth.

I come from North Japan. I have been living in that island called Yezo, at a town called Otaru, just opposite Vladivostock, where there has been a Russian squadron mainly in repose for the last two months or so. And in that island we have a million people and one Bishop, four clergymen, and two laymen to take charge of the lot. Clergyman No. 1 has just retired to the comparative luxury of work in an English village; clergymen Nos. 2 and 3 are in possession; and clergyman No. 4 is talking to you to-night. They tell me at Salisbury Square that we are so well manned that we must not hope for another man, because the needs are greater elsewhere. And I ask you to look at it through Japanese eyes. We had a meeting just before I came away—a small gathering of about seventy. And after a lot of bright things had been said, a Japanese got up and said, "Minister, you are going home to England, and we know from what we see in the papers" (for you must understand that everything good that happens in England is put into the Japanese papers, and everything bad, too; we get not only Bible commentaries out there, but we get the surmises of the higher critics, too; everything good, bad, and indifferent, comes out, and the Japanese hear it and they think about it)—"You are going home to England," this man said, "and we know from the papers that England is not the perfect place it ought to be; we know that there are many people there who take the name of Christians who are not



really Christians. And when you get there your people will say to you, 'Now you have been out to Japan once, and there is so much to be done at home, don't go back; stop here and lend a hand.' Minister," he said, "when they say that to you, remember Japan and come back quickly." Now you see the difference between looking at it through a pair of English eyes and looking at it through Japanese eyes. When you pray, look at it through Japanese eyes, and "pray ye therefore the Lord of the Harvest, that He will send forth labourers into His harvest." And make this a detail of your prayer, too, that the day may soon come when not only a few parishes will have their Own Missionaries, but when every parish which has not got a missionary on its list, supporting him and caring for him and praying for him, shall be in dire disgrace. May the day come soon!

One more thing I will ask you to pray for, and that is this. We are very thankful indeed that we have got so much money to-day. We thank God for it heartily. But, my brethren, you know that money has come mainly from the people who were helping us before. The Million-Shilling Fund and the other sums which have come in, have mainly come, not altogether but mainly, from old C.M.S. friends. Now, my brethren, we want some new friends. Will you pray for it? Pray as never before that God will thrust out into the home harvest some more workers, so that next year we may have our half-million, or so much of it as God may see we want, and the work may not be hindered.

I want you to pray for one thing more, and that is for more *native workers*. In Japan we have a most tremendously go-ahead people. They have everything that civilization can give them. They have got "cash on delivery," which we may get in England some day. They have got the motor-car. Every single thing that civilization can give to Japan they have got, except the best of all. Now what is their attitude to the best thing of all, that thing which alone sanctifies civilization? It is this—that wherever a man stands in Japan and preaches Christ faithfully, those people will stand and listen to that man, and out of those who listen the normal condition of the country to-day is that some will believe and act upon what he says. And for the work that is so promising as that what have we got? We have got about 10,000 Christians belonging to our Church. about half of these belong to the C.M.S., And half to the S.P.G. and the American Protestant Episcopal Church. We have

got fifty men in Holy Orders. Thank God for that! We do not yet run to so much as one rural dean, nor have we got such luxuries as canons and deans. But I will tell you what we very nearly have got, and that is a Native Bishop. And how is this going to come about? When there are six Japanese churches that pay for their parson—for we have no endowments to teach the Japanese how *not* to give as we have in England: and when they pay for the lighting of the churches by electricity, and the upkeep of their churches, then those six churches may first of all supply the salary for a Bishop, then having done this they will elect their Bishop, and then having elected their Bishop they will have to obey their Bishop, parson and people alike.

There is a very beautiful place in Japan called Nikko. It is so beautiful that the Japanese say you should never use the word "magnificent" until you have been to this place. At Nikko there are many beautiful temples. Any man who has any money in Japan and who wants to use it well gives a beautiful stone lantern to be put up in front of those temples. There came a poor man along one day, and wanted to make an offering. He conceived the happy idea of planting some seeds of that magnificent cryptomeria-tree. He planted some on the one side of the road and some on the other. They came up, and they formed a beautiful archway, and when people saw this they planted some more cryptomeria seeds, and the devotion of many Japanese has led to a magnificent avenue of cryptomeria-trees, twenty miles long, leading up to the shrines. You cannot all go out to the mission-field, but you can all sow the cryptomeria seeds of prayer; you can pray the Lord of the Harvest that He will send forth labourers into His harvest. Then the result will be seen in eternity that you have worked as hard as the missionaries and have earned the missionary's reward.

Some people say there is going to be a "Yellow peril." Well, we don't know much about that; our grandchildren will know more. Be that as it may, the duty for you and for me is to see that John Chinaman and the gentleman who means to control his development—the Japanese—develop along Christian lines, and then they will be a power for the bringing of the world to the feet of Christ, and the world will become indeed a thing to the praise and glory of God. Pray ye therefore, "That it may please Thee to thrust out more labourers into Thy harvest, we beseech Thee to hear us, good Lord."

#### Speech of the Rev. E. W. Greenshield.

It is my privilege to represent here to-night the land that is sometimes called the Great White North, and I am

to tell you something of the needs of our people away in those far Northern regions, and I am to tell you something of the

blessing which has come upon many of them through the Gospel of the Lord Jesus Christ, which the Lord has permitted us to take to them. When I speak to you of the Eskimo to-night, my friends, I cannot bring before you a great people, a powerful race, who have done anything in the world, or made their name in the annals of time: I can only bring before you a simple folk, a people of really no importance. And when I claim for them a place in the great evangelization scheme in the world, I cannot say that it will be any benefit to any other races of the world in civilization or commerce; I cannot say that it will affect the future history of the world, as doubtless will be the case in such countries as India or China. I can simply plead the needs of these Eskimo, and the last message of our Master when He told us to carry His message to the uttermost parts of the earth.

That message has been the watchword of our beloved senior missionary, Mr. Peck, him whom I think I may call the apostle of the Eskimo of North America. It was that message, it is that watchword, which has supported him through some of his darkest times, and it was that watchword which led him to think of those people in that far-distant land when the work was closed to him around Hudson's Bay. And it is ten years ago to-night that Mr. Peck stood upon this platform and pleaded the needs of those people, and young Parker volunteered to go. They went forward together, the way being marvellously opened for them to go, and they settled there in Baffin's Land. The Eskimo of Baffin's Land, I suppose—so I have heard and from what I have been able to judge—are the finest race of the Eskimo, physically speaking and mentally too. But as they are superior in that way, Mr. Peck found them ground down under a heathen system which was far stronger than any he had ever before come in contact with amongst the Eskimo. They were taught to believe in a goddess of evil, and to be utterly regardless of the spirit of good, in which they also believed. They were taught they must continually do their utmost to propitiate this goddess of evil. All their worship, their great ceremonies and so forth, consisted in successions of all kinds of licentious practices; immorality and vices of various kinds are distinctly parts of their worship. Into the midst of that Mr. Peck and Mr. Parker were sent; and, my friends, I think no one can imagine all that those two men went through in those first two winters—first of all saying good-bye to their ship, and then that awful ice barrier forming around them fifty miles out

from the coast-line, cutting them off from everything for twelve months at least, and then that terrible Arctic night coming down upon them. It has a terribly depressing effect upon the mind. How trying it is to one's vitality! how weak one seems! And then those men, living there in a house that had been inhabited before by an Eskimo family, and surrounded by these people; and enduring opposition, too, sad to say, from the white men living around them, as well as from the priests of the Eskimo. I have only seen the tail-end of it; I can only understand *something* of what it meant; I cannot realize all that it meant to those men. And then the last great trouble of all came, and Mr. Parker was taken away by that awful boating accident, and everything seemed dark and dreary, but still the work was carried on.

My friends, when we talk of the futility of Eskimo work, may I tell you what is the case to-day? We have in Blacklead Island to-day a Christian community. We have twenty baptized Eskimo, and, with the exception of two, as far as we can see, they are living truly Christian lives. We have some of these Eskimo priests themselves becoming inquirers. We have among these priests those who have asked for services to be held in their own houses and in different places where they have been in charge. We have, instead of opposition to-day in Blacklead Island, men who would give their very lives for us, as they have almost done in some cases. I have had a man, when I was almost starved to death, who would not take any food at all. "No," he said, "we Eskimo can easily go without food, and you can't." Do you think that would have been the case ten years ago when Mr. Peck went there? No, they often despaired of their lives; they saw these priests and other men slinking around their houses at night, and they never knew what was going to happen next. My friends, is not that something to thank God for? Do you think that the sacrifice that Mr. Peck has been making all these years has not received its reward when you look upon such a sight as that?

But that, my friends, is only one small corner of the Arctic regions; that is only in small Blacklead Island and just the surroundings of Cumberland Gulf. These Eskimo are living right across the great coast of North America. And what has been done for them? Very little indeed. What is being done to-day? There is one small station in Blacklead Island; there is that station far away in the North-West, where brave Mr. and Mrs. Stringer have been working; there is that station in the North of Labrador, where Mr. Stewart, of the Colonial and Continental Church

Society, who is present among us to-night, has been working; and then there is that small work going on around Hudson Bay. I think it is quite true, my friends, that we have only been playing with Eskimo work as yet. Shall we not do more to send the message to these people? Sometimes it is said that it is foolish for men to go into such isolation and to go through such hardships for the sake of a people who are so far away, when there are so many to be reached much nearer and more accessible. My friends, I do not think any man can say that with the example of Christ before him—that hardship and isolation ought to be a barrier to carrying the Gospel to any people. Then some have said to me, “The Eskimo are so few in comparison with the rest of the world.” Yes, my friends, I will agree that they are few, but not so few as many people think. And have we any right, because a people are few, to debar them from the privileges of the Gospel? And can we say that the message of Christ to carry the Gospel to every creature does not apply with real force in their case? I think that it does, for the message is for all, and must be carried to them too. And as I speak to you to-night, my friends, I can tell you that there never were such openings amongst the Eskimo as there are now. In a marvellous manner news travels among the Eskimo, and the reputation of the missionary has gone on before him, and the Eskimo are to-day ready to listen when the missionaries arrive. And then, again, where the missionary has not gone the Word has travelled, the Gospels have

been delivered, and men and women have spoken in their own simple way. When I was three hundred miles away from Blacklead Island last spring, they told me of other families, who were living 200 miles away from there and who had never seen a missionary, who were reading the Gospels and observing the Sabbath and, as far as they could see, living Christian lives. You cannot, my friends, say anything against Eskimo work after that. And then if the people be ready, the means which we need for reaching them are not great. What are our needs? We need two or three more men who shall not be afraid to cut themselves off for the time being from the outer world, whom we can put down in various centres to teach these people; and then, as they are taught and brought more and more into the light of the Gospel, these people will become their own missionaries and the Gospel will be carried on far and wide over those Arctic regions. Oh, may it be, my friends, that we shall not draw back from this Eskimo work, but that we shall pray for it! May I commend them to your prayers, my friends? And may it soon be, as one great American poet wrote of the Arctic regions,—

“Love, where'er it goes, makes its own atmosphere;  
Its flowers of Paradise take root in the eternal ice,  
And bloom through eternal snows.”

May it be that the hearts of all those people wandering over those distant regions shall be lightened by the love of the Lord Jesus Christ!

After Mr. Malcolm had spoken, the hymn, “Ye servants of God, your Master proclaim,” was sung, and collection made, and “Hark! Creation's Alleluia” followed Mr. Greenshield's speech. The Rev. W. H. Stone, Vicar of St. Mary's, Kilburn, gave the closing address. He said:—

#### The Rev. W. H. Stone's Address.

I think you will agree with me that this moment in this day is for all of us most solemn. We have come to the close of a most remarkable year in the history of the Church Missionary Society. We have been allowed to take our part in its remarkable development, and surely it is solemn for us to think we have been working with God. I think it is solemn, too, at the close of this day, when we have been listening to the work which God has been doing in the distant mission-fields. And it is solemn, surely, as we think that we are beginning a new year, with larger responsibilities than ever, and with the thought that we have learnt from God that we can meet those responsibilities if we will.

I want you to think for a moment of a most solemn scene in our Lord's life. I want you to come with me for a moment to the

Garden of Gethsemane, and to see our blessed Lord kneeling there in the moonlight in His agony, with the bloody sweat upon Him. There is much of that agony which is mysterious to us, but we know that it was a part of the Passion, an integral part of His work of redemption. We turn from our Lord to see His disciples asleep: the disciples who had shared His toils and obloquy, the disciples who had been exalted to the seventh heaven of privilege, were asleep. Now we ask ourselves the question whether it is possible that that picture is unique in the history of the Christian Church; whether our Lord Jesus Christ, Who died, it is true, once for all for the sins of all mankind, but Who is now at the right hand of the Father still engaged in the glorious work of saving the souls of men, has to come to His Church and say, “Could ye not watch with Me

one hour?" We have been working for God, and God has been working with us. We are called upon to watch for Christ; we are called upon to watch with Christ. "Could ye not watch with Me one hour?" The disciples slept because they had failed to understand the will of God, and because they were not in harmony with the Spirit of Christ. And that is to be my message to you to-night.

The great Archbishop Temple is dead, but he, being dead, yet speaketh. He has left behind him a valuable influence, not only on the cause of education, so dear to his heart, or for temperance reform, but also on the great cause of Foreign Missions, perhaps the most permanent influence of that long and eventful life. As you heard Archbishop Temple speaking for Missions—and he was always ready to do so right on to the last days of his life—you found that it was not the romance of Missions which allured him; he did not dwell upon the heroism or the patience of the missionaries. The message of Archbishop Temple was always this: "It is the will of God that all men should know, they have a right to know, the love of God in Jesus Christ." And I ask the question, Has the Church of Christ realized yet that it is the will of God, that whatever else may be His will *this* is His will, that the Gospel of the Son of God should be preached to the uttermost parts of the earth? No, surely, if there are forty churches—not individual Christians, but forty *churches*—in London that give nothing at all to Foreign Missions in any form; no, if there are over 3,000 churches in the land that give nothing to either the Church Missionary Society or the Society for the Propagation of the Gospel.

Professing Christians have not realized this, that it is the will of God; and I believe that a message of that kind is a message which would be fraught with immense influence did we realize it. We have to meet objectors; we have to listen to the objections, the shallow objections which men urge to cover their self-indulgent sloth. How are we to meet the objections which we hear on every hand to anything like missionary zeal? Let us realize ourselves that it is the will of God, and let us ask the professedly Christian objector whether it is not the will of God that every man should know what Jesus Christ has done. The will of God! It will be an inspiration to the consecrated soul to go forth, not to win the tomb of a dead Christ from the hands of the Saracen, but to make the hearts of the Heathen the birthplace of the Son of God. And I say that this, too, will affect our income very practically, and I would prove it in this way. I would ask you to think for a moment of "the Keswick School," as it is called. I hold no brief for Keswick—I

am not worthy to do so; of that school I am only a humble and stumbling scholar. But I notice this, that the message from the Keswick platform is that men's wills are to be brought into harmony with the will of God, and that this is possible by the power of the Holy Ghost. Now I find that there are eight incumbents of parishes who are speakers at Keswick, and I find that the result of their teaching upon their congregation is this, that whereas when those men first went to their parishes those parishes returned £2,800 in the aggregate, to-day they return £7,600. I find that one man has raised the contributions from £169 to over £1,000, another from £233 to £1,660, and one man has raised the income from his parish in three years from £183 to just over £700. If you bring upon men, by the power of the Holy Ghost, the solemn call to consecrate their wills to Christ, the expression of that consecrated will must result in missionary interest, missionary enthusiasm, missionary sacrifice. May I say the disciples were out of sympathy with Christ, they were out of sympathy with His Spirit? I venture to think that we must all of us be much bolder than we are in addressing our communicant people, and that we must ask them this question, whether they are Christians at all if they have not the Spirit of Christ (Rom. viii. 9), and if they have the Spirit of Christ, must they not be anxious to carry on the work for which their Lord lived and died? Like Master, like servant. Jesus Christ is ever sowing Himself, and seeking to reproduce Himself in the world to-day. And if a man has the Spirit of Christ He must desire what Christ desired, he must seek to save souls as Christ came into the world to save souls, he must carry on his Master's work as his Master's representative here on earth. St. Paul, as he walked through the streets of Athens, was not moved by the splendour of its art, or by its historical associations; his spirit was stirred by the idolatry that he saw. And you can imagine the same thing said of our Saviour Jesus Christ.

May I have just one or two words more? I want to say a word to the preachers, collectors, and secretaries of branches that are here to-night. I am quite sure we all of us feel how difficult it is to be always begging for money, but I would ask whether we have realized ourselves how the Word of God really speaks of money gifts. It seems as if the language which is used of the money gifts is confused with the language which is used to describe the one offering of Christ. We read that Christ's offering was "a sacrifice to God for a sweet-smelling savour"; and the offering of the Philippians for the missionary apostle

at Rome was described as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Never for a moment must there be a slur cast upon the missionary gifts, the monetary gifts, of the Church of Christ. We have not to make less of money, but more of money, in these days when money seems to be worshipped so much. And I believe that what we want is watchfulness with Christ now in this coming year, lest we should go to sleep, lest we should fancy that great things have been done, that the deficit has been almost wiped off and we only need to wait until there is a heavy deficit again to make a great and strenuous effort to meet it. We must watch; we must seek to make the harvest of last year

perennial; and I would venture to suggest that all those who were collectors for the Million-Shilling Fund should be asked to become box-holders, and so collectors for the future. My friends, we have come to the end of the old year, a wonderful year. We are looking out at the beginning of a year when there are to be greater responsibilities; for we have pledged ourselves to God, and He has heard our prayers, to do greater things than ever. May the message of Christ to His disciples come ringing into our ears, "Could ye not watch with Me one hour?"

"One brief hour, and then the glorious crowning,  
The golden harp-string and the victor's palm;  
One little hour, and then the hallelujah,  
Eternity's deep, long, thanksgiving psalm."

The Meeting concluded with the Doxology, and the Benediction pronounced by Bishop Young, of Athabasca.

#### OVERFLOW MEETING.

Simultaneously with the Meeting in the large Exeter Hall an Overflow Meeting was held in the Lower Hall. The chair was occupied by Mr. J. K. Wingfield-Digby, M.P., a Vice-President of the Society. The Rev. E. N. Thwaites, Rector of Fisherton, Salisbury, read a portion of 1 Cor. xii. and offered prayer; and the Rev. D. H. D. Wilkinson gave a brief *résumé* of the Abstract of the Report. The Rev. I. W. Charlton, of the Bengal Mission, Mr. J. McKay, of the Yoruba Mission, and Dr. Mabel Poulter, of the Fuh-Kien Mission, were the speakers, and the Rev. Michael Pryor, Vicar of Holy Trinity, Margate, gave the closing address. The Hall was quite full throughout the Meeting, including the gallery; many indeed were standing the whole time.

#### THE MEDICAL MISSION AUXILIARY MEETING.

The Annual Meeting of the Medical Mission Auxiliary was held at Queen's Hall on Wednesday, May 4th, at 7 p.m. The Right Rev. E. Jacob, the Lord Bishop of St. Alban's, presided. After the hymn, "Lord, Thy ransomed Church is waking," the Rev. G. B. Durrant read a portion of Scripture and offered prayer. The Secretary of the Auxiliary, the Rev. R. Elliott, then read the Report, which showed receipts amounting to £25,330, an increase of £4,032 on the year before; and expenditure of £26,726. A deficit of £1,396 resulted on the year's working, which, added to the adverse deficit brought forward at the beginning of the financial year, made an actual indebtedness to the Society's General Fund of £4,665. This seemingly serious figure is explained by the fact that the Auxiliary undertook a short while ago to be responsible for the allowances of nurses as well as those of medical missionaries, and the large increase of income has not quite overtaken this extra charge. Six new medical missionaries and two nurses were added to the staff, which now consists of 75 medical missionaries and 36 nurses; there are 1,944 beds in the Society's hospitals (an increase of 115 in the year); the in-patients for the year numbered 17,469 (increase, 1,821). The Chairman spoke as follows:—

#### The Bishop of St. Alban's Address.

I think the first note to be struck to-night must be a note of thanksgiving to Almighty God for His mercies. I had the honour and privilege of spending nearly

four years in India—between 1872 and 1876. I was at that time Chaplain to the then Bishop of Calcutta, and I visited with him nearly all the Missions of our

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great Church Societies over two-thirds of India and Burmah. At that time I can only recollect two Medical Missions in connexion with our Church. I remember Dr. Elmslie in Kashmir, and I remember also a most interesting Medical Department, but at that time, if my memory serves me rightly, only in connexion with the Women's Mission of the Irish Society at Delhi. I cannot recollect seeing one single Medical Mission of either of our great Societies in India, excepting those two, and my belief is that we of the Church of England have very largely learned from our Scotch Presbyterian friends the value of medical missions. Now I find that the list for the year gives a total of seventy-five Medical Missionaries, thirty-six nurses, and forty-four stations. And when I remember the contrast between the present state of things and that of some thirty years ago, or less, of which I was a witness, I cannot help feeling that we ought to thank Almighty God heartily for what has been already done.

Now when I look to the financial results, I find no less cause for thankfulness. The Medical Auxiliary of the Church Missionary Society dates from a good deal later date than that to which I referred just now, but though it is of comparatively recent foundation, yet I find that it is able to acknowledge with thankfulness to-day an income of £26,726. And when I look a little further I find that this year's income shows an increase over the previous year's income of £4,032. Again I say that not only in reference to the statistics that I gave just now regarding the missionaries, nurses, and stations, but also regarding the funds given by God's people for the furtherance of this work, we have cause most heartily to thank Almighty God.

When I look back on those past thirty years, sometimes it seems to me strange that we needed to learn the lesson which I think all Missionary Societies, not only those of the Church of England, have learned, with reference to the place to be accorded to Medical Missions in the evangelization of the world. When I look back to my own Eastern journeys over India and Burmah, I remember perfectly well that while there was a prejudice in the native mind against the religion that we try to bring to them, I never can recollect, in travelling about India, any sort of prejudice in the Oriental mind against English medicine or English doctors. On the contrary, I could tell you many a strange story which would provoke a smile, if I were to mention what I remember in reference to the efforts of native women in zenanas to obtain the benefit and the skill of the English physician without breaking their caste and the rules of their religion.

As I think how prejudice with reference to English medicine has long since been dissipated, and when I think, further, of its value again and again in the beginnings of such work as I was able to witness, I sometimes wonder that it took us so long to realize the lesson which I thank God our Societies have learned to-day. And when I go for experience to the Word of God, again it seems to me that we ought to have learned the lesson in earlier days. I believe it was partly through an insufficient study of the New Testament and the obligations which it lays down that we failed in those days to learn the lesson that we have learned now. If you look at our Lord's miracles you find that there were some places where "He could do no mighty works because of their unbelief." But on the other hand, you find that the faith that He demanded before He did His mighty works of healing was not such a faith as He asked and expected later, but just the very beginning of a belief in Him which would enable Him to give that which He possessed. For instance, you remember how that our Lord has taught us in those records of His life which we have in the four Gospels, that faith was compatible even with what we should almost call superstition. You remember that He healed the woman with the issue of blood who thought that she could extort a cure from Him unknown by merely touching the border of His garment. And we have learned, again, another lesson from our Lord, that faith can be compatible with a very great amount of ignorance, for we find, after the Transfiguration, that our Lord cast out the devil from that poor man's son, and the poor fellow comes to our Lord and says, "If thou canst do anything, have mercy." Our Lord simply says, "If thou canst believe" — that is the question — "all things are possible to him that believeth." The man says, "Lord, I believe; help Thou mine unbelief," and immediately, though his faith is so weak and is mixed up with such an ignorance of our Lord's person, he receives that which he desires. If I may refer to one more instance of our Lord's healing it shall be to the instance of the man born blind. Here is the case of one born blind with a certain amount of belief in our Lord, but no true belief in His person yet. But he has enough to receive the blessing that he desires and our Lord heals him. Our Lord, however, does not make to him a full revelation yet of Who He is and what He is. The man has to go through discipline and it is the discipline of pain. He is cast out, excommunicated by the Pharisees, and it is only when he has been through this discipline that our Lord fully reveals Himself to him. I venture to say that you and I can learn

from that narrative what a great respect for human character God ever has, and that pain is one of His instruments through which He is able to do His spiritual work, and that He cares too much for human souls to spare them pain, whether it be physical, or moral, or spiritual, so long as there can be that development of character, that development of soul, which is the thing that our Lord cares for, and which by any means He desires to promote. I say to you to-night, if this be so, who are they that are able to bring home the ministry of pain, who are they that are able to bring home to people what an instrument pain may be in the hands of Almighty God? It is they who are our medical missionaries, they who know what pain means, who are skilled by God to remedy pain, and not only so, but are skilled to teach the meaning of pain and to use this great God-given instrument in order that the souls of men may be won and built up in the faith of God.

I remember very well Archbishop Benson saying, a few years ago, that a good woman who was at the head of a nursing establishment in one of our great London hospitals said to him once something like

this: "When I think of the love of God and the terrible pain that I have seen in the world, I sometimes wonder how that pain can be consistent with that wonderful love. But on the other hand, I have seen such a wonderful result come from pain that, the world being what it is, with its temptations and sorrows, I cannot understand how, without this instrument of pain, God's work could ever be done." And I say to you to-night that the story which we shall hear presently from those qualified to give it concerning the progress of our Medical Missions is a story which illustrates what pain may be in the hands of those who know how to use it. It illustrates further the way in which God is making use of men and women alike, men as medical men, women as medical women and nurses, for the purpose of bringing heathen peoples near to our Lord. And the story, I am convinced, is a story which shall assure you more than ever that you are doing right when supporting this most important and essential branch of mission work, and will stimulate you to labour with yet greater zeal and more earnest prayer that God may give His richest blessing to this work which He has permitted us to take up.

The speakers were Dr. Herbert Lankester; Dr. Mabel Poulter, of the Fuh-Kien Mission, in lieu of Dr. W. R. S. Miller, of the Niger Mission, prevented by illness from fulfilling his engagement; Dr. Cecil Lankester, of the Punjab Mission; and Miss Mary Bird, of the Persia Mission. As the Meeting will be reported in *Preaching and Healing*, the Annual Report of the Auxiliary, we must yield to the exigencies of space and forego the privilege of quoting extracts.

#### **THE HON. SECRETARY'S BREAKFAST.**

Some 300 Honorary District Secretaries and other friends, including missionaries on furlough, responded to the invitation of Prebendary Fox on Thursday morning, and sat down to breakfast in the Lower Exeter Hall (as many as could, but a large overflow were accommodated elsewhere) at 8.45 a.m. The gathering is, by the common consent of those who are privileged to be present, one of the most enjoyable and exhilarating of the week, the addresses of the Hon. Clerical Secretary and the selected speaker drawing to a head and fixing the lessons of the Anniversary. The Very Rev. J. Allen Smith, Dean of St. David's, was the speaker on this occasion.

#### **MEETINGS FOR THANKSGIVING AND CONSECRATION.**

When the final figures of the past year's accounts were revealed, remembering how again and again special prayer had been made for a favourable financial return, and how meetings had been held to plead for a favourable result, it was felt that the Anniversary would be incomplete if it did not include one or more meetings for the express purpose of rendering thanks for the goodness of the Lord, and of asking Him to draw nearer to Himself and to sanctify for His service the whole Society, its supporters and agencies both at home and abroad. The Women's Department had already, as in 1903, arranged for gatherings of women at the C.M. House on Thursday, May 5th, and at the suggestion of the Secretaries of that Department it

was decided to modify the plans that had been made to the extent of making the whole day one for thanksgiving, the morning Meeting, from 11.15 to 1 p.m., being general, and the afternoon Meeting, from 2.15 to 3.45, being for women only. The usual weekly Prayer-Meeting from 4 to 5 p.m. would thus conclude the Anniversary celebrations.

Prebendary Fox presided at the morning Meeting. Short addresses were given by the Revs. W. E. Burroughs and Canon Gurney Hoare, and by Miss M. Maude; the Revs. G. H. St. P. Garrett, Canon Newton, and C. Lea Wilson, Dr. R. H. Kinsey, and Miss Gollock led in prayer; the hymns were Nos. 43, 47, and 53 in the C.M. Hymn-Book.

In the afternoon Lady Kennaway presided; Mrs. Robert Williams, Miss Enfield, and Mrs. Rogers gave short addresses; and the hymns were Nos. 53, 49, 127, and 151.

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### THE MISSIONARY.

*"We are fools for Christ's sake."*

WAS it a dream, wherein he heard  
 Deep whispers and a piercing word—  
 Wherein his very soul was thrilled  
 By a great mandate, now fulfilled?  
 "Wilt thou endure the pain, the toil  
 Which many worldlings dare for spoil,  
 And patriots for their native soil?  
 The solitude of men who roam  
 To find their race an ampler home?  
 —Wilt thou for ME?" the whisper said:  
 The youth bowed low a loyal head  
 Go then! Thou fool in this world's eyes,  
 To whom its vast and glittering prize  
 Most empty and inane doth seem  
 Because of joys it dreams a dream;  
 Because there holds thee by the hands  
 The Lord of those forsaken lands;  
 Because their souls, for whom He died,  
 Are more to thee than gold or pride;  
 Because thy well-contenting bliss,  
 Thy day-dream and thy life are this—  
 To fight the foes whom Christ hath fought,  
 To teach the lessons Christ hath taught,  
 To toil for those for whom Christ wrought,  
 To buy them back whom Christ hath bought—  
 Thou fool!

Whose wisdom shall endure,  
 Whose dreamy reckoning stand sure  
 Amid the thunders of that day  
 When the great world shall flee away  
 And all the glamour in its eyes  
 Die utterly, as the fool dies,  
 —Thou fool! Thou dreamer for Christ's sake!

*Who else is wise? who else awake?*

GEO. A. DEERY AND RAPHOE.

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## THE C.M.S. MISSIONS IN TRAVANCORE AND COCHIN.

**T**HE Annual Report promises to be ready by almost, if not quite, an unprecedentedly early date this year, and we are anxious to bespeak for it the careful perusal of our readers, especially our clerical readers who are entitled (being subscribers) to receive it on their written intimation to the Lay Secretary of their wish to have it. It is the work of our colleague, the Rev. C. D. Snell, who has written it on three previous occasions.

Following the example set in 1901, when the *Intelligencer* printed (pages 673 and 745) the section dealing with the United and Central Provinces of India, we give below the chapter on the Travancore and Cochin Mission, the staff of which are the subject of our Frontispiece. Very possibly some slight additions or omissions may be made on what we here print before the Annual Report goes finally to press. Bishop Hodges, as our readers are aware, is now at home.

### FROM THE ANNUAL REPORT.

[NOTE.\*—The Mission in the semi-independent Native States of Travancore and Cochin, which occupy a narrow strip of country on the south-western coast of India, between the Western Ghats and the sea, was established in 1816 at the invitation of Colonel Munro, the British Resident. For twenty years it was worked by Benjamin Bailey, Joseph Fenn, Henry Baker, sen., and others, mainly with a view to the reform of the ancient Malabar Syrian Church, which claims to have been founded by the Apostle St. Thomas. Since 1837 the missionaries have worked independently, the result of which has been not only the adhesion of many Syrians to the purer worship of the Church of England, but an active reforming movement within their own Church, which was much fostered by the late Metran, Mar Athanasius. The labours of Peet, Hawksworth, H. Baker, jun., and others, among the Heathen, particularly the lowest castes and the Hill Arrians, have been also greatly blessed. Allepie was occupied in 1816; Cottayam and Cochin, 1817; Mavelikara, 1839; Trichur, 1842; Pallam, 1845; Tiruwella, 1849, Kunnankulam, 1854; the Arrian Mission, 1855; and the Alwaye Itinerancy, 1881. On July 25th, 1879, the Rev. J. M. Speechly, a C.M.S. missionary and for some time Principal of the Cambridge Nicholson Institution, was consecrated first Bishop of Travancore and Cochin. On his resignation in 1889 the Rev. E. N. Hodges, who had previously been Principal of the Noble College, Masulipatam, and of Trinity College, Kandy, Ceylon, was nominated to the See, and was consecrated on April 25th, 1890.]

A conference of the Society's missionaries at work in Travancore and Cochin was held at Cottayam from February 11th to 14th, 1903. The sermon at the Communion service on the opening day was preached by the Rev. J. Booth, and devotional addresses were given on the following days by the Rev. J. H. Bishop, Archdeacon Caley, and the Rev. E. A. L. Moore.

### Church Councils.

An interesting account of the condition of the Native Church in Travancore is given by Archdeacon J. Caley, whose annual letter last year was lost in transmission. It is here reproduced almost *in extenso* as affording an accurate idea of the general position of affairs. The Archdeacon writes:—

"In 1902 I spoke of a very widespread rebellion against authority among

\* [These brief notes are printed in the Report at the beginning of each Mission, by way of explanatory introduction.]

converts from the backward classes, owing to misrepresentation and misunderstanding on their part, and want of sympathy and attention on our own. Although at the end of last year there was a vast improvement, we have only, during the year, got back to peace and order. We have nearly 30,000 souls drawn from the degraded classes. Degraded they were by the common consent of Hindus and Christians through long centuries of slavery. Hindus and Christians bought them and sold them. Before the missionaries came to the country Hindus and Christians not only bought and sold them, but they gave documents, bearing the Government stamp of the country, in which they said the purchaser might either sell them or kill them. To have given such a document when selling a cow would have been penal, but to give it on selling a man was legal. The change to-day in the condition of this class of people is enormous. Only a few months ago I asked a Brahman official, who has good opportunities for seeing the best and worst sides of human nature, if he found any real difference between the Heathen and Christians who had to appear before him. He said that among the backward class (those to whom I am referring) he found a very great difference. The greatest regard for truthfulness, and the fear of taking a false oath, he said, were very marked, as well as their general bearing and demeanour. He added, 'But the higher you go the less difference you find. There is a higher stratum of Hinduism and a lower stratum of Christianity, hence the difference seen in the lower is not seen in the higher.' I need hardly say he was speaking of the Syrians, but especially of the Roman Catholics. Old antagonisms are not obliterated in a day. Long years of ascendancy produce a desire to maintain that ascendancy. Long years of hardships produce distrust and suspicions that linger on after the hardships cease to exist. Newly-found liberty is not always wisely used. Hence, when the higher and the lower in social status are brought together on common ground, considerable friction is likely to ensue, unless the grace of God be given to them in very large measure, enabling them to grasp and value their oneness in Jesus Christ. In dealing with these troubles I had one great advantage, viz., the help I had been able to give them to attain their present position. I could go amongst them and use the plainest language without the least fear of being misunderstood. Whenever there was trouble I went to the place and heard all they had to say. They also heard all I had to say. I had suffered for them, and they knew it. I had more than thirty of their sons and as many of their daughters being trained for schoolmasters and schoolmistresses. I had defended them against dire oppression, and helped to gain for them the rights of men. Some of their complaints were childish and foolish, but some were real. Some of their prayer-houses are of the poorest kind, and they have not the means to build better. Nearly all the money they could raise has been taken for current expenses, while many of them worship God in places far inferior to ordinary stables. I have taken the service in such low and badly-thatched buildings, that I have had to sit under my umbrella while preaching, to avoid getting sunstroke. It is quite right that the people should give, and give according to their ability; but we do not advance and consolidate the Native Church when we make it impossible for these poor and once sadly-degraded ones to have an ordinarily decent house of prayer. The spirit of reverence needs to be fostered, but it is difficult to do it when men and women worship in a hovel."

Bishop Hodges held a number of confirmations in the autumn. He confirmed 271 candidates at Erikadu, Pampadi, Arpukara, and Pallam in October, and in the two following months administered the rite to 544 other candidates, including 160 at Tiruwella. The Native Diocesan Missioner, the Rev. T. K. Joseph, conducted special services at Trichur, Kunnankulam, and other places, and was instrumental, the Bishop says, in calling forth corresponding efforts in others gifted with powers of exhortation.

THE COTTAYAM CHURCH COUNCIL has twelve pastorates connected with it. The Rev. P. J. Joshua, who took charge of the *Kunnankulam Pastorate* in May, 1903, mentions that four of the Christians were suspended by the Bishop early in the year. One of them repented and was restored, but the others persisting in their evil habits were excommunicated. This exercise of discipline caused much discontent, and the relatives of the offenders tried

hard to get them restored to communion, although they showed no signs of reformation. Two of the schools were handed over to Syrian managers, but on the other hand one was set on foot for Chogans and Mohammedans. During the four days of the Guruvayur festival preaching was maintained almost without intermission to large audiences. Careful and prayerful preparation was made in the *Trichur Pastorate* by the Rev. A. E. David and his helpers for the special services which were conducted by the Rev. T. Koshi Joseph, assisted by the Revs. K. T. Koshi and K. P. Varkki, on August 30th and the eight following days. On the closing day of the effort the church was more than full, nearly one thousand persons being present, both in the morning and in the evening. Mr. David speaks thankfully of the addresses which were delivered and of their effects. Two men and eight women were baptized during the year. The band formed by the boys of the boarding-school rendered great assistance in the bazaar work. As a rule an appreciative and attentive audience was gained, but the Rev. J. H. Bishop recognizes that at any time there may be a wave of opposition, especially in connexion with the recrudescence of Ancient Hinduism under "the magic spell of Mrs. Annie Besant's silver tongue." He wrote in January, 1904:—

"This lady is now conducting a Hindu propaganda in South India, and is received with extraordinary enthusiasm by rajahs and princes, and educated Hindus. They seem to regard her as a sort of incarnation of their goddess 'Saraswathi.' Railway stations are decorated, addresses of welcome are held, palaces are placed at her disposal. Her lectures are very hostile—of course only indirectly—to the 'one only way of salvation,' but exceedingly flattering and fascinating to the Hindu mind, which would absorb and enjoy all the advantages of Christian civilization without the Cross of Christ. Here is a peroration of one of her addresses:—'By all means give them (Hindu boys) the jewels of Western learning; why should they not be enriched by them? But do not deprive them of the diadem, the diamond of the Eastern faith in which all colours are found blended into one pure ray of light, that diadem of Hinduism which is your priceless heirloom, and which India cannot afford to lose.'"

There are over one thousand converts under the charge of the Rev. K. T. Koshi in the *Allepie Pastorate*, and the Rev. Dr. W. J. Richards on his return from furlough was struck with the improvement among them. Within a single week he heard of at least six men and youths previously leading inconsistent lives who had been reformed. Three of them had abandoned their drinking habits, and the lives of the others had become a help instead of a hindrance to the spread of Christianity. Much pressure was put upon some of the people by the Roman Catholics to join their communion. Some special services were held by the Diocesan Missioner in the *Cochin Pastorate*. The Bishop says of them:—

"It was a real joy to me to be present and see the ability with which it was all organized by themselves, and to give a closing address at the Holy Communion there. Consolidation is what we need, and a raising by the Holy Spirit's power of the tone of the Christian community, so that the Heathen shall be won by the witness of the lives of the Christians."

In the summer of 1903 the Rev. T. K. Ninan left the Cochin Pastorate to assume charge of what he calls the mission district of *Adoor*, which covers a large area and contains eight centres of work. At Aiyerukala the congregation numbers eighty souls, and includes a blind woman named Mariam, who is a "real and shining light." Possessed of a good memory, she knows by heart many texts and verses of Christian lyrics, and renders much help to the teacher and congregation. At another place a school was opened by request for the children of some rich Chogas. Four adults were baptized by Mr. Ninan, but writing in February, 1904, he said that there

was not at that time a single honest and earnest inquirer after the truth. Thirty-four adults were baptized in the *Arpukara Pastorate*, in which the Rev. A. J. Pothan has the care of nine congregations, with an aggregate of 1,500 baptized Christians. Their contributions amounted to Rs. 550. The nine schools contain about fifty heathen and two hundred Christian scholars. At one place the Roman Catholics succeeded in drawing away a family of four persons. A visit was paid to a pensioned Rajah, who was willing to listen to the Gospel, and in a heathen village called Thalayalam the work of some members of the Y.M.C.A. resulted in two inquirers coming forward, and in the declared decision of twenty-five men to become Christians together with their families. The Rev. W. C. Cherian exchanged places with the Rev. P. J. Joshua in May, 1903, and removed from Kunnankulam to take charge of the *Erikatta Pastorate*. The opening of a new station at Meenadem, where there were many nominal Christians, resulted in the reclamation of a number of backsliders, and at Ancheri fifty Heathen became adherents through the efforts of one young man. Over one hundred persons were confirmed in the autumn.

There are three pastorates in connexion with the TIRUWELLA CHURCH COUNCIL, and eight in connexion with the MAVELIKARA CHURCH COUNCIL. Great apathy in spiritual matters was displayed in the *Kattanam Pastorate*, and the Rev. K. M. Matthan, who is in charge, says that the members of the various congregations but rarely speak of the Saviour to their heathen relatives and friends. It is not surprising, therefore, to hear that there have been divisions in the pastorate, but happily Mr. Matthan is able to refer to them in the past tense. A somewhat similar report is given by the Rev. P. O. Matthan of most of the congregations in the *Putupalli Pastorate*. In the place bearing that name, where cocoa-nuts are produced in large quantities, and the people are on the whole well-to-do, some improvement was witnessed in the attendance at the services, but the contributions of the Christians were small, one of them reverted to Heathenism, and the lives of many of the converts bore a painful resemblance to those of their heathen neighbours. Things were rather better at Guakanal, where a school was opened for the Pulayans with good results. One adult was baptized during the year. The Rev. K. P. Varkki, of the *Mallapalli Pastorate*, speaks of dissensions in one congregation due to the dismissal of their teacher, and of a smaller pastorate income than in 1902.

Four pastorates are connected with the MELKAVU CHURCH COUNCIL. A service was held in the *Melkavu Pastorate*, of which the Rev. W. C. Kuruwella is in charge, in December, 1902, to celebrate the completion of fifty years since the late Rev. H. Baker, jun., commenced work among the Hill Arrians at that place. After the service a meeting took place, at which two of the oldest members of the congregation—one of them being one of the two surviving persons of the five who were first admitted into the Church, and the other being a younger brother of one of the original converts—recounted the pitiful condition of the Arrians fifty years ago, oppressed and cheated by petty officials, Mohammedans and Roman Catholics in the plains, who visited them for the sake of plunder. They were sunk in idolatry and superstition, with no fixed abode and with little or no intercourse with the outer world. The speakers in grateful terms dwelt on the blessings they had been enjoying since the days the Rev. H. Baker first lit the Gospel torch. The Rev. K. M. Matthai reports an increase in the voluntary contributions of his people of the *Erumapara Pastorate*. From time to time he visited the *Mankompu Pastorate*, which was without a pastor, to administer the sacraments.

### Cottayam and Pallam.

In the absence of the Rev. J. J. B. Palmer in England, the Rev. C. A. Neve (now at home) was Acting-Principal of the *Cambridge Nicholson Institution*, Cottayam, with its Divinity Class of seven or eight men, the Normal Classes with about twenty men, and the Practising Schools with some two hundred children on their rolls. In the theological work valued assistance was rendered by the Rev. E. V. John. The students continued their open-air preaching in the market-place and at Hindu festivals, Mr. Neve accompanying them when he was able. The results of the teachers' examinations were little different from those of former years. Mrs. Neve was fully occupied with attending to the sick and teaching in the girls' schools, &c. The Rev. E. A. L. Moore (now at home), who had the Rev. W. A. Stephens as his colleague, was Acting-Principal of the *College* at the beginning of the year, but in the autumn his health broke down, and the Rev. J. Booth, who had been engaged in language-study at Mavelikara, came to the rescue, and in November, the Principal, the Rev. F. N. Askwith, returned from furlough. The Bishop presided at the annual prize-giving on June 26th, 1903, and was supported by the Right Rev. Mar Titus Thoma, Suffragan Metropolitan of Malabar. The number of students in the college department was fifty-seven; in the high school, 291; in the lower secondary department, 204; and in the primary department, ninety-one; making a total of 643. Of these 459 were Christians, and 184 non-Christians. Twenty of the former were confirmed in the autumn. Every week a meeting was held of the Prayer Union in connexion with the C.M.S. College Association, and during the illness of Mr. Moore the Hindu students, and even their mothers at home, joined their Christian companions in interceding for his recovery. The Association also conducted open-air meetings on Sunday afternoons during term, and Sunday classes for heathen children in several schools in and around Cottayam. Mr. Stephens occasionally took part in meetings of the Young Men's Hindu Association, and was invited to give an address at one of them. He gladly took advantage of the opportunity, and chose as his subject, "The Christian Idea of a Saint," with reference to the previous lecture, which dealt with "Nanda, the Pariah Saint."

With the opening, on June 19th, 1903, of the new buildings erected in memory of the late Mrs. Baker, senior, who laboured for sixty years in the Mission, and of Mrs. Henry Baker, who for fifty-three years served the cause of Christian education in Travancore, the Girls' Boarding-school took the name of the *Baker Memorial School*. The school was started in 1848 by the late Mrs. Henry Baker (junior), and at her death was taken charge of by her daughter, the late Miss Mary Baker, by whose sisters, the Misses I. and A. Baker, it is at present managed. The number of boarders during the year under review was eighty, and of day-scholars 103. With a view to affording the girls facilities for a higher education than they have received in the past, a fourth form was begun, and it was hoped shortly to proceed further and institute a fifth form. But much difficulty is experienced in keeping the children beyond the age of fourteen, for their parents think that by that time they ought to be married. Miss A. Baker says that the great obstacle is the ignorant and tyrannical mother-in-law, who, having been the chief servant in her husband's house, wishes in her turn to secure an unpaid and willing servant in a young daughter-in-law. She also states that in this matter the Namburi Brahmans are in advance of the Christians, since they keep their girls unmarried until they attain the age of eighteen or twenty. One of the three branch day-schools was closed because of the severity of the competition, but those at Nagampadam (two

miles from Cottayam) and Kuttakalkunoo (seven miles distant) were flourishing. The number of children attending the latter rose to seventy-five, and it was found desirable to appoint a second teacher. The *C.M.S. Press* was supervised by Mr. Neve, who reports a continuous increase in the sale of the Scriptures, and the opening of a new book depôt in a central position in the city. He also acted as secretary of the Joint Standing Committee for agents, and was responsible for the organization of the annual examination of the three hundred native agents employed in the Mission.

The number of pupils at the *Buchanan Institution* at PALLAM, under the Rev. and Mrs. E. Bellerby, fell during the year from 195 to 170, of which latter number more than two-thirds were boarders. The decrease was due to several of the students leaving by special sanction after a shorter course of training than customary, and to an unusual number of early marriages among the pupils. The Normal Department contained twenty-four students. Eighteen of the Lower Secondary Grade entered for the Peter Cator Scripture Examination, and fourteen passed. For the written test for the Madras teachers' certificate nine entered in the Lower Secondary Grade and two in the Primary Grade. Both the latter and all but one of the former were successful. Those who passed, together with some of the students of former years, appeared for the practical test, and out of a total of eighteen eight passed in the Lower Secondary Grade and five in the Primary Grade. Four other students, all who entered, passed both the written and practical portions of the Travancore Lower Vernacular Teachers' Examination. In the School Department nine of the twelve who appeared for the Madras Lower Secondary Examination were successful; all the five girls who entered for the Standard V. Examination passed; and all but one of the six who sat for the Primary Examination. Mr. Bellerby mentions with thankfulness that in response to a strong appeal to the Government, sanction, previously withheld, was given for the use of the English Readers published by the Christian Literature Society. Though much attention was rightly paid to secular study, the spiritual interests of the students were well looked after, and care was taken that the Scripture hour was not interfered with. The Buchanan Branch of the Scripture Union, which had seventy members, and of the Gleaners' Union with rather more, met weekly under Mrs. Bellerby's supervision to do needlework, the proceeds of which were devoted in part to the support of an orphan at Onitsha, and in part to the maintenance of one of the eleven branch schools for girls. All these schools, which between them contained 540 children, qualified for grants-in-aid from the Travancore Government.

#### **Tiruwella and Ettamanur Itinerancy.**

Archdeacon J. Caley had a boys' school, a boys' training-school, and a girls' school, all of them situated in the mission compound, under his charge at TIRUWELLA, but the work of the Native Church, which has already been described, occupied much of his time. A Hindu girls' school three miles from the station was managed by Mrs. Caley.

The work in the ETTAMANUR ITINERANCY was supervised by the Rev. C. A. Neve so far as his responsibilities at the Cambridge Nicholson Institution would permit. A native clergyman, the Rev. P. A. Samuel, resided at *Peer Maad*, and laboured among the coolies employed on the twenty-two plantations in the neighbourhood. He had several Sunday-schools under his superintendence, and from time to time he visited the five day-schools which were set on foot through the exertions of the planters. One adult was baptized.

### Allepie.

Archdeacon Caley was in charge of the station work at ALLEPIE, a town with a population of 30,000, until the return of the Rev. Dr. W. J. Richards from furlough in November, 1903. When no European clerical missionary was present, the English services on Sundays were conducted by Mr. C. J. Maltby, J.P., the Travancore Government commercial agent, who, together with his wife, exercised a beneficent influence among the European community. There were twenty-four men in the Leper Asylum, and the new block of rooms for twelve women which was built had seven inmates in December. Dr. Richards corrected the proofs of a Malayalam Catechism, written by Mr. M. G. Matthan, B.A., a son of the Rev. G. Matthan, the first Malayalam clergyman of the Society.

### Alwaye Itinerancy.

The Rev. C. E. R. Romilly (now at home) had twenty native agents under his supervision in the ALWAYE ITINERANCY. At *Alwaye*, a young lad employed as a crossing watchman on the railway came forward and asked for baptism. He had been taught at a mission school at an out-station worked from Trichur, and eventually made his way to that place. There was a remarkable demand for copies of the Christian Scriptures among the Syrian Christians at *Perumbavoor*, and the class for Bible-study which was commenced at their request in 1902 was regularly carried on during the year under review. In *Wykium*, all the high-class officials are said to have obtained copies of the Bible, and of the late Dean Farrar's *Life of Christ*. Several religious addresses were delivered by invitation to the masters and students of the Sircar School. Several adults were baptized at *Mollankolam* in September. A new station was opened at *Wettikattamuchom*, a centre for work among the five thousand Pulayans who are found in the neighbourhood. There are five mission schools in the Itinerancy, with the names of nearly two hundred children upon their books.

### Cochin: Trichur and Kunnankulam.

Speaking of Cochin in general, the Rev. J. H. Bishop writes :—

"Though on account of the tremendous power of caste and custom, and the great prejudice against Christianity, partly through the corruption of the Roman Catholic Church, the progress must necessarily be slow, and to a large extent hidden from view, I am convinced that the Kingdom of God is growing; it may be, as it were, underground, but it is growing even in dark Cochin, far more, I believe, than we imagine. In all those places where we have established Gospel schools, opposition, once intense, bitter, and bigoted, is gradually subsiding, and a new generation is springing up in full sympathy with us and the Gospel of Jesus Christ. For example, a young man named Sankunni is to be baptized next Sunday. He came to us as a bright Christian, needing little or no instruction. He was employed on the railway at Alwaye, but was obliged to leave on account of the persecution of his heathen fellow-*employés*. But where did he get his knowledge and desire? He learnt in a C.M.S. mission school at Chiyvaram, close to Trichur. I am most thankful that, after some delay, work has been found for him as a gardener, under the chief engineer, close to the church. Now he hopes to win over his parents. At another school, the name of which I do not mention, a young Mohammedan schoolmaster, formerly a student, came to me for a New Testament and other books to join the agents' examination in Cottayam. He is very near the Kingdom of God, and told me he did not believe in Mohammedanism."

The *High School* at TRICHUR, where Mr. Bishop was in charge, continued to grow in popularity and in numbers, and by the end of the year had over four hundred names on its roll. Six of the boys passed the Matriculation Examination in December, 1903. A new building was erected for the Primary Department. One of the pupils of the *Boys' Boarding-*

school was temporarily appointed to a post in an out-station Anglo-vernacular school; two others went to the Cambridge Nicholson Institution for further training; and two obtained appointments in the Government Survey Department. Eighteen lads were at work in the technical branch of the school. The *Girls' Boarding-school* had eighty-two pupils. At *Uragam*, where for many years much opposition has been shown to the preaching, the Anglo-vernacular school contained two hundred boys, and at *Shalakudi* the Hindu boys of the school showed a real interest in their Scripture lessons. The educational work at *Mala*, another out-station, gained the goodwill of the Jews and Mohammedans, notwithstanding the general ignorance of the people and the bitter hostility of the Roman Catholics. At *Eringalakude*, where the work is largely supported through the help of friends of the Society at the India Office, there is a strong centre of evangelistic work.

The women's Industrial School of the C.E.Z.M.S. at Trichur had forty-two pupils, nine of them high-caste. Since it was first opened between two and three hundred of the scholars have been baptized.

The Rev. F. Bower returned to his post at KUNNANKULAM in the autumn of 1903 after his furlough. Much of his work lies among the Namburi Brahmins, of whose goat sacrifice he gives the following account:—

"The victim, usually a black goat, is probably the most expensive and finest of its kind procurable in that part of India. There are certain rules to be very carefully observed with regard to this sacrifice. The animal must be a male, and a year old, with no blemish or defect about it, and it must not be defiled by coming into contact with anything considered unclean. Hence it is bound to be not only perfect in itself, but also spotless. Great precautions are therefore taken that it may in no wise be soiled before being sacrificed. It is also worthy of note that if it makes the least sound whatever it must on no account be offered.

"Every Brahman officiating is obliged to swallow a morsel of the animal's flesh about the size of an ordinary pea. This is considered a very solemn ceremony, and usually costs the performers thousands of rupees. It paves the way for the Gospel, and makes it an easy task for the missionary to explain to the Namburi mind the meaning of that great sacrifice of the Lamb of God once offered."

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## AFRICAN NOTES.

MANY readers of the *Intelligencer* will have observed that the series of "Indian Notes" appearing in the January number were penned on board ship, while the writer was on his way out to India. I propose following his example by dispatching a short set of "African Notes" from the Messageries s.s. *Yangtse*, on which I am now bound for Zanzibar, en route for Mombasa and Uganda. They must assume a more personal tone than is usual, as life on board ship does not lend itself readily to study or to writing; and besides I have much other reading to get through in preparation for the interesting journey on which I am privileged to be starting.

**Anglo-French Agreement.**—The most recent development in African affairs calling for some record in these Notes is the Anglo-French Agreement signed on the 8th inst. Having left London that evening, I know of its terms only from the columns of a *Figaro* bought at the bookstall in Paris; and if in this sketch any mistakes are detected they may be due to inaccuracies in that journal—or possibly to defective powers of translation!

It appears, then, that the Convention is one covering a large range of questions, and dealing with regions far removed from one another. The



first part relates to Newfoundland and West Africa. While retaining the right of fishing along the west coast of Newfoundland, known as the French Shore, France abandons the claim hitherto made by her fishermen to be allowed to land and dry their fish on shore. In return we agree to an alteration of frontier on the north of Nigeria, so as to enlarge the French province of Zinder and open a practicable route through fertile country between the French territories in the Soudan and by Lake Chad. To what extent this may be detrimental to the British protectorate it is impossible without further particulars to judge. Then the small Los Islands, north of Sierra Leone, and a section of the Colony of Gambia are ceded to France, the latter to give her access to the Gambia River. Another section relates to Egypt and Morocco. In the administration of the former country France makes financial concessions, giving to the Egyptian Government full control over the surplus that has accumulated in the hands of the Commissioners of the Caisse de la Dette. The *Figaro* speaks of this as "a very great sacrifice," but it appears to English eyes a moderate price to pay for the recognition on our part of French predominance in the Shereefian Empire. Great Britain will place no obstacle in the way of a French occupation of the country, but it is stipulated that trade in Morocco, no less than in Egypt, shall be free for thirty years, and that within a specified area no fortifications shall be built on the southern side of the Straits of Gibraltar.

The remainder of the Agreement, relating to Siam, the New Hebrides, and Madagascar, need not concern us, except to notice that England agrees to waive her objections to the customs regulations established in the latter island. Whatever may be our commercial interests in Madagascar, we should remember with sympathy our missionary brethren, belonging to the S.P.G., Friends', and London Missionary Societies, whose position at the present time must be rendered somewhat delicate by the attitude of the Government towards missionary work in general. There are French Protestant missionaries labouring also on the island, with two of whom, travelling out on this ship, I am having the pleasure of some intercourse.

**Congo State.**—Public attention has of late been directed with increasing persistence to the state of affairs prevailing in Congoland. It will be remembered that as a result of a debate in the House of Commons last May, H.M. Government undertook to confer with the other Signatories of the Berlin Act, to which the Congo Free State owes its existence, regarding the evils complained of, and the steps that should be taken to abate them. What those evils are may be gathered from a pamphlet entitled "Congo Slavery," in which Dr. Harry Guinness has brought together in a graphic manner the evidence of many missionaries as to the terrible cruelties prevailing under Belgian rule; and he shows that these are involved in the whole system of administration, not mere isolated acts of oppression. But, as will be seen, we are not dependent for this conclusion on missionary evidence alone.

In fulfilment of his promise Lord Lansdowne addressed, on August 8th, a dispatch to His Majesty's Representatives at the various European Courts, calling attention to the charges made against the Congo State, both as regards its treatment of the Natives and its system of trade, and suggesting a Conference of the Powers to consider these questions. On September 19th the reply of the Congo Government was transmitted through Sir C. Phipps, our Minister at Brussels. It denies the oppression of Natives, pointing out that acts of cruelty have been punished by the tribunals, and contending that the work required of them is no more than a reasonable

contribution to the public charges. On the whole, however, this reply strikes one as a clever instance of the method of defence vulgarly known as "dragging red herrings across the scent." It dwells upon the taxes levied on Natives in various British possessions, notices that measures of compulsion are adopted in case of non-payment, and points with undisguised satisfaction to the troubles we have had to deal with in Sierra Leone and Uganda.

With regard to the ill-treatment of Natives it is said, "We have requested, through his Excellency Sir C. Phipps, that the British Government will make known to us the facts. We repeat the request." This request has now been complied with by the publication of a Report by Mr. Casement, British Consul in the Congo State, on a journey through the Upper Congo regions undertaken by him last summer. This Report constitutes a serious indictment of the whole system of government, and fully substantiates the charges made by missionaries and others of systematic and terrible cruelty. Mr. Casement remarks on the great reduction in native population everywhere noticeable since his previous visit some years earlier. This may be partly due to the sleeping-sickness, but much more to other causes. Among the instances of oppression observed, he speaks of the compulsory service for which no remuneration is given, and of the ridiculously low prices paid for food-stuffs which the Natives are ordered to bring in. If the quantity required is not forthcoming, the severest punitive measures are adopted: the hippopotamus-hide whip is freely used, and women are often captured to be detained as hostages till their husbands bring in all that is demanded. Summary arrest and detainment in the chain-gang for failure to complete the tale of local impositions is of constant occurrence, and it is not surprising that fear of the white man, formerly unknown on the Upper Congo, is now everywhere observable. The collection of rubber is enforced by "forest guards," savages armed by the Government and appointed to terrorize the villagers among whom they are stationed. These native soldiers are allowed—and in fact are often encouraged—to perpetrate horrible cruelties; and the practice of mutilation, in particular by the cutting off of right hands, has been introduced on a large scale.

It is impossible in a few sentences to give any adequate impression of the gravity of the case made out by this Report against the Congo administration; but one must hope that, as it has now been communicated to the Governments of the other signatory Powers, some effect may be produced. We heartily wish Dr. Guinness every success in the effort he is making to arouse public opinion in this country, so that Lord Lansdowne's hands may be strengthened in pressing upon the other European Powers the need for united action.

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**The Upper Nile.**—The following paragraphs from a dispatch written by Lord Cromer in January of last year, when travelling on the Upper Nile, have a bearing on the subject of Congo administration; and also, by way of contrast, throw a pleasing light on the relations subsisting between British officers and the Natives of the Egyptian Soudan:—

"I had heard so many and such contradictory accounts of the Belgian administration that I was very desirous of ascertaining some concise and definite evidence on this subject. During a hurried visit, and with opportunities of observation confined to the banks of the river, I scarcely anticipated that I should be able to arrive at any independent opinion on the point at issue. I saw and heard, however, quite enough to gain an insight into the spirit which pervades the administration.

"It must be remembered that the 1,100 miles of country which I traversed between Khartoum and Gondokoro has, until recently, been the prey of slave-dealers, Egyptian Pashas, and dervishes. Under the circumstances, it might well have been expected that much time would be required to inspire confidence in the intentions of the new Government. It is, however, certain that, with the exception of a portion of the Nuer tribe, who live in a very remote region on the upper waters of the Sobat, confidence has been completely established in those districts which are under British rule. Except in the uninhabitable 'Sudd' region, numerous villages are dotted along the banks of the river. The people, far from flying at the approach of white men, as was formerly the case, run along the banks, making signs for the steamer to stop. It is clear that the Baria, Shilluks, and Dinkas place the utmost trust and confidence in the British officers with whom they are brought in contact. In spite of the difficulties of communicating with them through an interpreter—himself but slightly educated—it was impossible to mistake their manifest signs and expressions of security and content. They flock into the settlements without fear; and if, as often happens, they will not work, it is merely because they are lazy and have few wants, not because they entertain doubt that they will be paid for working. These remarks apply equally to Gondokoro, although I was only able to see a few of the Natives there. I had not time to visit the principal Bari village, which lies at some little distance from the river.

"The contrast when once Congolese territory is entered is remarkable. From the frontier to Gondokoro is about eighty miles. The proper left, or western, bank of the river is Belgian. The opposite bank is either under the Soudanese or the Uganda Government. There are numerous islands, and as all these are under British rule—for the thalweg, which, under Treaty, is the Belgian frontier, skirts the western bank of the river—I cannot say that I had an opportunity of seeing a full eighty miles of Belgian territory. At the same time, I saw a good deal, and I noticed that, whereas there were numerous villages and huts on the eastern bank and on the islands, on the Belgian side not a sign of a village existed. Indeed, I do not think that any one of our party saw a single human being in Belgian territory, except the Belgian officers and men and the wives and children of the latter. Moreover, not a single Native was to be seen either at Kiro or Lado. I asked the Swedish officer at Kiro whether he saw much of the Natives. He replied in the negative, adding that the nearest Bari village was situated at some distance in the interior. The Italian officer at Lado, in reply to the same question, stated that the nearest native village was seven hours distant.

"The reason of all this is obvious enough. The Belgians are disliked. The people fly from them, and it is no wonder they should do so, for I am informed that the soldiers are allowed full liberty to plunder, and that payments are rarely made for supplies. The British officers wander, practically alone, over most parts of the country, either on tours of inspection or on shooting expeditions. I understand that no Belgian officer can move outside the settlements without a strong guard.

"It appears to me that the facts which I have stated above afford amply sufficient evidence of the spirit which animates the Belgian administration, if, indeed, administration it can be called. The Government, so far as I could judge, is conducted almost exclusively on commercial principles, and, even judged by that standard, it would appear that those principles are somewhat short-sighted."

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**Somaliland.**—The King's Speech from the Throne, delivered on February 2nd, contained two allusions to African affairs. The Agreement concluded with Portugal for the settlement by arbitration of the boundary between her territories in South-West Africa and the Barotse kingdom need not be dwelt on till this frontier line has been determined; but the other African paragraph may be worth recording:—

"The military operations in Somaliland are being pushed forward as rapidly as difficulties of climate and transport will permit. The successes recently obtained by my troops under General Egerton will materially contribute to the destruction of the Mullah's power and the consequent pacification of the country. I have

received cordial co-operation from the Italian Government, and from the Emperor Menelik of Abyssinia, who has organized a force which, by advancing from the west, will, it is hoped, materially assist the movement now in progress."

The success here alluded to was gained on January 10th, when Sir Charles Egerton encountered a large body of Dervishes, estimated at about 5,000, and completely routed them. This was probably the Mullah's chief force, though he himself was not present. The action took place at Jidballi, in the Nogal valley, where Colonel Kenna fought an engagement on December 9th. The 500 rifles and 1,500 spearmen, whom Colonel Kenna then attacked, appear to have been sent with a serious intention of holding Jidballi, which is of some natural strength, and important on account of its water-hole. As a result possibly of the earlier engagement, the Mullah established a much stronger force at the place; and this force, on January 10th, offered a determined resistance to General Egerton's attack. His column was composed of 2,100 regulars and 1,000 irregulars; and, though the Dervishes attempted to rush our line, they were checked by a steady rifle fire, and fled in confusion, leaving a large number of killed upon the field. The losses on our side were small in the ranks, but heavy among the officers, three of whom were killed and nine wounded. We can only hope that this victory may prove damaging to the Mullah's prestige and lead to a speedy termination of the campaign.

**German South-West Africa.**—The serious situation with which the settlers in German South-West Africa have lately been confronted has been a matter of sympathetic concern to many in this country. Count von Bulow's statement in the Reichstag on January 18th showed that the reported rising of the Herero tribe had not been exaggerated. He stated that "the fruits of the industry and perseverance of ten years are destroyed in the region of the insurrection," and that the Government entertain grave anxiety with regard to the fate of many of the scattered colonists.

It may help us to understand the situation if we remember that the Colony of Damaraland covers an area considerably larger than that of Germany, lying between Cape Colony on the south and Angola on the north. Its coast-line is interrupted by the small settlement of Walfish Bay, which was a British possession long before Germany occupied the surrounding country. Walfish Bay contains the best port on that line of coast, but immediately to the north of it the Germans have established their principal port at Swakopmund, and from this point the railway has been carried inland to maintain communications with Windhoek, the capital of the Colony, which lies at a distance of 230 miles from the sea. It was in this central district of Damaraland that the insurrection broke out; the insurgents gained possession of the railway beyond Karibib, and Windhoek and other stations to the north and north-west within a radius of 50 or 100 miles have been desperately assailed. What made the situation particularly difficult was that the Governor, Colonel Leutwein, with the main body of the colonial troops, was just then far away in the south campaigning against another tribe, the Bondelzwarts; but, on hearing of the insurrection, he at once marched back with all possible speed, and succeeded at the beginning of February in relieving Windhoek and driving the Hereros into the hills to the north-west. Another station, Gobabis, 200 kilometres to the east of Windhoek, was still in danger, and it must take some time to re-establish tranquillity and to prevent the rebellion from extending to other tribes.

T. F. V. B.

## THE MISSION-FIELD.

### Western Equatorial Africa.

**B**ISHOP Oluwole visited the Jebu Ode Mission from March 2nd to 21th. On Bible Sunday he preached at St. Saviour's, Jebu Ode. About 200 joined in Holy Communion. In Passion Week the Bishop visited Abeokuta, and preached on Good Friday and Easter Sunday. During Lent, addresses were given weekly by the pastors in all the churches on the messages to the seven Churches. In Passion Week, united services were daily held at three centres. The Bishop asks for prayer for David Karunwi, a baptized Christian, who has just been appointed one of the kings of Abeokuta. He wrote on April 12th:—

As you are perhaps aware, there are four kings in Abeokuta, of whom the *Alake* is the head; the *Oshile* comes next, then the *Olowu* and the *Agura*. An Oshile died last year. A new one was elected about two months ago. The new Oshile is a baptized Christian. I take a particular interest in him, as he was a pupil of our Lagos Grammar School a few years ago. He inaugurated his kingship on Easter Monday, and invited the Abeokuta Church to attend. We went at 3 p.m.: the pastors, with myself, Mr. Coleman, and Mrs. Wood, the leading members, male and female, of our congregations, and some school-children. The reception was in an open market, where we found a large concourse of people, thousands of them. The Oshile was on a platform erected under a booth of palm-branches, his large state

umbrella in front of the booth indicating the interesting spot. I led the way up the platform. There sat the young Oshile, in state, wearing his crown of corals, under the strings of which his face was concealed. As soon as he saw me he rose, shook my hand warmly, and said in English, "Bishop, I am very glad to see you." We lost no time in beginning our part of the day's programme. The Rev. J. J. Olumide gave out the hymn (in Yoruba)—

"Take my life and let it be  
Consecrated, Lord, to Thee."

Many joined solemnly in the hymn, and none more so than the Oshile, who now laid down his crown. I read 1 Kings iii. 5—15, and gave a short address. At the close I presented to him a Bible in the name of the Abeokuta Church.

Of the students in the Oyo Training Institution, the Rev. F. Melville Jones wrote on February 5th:—

We have just had the joy (not unmingled with the sorrow of parting with those who have been with us for about four years) of saying good-bye to our outgoing contingent for the year. They were only four in number, and we could easily have located twice or three times the number had we had them. However, the number of Oyo students in the field is steadily growing. We have now sent out twenty-five alto-

gether, and of these twenty-three are doing good work as far as we can hear. We had sixteen candidates for admission, eleven of whom have been accepted, so that our numbers are larger than ever, eighteen full students and fifteen preparatory ones. The students have been out itinerating with us twice during the year, and we have had very interesting journeys on each occasion.

Dr. W. R. S. Miller has come home on furlough. During his absence Dr. A. E. Druitt has been appointed acting-Secretary of the Hausaland section of the Mission. The Gierku people have voluntarily, i.e., without pay, built a large hut in the town, so that the missionaries can hold meetings in it, or use it as a hospital and dispensary. Dr. Druitt wrote from Gierku on March 13th:—

We are doing all the itinerating we can during the latter half of the dry season, taking it in turn to be a week away from home, followed by a week all together in Gierku. . . . We have begun to try the experiment of sleeping in our town-hut—Bargery and I on alternate weeks—in order to get more

into contact with the people in the early mornings especially, but also to have the opportunity of meeting any inquirers at night. Though as yet the people have not made much practical use of our being nearer to them, yet they seem really to appreciate the fact of one of us being within their walls at night.

H h

The little dispensary we have started in this town-hut has attracted just a few who might otherwise not have come for medicine. . . . We long for a few real

inquirers. The fear of one another is so strong amongst these people that one looks at present in vain for those who have the courage to take the first step.

#### **Palestine.**

The Rev. J. R. Longley Hall, Secretary of the Palestine Mission, has been seriously ill, probably the result of the horse accident which he met with in December last (see our February number, p. 129), but we are glad to hear that his condition is improving, and it was hoped that he would be able to leave Jaffa for England on May 10th.

#### **South China.**

The April issue of the monthly paper of the Hong Kong C.M. Association contains the following paragraphs:—

The growth of the "Chinese Branch of the Anglican Church in Hong Kong" during 1903 has been very steady. The central fund received contributions of \$800 from St. Stephen's Church, West Point, and \$100 from the native congregation at Kowloon city. The fund supported two Chinese clergymen, the Rev. Fong Yat-Sau at Kowloon, and the Rev. Fok Tsing Shán at St. Stephen's. It also supported a native catechist working in Kowloon city, and paid the wages of the caretakers of the two churches.

The Mainland Native Church Council also showed a distinct advance. In 1903 the central fund received \$140 from the five congregations and \$150 from the C.M.S. grant, which is subject to an annual reduction of twenty per cent. This year the C.M.S. grant is \$135, but the congregations have raised \$280, or exactly twice the sum raised in 1903. The mainland congregations are much poorer than those in the colony, and the sums, though smaller, are probably larger in proportion to the income of the members.

#### **Japan.**

Of the effect of the war on the work in Tokyo, the Rev. W. P. Buncombe wrote on April 7th from the Ginza Mission-house, where he was waiting to take a Bible-reading after the preaching:—"The war does not seem to affect our work much as yet. The hall downstairs is full now, and two nights ago here in this upper room we had a gathering of thirty inquirers specially invited, and twenty-one or twenty-two of them openly came forward requesting baptism, avowing their earnest desire to openly confess Christ and themselves as Christians."

Of the effect of the war in his district, the Rev. A. B. Hutchinson wrote from Fukuoka, in Kiu-shiu, on March 26th:—

We are feeling the effect of the war in many ways. The wonderfully quiet way in which the great naval successes have been received strikes every one. But the people know that they are engaged in a struggle for national existence. They do not despise their foe, and they mean to secure, if possible, Corea for Japan and Manchuria for China. There is no doubt the army will show as fine a spirit as the navy when in touch with the enemy. But as it affects our work so far, being, as

we are, nearest to the seat of war, we find attendance at classes very irregular, schools being assembled and marched to the railway constantly to cheer the soldiers who have been passing through on the trains for some weeks. Out in the country everywhere flags are flying and people seem to think of little else than the war. The strain is hardly felt yet financially, but a rise of fifty per cent. in taxation is freely spoken of as likely, and retrenchment is heard of and seen on every hand.

Writing from Ningpo, in Mid China, on March 23rd, Archdeacon Moule says:—"I hear from my son and daughter [the Rev. G. H. and Mrs. Moule] at Kumamoto of the wonderful order and self-restraint shown there. He and his brother missionaries celebrated March 7th, the B. & F.B.S. day, by distributing large numbers of Gospels to the Japanese troops, with the full consent and approval of the commandant."

## EDITORIAL NOTES.

“**T**HE triumph of the impossible”—this was the subject of Bishop Winnington-Ingram’s sermon at St. Paul’s Cathedral on Thursday, May 5th, the thirteen hundredth anniversary of the foundation of the Diocese of London, his text being St. Mark x. 27. Standing as the one hundred and sixth Bishop of London, he said that the history of the metropolitan cathedral itself illustrated his text: “St. Paul’s a stable, St. Paul’s again a church; St. Paul’s in ashes, St. Paul’s one of the great cathedrals of the world; St. Paul’s with the space under its mighty dome screened off as unneeded, St. Paul’s as it is on every Sunday, crowded with thousands of God’s people, morning, afternoon, and evening, and with hundreds every week-day throughout the year.” And he proceeded to apply the lessons of the past to the present:—

“We come, you say, from the burden of our dioceses which weigh heavily upon us; we come from our parishes of 10,000 people, many of whom are sunk still in apathy to all religion which nothing can dispel; we come from a city of which eighteen per cent. alone go to church or chapel; we see in many quarters signs of uncompromising hostility to the old Church of the country; tokens are manifest that a feeling of uncertainty about the facts of Christianity is drawing the life out of the faith in many hearts; we see Sunday desecrated and set at naught; we see ‘London City’ at night still in many ways a scandal to the world; and it seems impossible sometimes to believe that the Church of Christ will rise superior to all the difficulties which at this time seem to overwhelm her, and will discharge unscathed and unhindered her mission to the Anglo-Saxon race.

“We have gathered little from our study of the past if we are not ready with the answer; it is just because it is impossible that it will happen. He smote the stony rock, indeed, at the unexpected moment, that the waters gushed out and the stream flowed withal; then He can, at an equal hour of need, give bread also and provide flesh for His people. Can any one pretend for a moment that when Christ was in the tomb, and the heavy stone was rolled across its mouth, and every Disciple fled, broken-hearted, that Christianity was in a better position than it is to-day? Can any one argue, when St. Paul was alone in Corinth, or when Mellitus had gone in despair to Gaul, or when men said in King Stephen’s days that ‘Christ slept,’ that there was a greater probability of winning the world to Christ than there is to-day? If once we realize that there never were any good old times when all was easy, we should face with better heart the problems of to-day. ‘With men’ at every stage ‘it is impossible, but not with God, for with God all things are possible.’”

And, as his sermon drew to its close, the Bishop made, as he said he was bound to do, another application. Repeating once more his often-expressed desire to see the Diocese of London the greatest missionary diocese in the world, not from any ignoble rivalry, but because as the most central, the biggest, and the richest, its place is to lead the van, he alluded to the discouragements of mission work abroad: “The loss of life; difficulties of climate and language; the apathy about it, especially among the educated classes; the pinched funds for home mission work, which seems to leave both in diocese and parish so little to spare; the difficulty of manning the home Church; the parishes even to-day without curates; the necessarily slow results of the work itself—all this makes the faithless to say, ‘It is impossible to convert the world; leave the Heathen to themselves; one religion is as good as another; physician, heal thyself.’” Then he instanced from Melanesia, Africa, and New Guinea examples proving that “the impossible is happening before our very eyes”; while as to our duty, “If we rejoice to-day because we are Christian London in the light of the truth brought us at the risk of their lives by brave missionaries of old when we were a pagan town in ‘barbarous Britain,’ by what possible right can we

refuse to pass on the light to places no more barbarous than we were 1,300 years ago?"

It was a happy coincidence that this commemorative festival occurred at the time of the annual gatherings of the missionary organizations of our land. Observers are often perplexed, and with good reason, at the interminable list of societies and sects whose missionary agencies celebrate their anniversaries in May. Grave as the fact is in some of its aspects, it is a comfort to realize that in actual experience abroad the consequences are seldom very serious. There is less of actual rivalry in the fields of labour than in the days of Augustine and his successors often existed between the British and Roman parties with their controversies on the Easter and the tonsure questions. At home, too, a most amicable feeling binds the officers and committees of the different organizations. They rejoice unfeignedly in each other's joys, and sorrow in each other's trials. For example, the President of the Methodist Conference, the Rev. Marshall Hartley, speaking at the annual meeting of the Wesleyan Missionary Society on Monday, May 2nd, after announcing that the Methodist "Twentieth Century Fund" already exceeded by £21,748 the million guineas asked for, proceeded to express in behalf of the W.M.S. warm congratulation to the C.M.S. on the results of the late financial year. "If they had had to retrench," he said, according to the *Methodist Recorder*, "it would have been a discouragement to missionary work all over the world. But as it is, they are able to go forward, a stimulus and inspiration to us. Prayer has been answered, faith has been honoured, and we rejoice with them." The *Manchester Guardian*, in drawing attention to this cordial act of *camaraderie*, says, and we are confident, most truly, that Nonconformists generally will unite in the sentiments expressed. And it proceeds to say that the response to the Committee's appeal has "not only removed the deficit, but has renewed the Forward Movement. Never has a Missionary Board received such a clear vote of confidence. Had it been otherwise, every society would more or less have felt it."

Of all the gatherings of our Anniversary week—and, as the report we give of the proceedings shows, there were twelve altogether, and that without reckoning the Breakfasts, some of which were functions of real importance—the two on Thursday for thanksgiving for the special answers to our prayers were felt by many to be the most refreshing. It is a good thing to give thanks, and we felt it good. Indeed, as we were reminded, even the discipline of uncertainty and anxiety through which the Society had passed had itself been a blessing. Christians must share the travail of Christ before they can share His satisfaction. The straitness and perplexity, with the added voice of reproach, has been an experience which has brought us again and again to the Master's feet, and whatever brings thither is a true blessing, however disguised. Were the choice left to us, we should doubtless prefer to be endowed by some great legacy or millionaire's donation, but it would more likely tend to slackness than to progress. It is when the cupboard is empty that prayer for daily bread gains in reality and intensity. It has been good for individual members of the Society that its needs have driven them to greater self-denial, and good for the Society that it has been led to examine every item of expenditure. We cannot claim the result as a triumph of faith, for the faith of most of us has been feeble indeed; but we can say it is an encouragement to trust more fully. As to the policy that has once or twice been in question, there is happily now no division of sentiment, the whole Society is of one mind. But shall it not be in a most real sense henceforth a policy of faith? He Who hath led, will He not



lead? He Who hath fed, will He not feed? The forward movement should be pursued with firmer tread. The echo of our praises should resound in efforts to touch fresh hearts, to gain fresh interest, to enlist new friends and to vitalize old ones.

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THE fact that both the Houses of Convocation were sitting during our Anniversary week rendered it impossible for the Diocesan Bishops to be present at our chief gathering, to the deep regret of some of them and our own. Church dignitaries were nevertheless fairly well represented on the list of speakers. It was exhilarating to listen to the hearty words of the Bishop of Richmond at Exeter Hall, and the Bishop of St. Alban's from the chair of the Medical Mission Auxiliary Meeting at Queen's Hall; to the practical suggestions on an all-important subject so forcibly made by Archdeacon Eyre; and to the eloquent and touching appeal of the Dean of Norwich at the Women's Meeting, and the Dean of St. David's at Mr. Fox's Breakfast. Then, in the person of the Dean of Waterford, we welcomed an old friend under a new name, and we did not need to be assured that his missionary interest was as strong as when—as the Rev. H. M. M. Hackett—he went to Benares and Allahabad under the C.M.S. It was particularly pleasant to be told by a representative of the sister Church of Ireland of a further remarkable advance on its part in C.M.S. contributions. Yet our Hibernian friends are not satisfied, far from it. At the Synod when the report of the Board of Missions—to which the various Diocesan Boards send their returns—was presented, the Bishop of Derry—whose poem, "The Missionary," on page 452 will be read with pleasure—moved the following Resolution, which was adopted:—"That this Synod affirms its solemn conviction that the efforts hitherto made for the evangelization of the heathen world are both inadequate and unworthy of the means with which God has blessed His people."

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ON the recommendation of Bishop Tugwell, Archdeacon Hamlyn, who went to the Yoruba Mission in 1896, is shortly to be consecrated as his suffragan for the Gold Coast. The Society for the Propagation of the Gospel is renewing its labours there after a cessation of eighty years, and it will be responsible for the support of the new bishop. The bishopric of Mauritius has, we learn, been offered to the Rev. Francis Ambrose Gregory, a son of the Dean of St. Paul's. The Bishop-designate has laboured for some twenty-six years in Madagascar as a missionary of the S.P.G. He was a member of the Malagasi Bible Revision Committee, which included members of the three Missions, S.P.G., L.M.S., and that of the Friends, and the *Times* states that the hearty support accorded to the Bible Society at St. Paul's Cathedral is not a little due to the Dean's knowledge of the help his son has received from it in his missionary work. The *Times* also says that the See of Madagascar was offered to and declined by Mr. Gregory when Dr. Kestell-Cornish retired, and also that of Mauritius in 1897 on the retirement of Bishop Walsh.

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THE death of Sir H. M. Stanley, at the age of sixty-three, reminds the world with what wondrous rapidity the interior of the African Continent has come on the scene of politics and history. It is only thirty-five years (in October, 1869) since he received his commission "to find a Dr. Livingstone, who was supposed to be in Africa somewhere," and was to start the next day. Five years later he set forth on the great expedition which took him first to the Victoria and Tanganyika Lakes, and led to the C.M.S. Uganda

and the L.M.S. Tanganyika Missions, and then enabled him to identify Livingstone's Lualaba with the Congo, down which he journeyed to the Atlantic. His last expedition, to succour Emin Pasha, is probably the best known of all his remarkable exploits. Several striking proofs of the value he attached to Christian Missions were published during his lifetime; one has been given to the world since his death. A naval chaplain, the Rev. R. O'D. Ross-Lewin, writing to the *Newcastle Daily Journal* of May 11th, recalls an incident of which he was an eye-witness. After Stanley had, in 1877, at considerable risk and inconvenience, in fulfilment of his undertaking, brought his followers from the west coast back, *viâ* the Cape, to Zanzibar, he was entertained at the latter place by the officers of H.M.S. *London*, engaged in suppressing the slave-trade. Stanley, speaking not at a missionary meeting as it observed—we do not think he ever did that—but at a naval mess, where often adverse opinions on the subject of Missions are to be heard, said: "The true way and the best way to stop the slave-traffic is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the Cross. Wherever the missionary goes slavery is doomed." If space had availed we should have been glad to cull some extracts from his writings and speeches bearing on the Uganda Mission. We may perhaps find room next month.

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THIS number is, to an even greater degree than has been usual for the June *Intelligencer*, practically given up to the Anniversary. Several things which have been waiting some time have still to be deferred; several articles and "Book Notices," one or two important Letters to the Editor, and a large instalment under "The Mission-Field," which is limited to two pages. We are glad to announce that Archdeacon W. Banister has undertaken to revive "Far-Eastern Notes," which have been in abeyance since the Rev. G. H. Pole felt obliged to lay down his pen. In "African Notes" this month readers will mark with much interest that the writer, Mr. Victor Buxton, has, with Mrs. Buxton, left England on a visit to Uganda. On the other hand, Mr. Maconachie, the writer of "Indian Notes," will (p.v.) have reached Europe before these lines appear. He writes that he is (if that were possible) more of a C.M.S. man than he was before his tour. "Not only am I confirmed," he says, "in my view that Foreign Missions are the supreme work, but also that helping the C.M.S. is the best way of helping forward that work."

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BESIDES members of Missionary Committees and Anglo-Indians like Mr. Maconachie, there are visitors to India of whom we hear now and then who do make it their business to inquire about Missions. A member of the York House of Laymen, Colonel Carlile, of Huddersfield, stated at a meeting of that House at York on May 4th that he had lately been to India, and that before he started a friend whom he regarded as intellectually his superior had said to him, "Well, one thing is certain: after you come back you won't give another penny to missionary societies." He has come back, after passing from the Khyber to Ceylon, and from west to east of the Peninsula, and after seeing many missionaries and much of their work, and his words to his brother laymen of the Church of England were (we quote from the *Sheffield Daily Telegraph*):—

"When he came back and reflected on all he had seen, he felt what a pittance, what an unsuitable gift, was all he had ever given for such a divine work. He thanked God for what he saw; and he was grateful to those who undertook this work, and he rejoiced with them in its abundant success. If those who travelled abroad would only put themselves in the way of seeing and learning about Missions,

instead of criticizing them, they would come back whole-hearted supporters of such splendid work.

ANOTHER testimony, but this time to Missions in Korea, was afforded in the *Daily Mail* of May 5th. The War Correspondent with the Japanese army at Wiju, Mr. McKenzie, wrote:—"I found striking evidence of the good work done here by the American missionaries. As I rested in the village, people would steal forth, putting the question with faces luminous with hope, 'Are you a Jesus man?' To them the Name of Christ, now as ever, meant comfort for the afflicted and safety for the forsaken." Then, an indirect testimony from Japan is supplied by one of our missionaries, and we notice in the *Times* that it is corroborated by Bishop Awdry in a letter to the S.P.G. The Japanese military authorities have issued an order that all the interpreters supplied to the foreign Correspondents with the army must be Christians. It appears that in the Chino-Japanese war the interpreters proved untrustworthy, and thus a special mark of confidence in the character of Christians is indicated by this new order. On the other hand, Archdeacon Moule writes expressing great apprehension of the rage for Western language and literature and the real passion for education in Japan degenerating into "secular education 'impure and simple,' with either Socinianism or avowed agnosticism as its concomitants governing the land."

A FULL report reaches us in the *Australian Churchman* of the seventy-ninth anniversary (the twelfth since its reconstruction with enlarged powers) of the New South Wales C.M. Association on March 22nd. Bishop Ridley preached in the afternoon to a crowded congregation in the cathedral, and in the evening "a monster meeting" was held in the Y.M.C.A. Hall, Sydney, under the presidency of the Archbishop. The hall was packed, some 300 having to stand, and many could not get in. Bishop Ridley sailed the following day for Melbourne, where he spoke at the Victoria C.M.A. annual meeting on the 24th. Thence he returned to Sydney, and proceeded from that port to Wellington on the 26th. The Bishop was still feeling the debilitating effects of his illness—influenza—contracted while in Japan, and the friends at Sydney were led to make an excellent and a most considerate arrangement by inviting Dr. Maynard Pain, of the Egypt Mission, who was in Australia on leave, to accompany the Bishop to New Zealand, and to be a St. Luke to him on his tour. A very cordial and sympathetic vote of welcome was accorded Bishop Ridley by the Executive Council of the Australian Board of Missions with reference to the object of his visit.

ARCHDEACON EYRE's warm eulogy, in his speech at the Anniversary meeting, of *Snap-shots from the North Pacific* and *The Wonderful Story of Uganda* brought a welcome demand for these books, and the first edition of the former is sold out. The latter is also strongly commended in the *Pall Mall Gazette*. After referring to Stanley's letters to the *Daily Telegraph* in November, 1875 (the *P.M.G.* says 1876), it says, "'Peace hath her victories,' and if the education of young England includes in its curriculum the bearing of the white man's burden, teacher and pupil can find no better text-book than *The Wonderful Story of Uganda*."

THE Committee have accepted offers of service from the Rev. John Charles Mann, M.A., Glasgow University, and Ridley Hall, Cambridge, Curate of St. Luke's, Maidstone; Miss Edith Theodora Hill, of Stoke Newington, a daughter of the late Bishop Hill (Western Equatorial Africa); Miss Sophia

Laura Ketchlee, of East Finchley; Miss Alice Davies, of Liverpool; Miss Winifred Margaret Weitbrecht, a daughter of the Rev. Dr. Weitbrecht, of the Punjab Mission; and Miss Florence Amy Bessie Kempson, of Leamington. The Misses Hill, Ketchlee, and Weitbrecht have received their training at "The Olives." Miss Hill has also undergone a course of training at Bethnal Green Hospital. Miss Davies has been trained at Highbury, "The Willows," and Bermondsey; and Miss Kempson at Highbury, Luton, and Bermondsey. The Committee have also accepted a re-offer of service from Miss Mary Brownlow, who had previously laboured in the Japan Mission from 1897 to 1900.

ISLINGTON COLLEGE men did well in the Preliminary Universities' Examination for Orders. Twelve entered, and seven of them appeared on the list in the First Class, the total number of candidates so placed being only seventeen. Moreover, three of the seven were asterisked as having gained distinction in Hebrew, only one other receiving this mark. The following were the seven placed in Class I.:—\*W. B. Gill, \*B. Grundy, D. S. Harper, \*F. F. Komlosy, J. H. Linton, S. A. Martin, and W. E. Owen. Three were in the Second Class: J. E. Denham, E. A. Pavitt, and R. H. Phair. And two in the Third Class: A. E. Pleydell and E. C. Smith. We are glad to note also that in a previous Preliminary Theological Examination two students of the Madras Divinity School were well placed—D. J. Harris in the first class, with a special distinction for Hebrew, and V. Enoch in the second class.

THE Rev. J. S. Flynn, whose acceptance of the incumbency of St. John the Baptist, Hove, we mentioned last month, will not vacate his work at the C.M. House until August. Correspondence regarding deputations, &c., should be addressed to him during the current and following months.

WE rejoice to learn that a local friend has generously provided rooms for another C.M.S. Dépôt, this time in the town of Derby. The Rev. A. R. Blackett asks us to state that letters to him should be addressed to "C.M.S. Dépôt, 6, Market Place, Derby."

THE editor of the *Mission World*, the Rev. G. Carlisle, informs us that that publication, which has been in abeyance for a few months, is being revived, and that it will henceforward appear on the first instead of about the middle of the month as hitherto. The June number will give a general review of missionary incomes and of the reported progress of the work during the past year.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Word of the Lord may continue to grow mightily and to prevail. (Pp. 401—410.)

Thanksgiving for the addresses delivered during the Anniversary; prayer that the words spoken may have an inspiring and lasting effect on hearers and readers. (Pp. 410—451, 468.)

Thanksgiving (with prayer) for the Travancore and Cochin Mission. (Pp. 453—460.)

Prayer for an increase in the missionary spirit in the Church at large. (P. 467.)

Continued thanksgiving for special answers to prayer in regard to the Society; prayer for greater faith in our covenant-keeping God. (P. 468.)

Prayer for the Bishops-designate of Mauritius and the Gold Coast. (P. 469.)

Continued prayer for Bishop Ridley in his Australasian tour. (P. 471.)

Prayer that efforts connected with the Million-Shilling Fund may lead to permanent increase of contributions to the Society. (P. 473.)

Prayer for the Summer School at Keswick. (P. 473.)

## THE HOME-FIELD.

TO MEET URGENT APPEALS FIVE HUNDRED MORE MISSIONARIES ARE REQUIRED AS QUICKLY AS POSSIBLE, AND TO COVER THE ADDITIONAL COST, NOT ONLY OF MAINTAINING THE MISSIONARIES, BUT OF PROVIDING FOR THE NATURAL DEVELOPMENT AT THE SAME TIME OF EDUCATIONAL, MEDICAL, AND INDUSTRIAL WORK, AND FOR INCREASED AND INCREASING NATIVE AGENCY, AN INCOME OF HALF A MILLION WILL BE REQUIRED. MEANWHILE, TO MEET CURRENT AND IMMEDIATE NEEDS, THE SOCIETY REQUIRES AN INCOME OF £400,000 THIS YEAR. —(*The C.M.S. "Call."*)

WILL ALL READERS EARNESTLY PRAY THAT THESE NEEDS MAY BE SUPPLIED?

THE annual meetings are over. Those who were able to attend were, we believe, encouraged in their work. But we must not forget that two months of the financial year have gone by, and in our different spheres we must be getting to work again. And how many different spheres of work there are in C.M.S. Home work! The Bishop with his opportunities of guiding the thoughts of men of wealth and influence; the parish clergyman with his opportunities day by day and week by week. How often the claims of Foreign Missions could be introduced into a sermon without making it a "missionary sermon"; how often apt illustrations could be found from the lives of those who have fought in the front rank of the army of Christ. But the laity—men and women—have their opportunities also as secretaries and members of Gleaners' Unions, Lay Workers' Unions or Bands, and in innumerable connexions. May we all pray that we may have the grace and power to do the work entrusted to us as God would have it done. May we seek to find those who might serve abroad—it may be our own selves. May we seek to gain new subscribers, however small the gift may be. May we carefully read so as to be in a position to answer questions and tell of the great things that God has done among the Heathen. May we always determine that, God helping us, we will each in our several spheres and according to our various vocations go forward, do something beyond what we have done before, If we do, there will indeed be a great leap forward.

The C.M.S. income has more than once made a great advance, and the advance has usually been maintained. Six figures were reached, including gifts to Special Funds, for the first time in 1839-40, but it was nearly thirty years later before £150,000 was received. In 1876-77 there was an increase from £152,000 to £225,000, and it never went below £200,000 again. In 1896-97 there was again a jump from £258,000 to £341,000, and it has hardly been below that figure since. Now, for the first time (excluding the Centenary year), £400,000 has been received. Shall we not work and pray that this may be maintained? If we are all really doing our part we shall have more candidates and we shall need the money.

The applications for membership of the Summer School are now coming in. As we mentioned last month, a copy (or copies for distribution) of the preliminary prospectus will be sent by Dr. Lankester to any one from whom he receives a stamped addressed envelope (not less than 4½ in. by 4½ in.). We would mention that we want to have with us as many as possible of the Home friends and Home workers of the Society, and also as many lukewarm ones as they can bring with them. Further particulars will be found in the *Gleaner*.

Four hundred thousand pounds and five hundred new missionaries. God

has blessed the effort and answered the prayer for money, but what about the missionaries? We have just looked through the newspaper reports of many C.M.S. meetings, and though in each case a statement is made as to the financial position, in only two instances—Dublin and Belfast—was there any note as to candidates being accepted, missionaries from the town going out, or any report as to what missionaries from the neighbourhood were doing. We hope that earnest efforts may be made to increase the number of missionaries. We believe that if they are the right men and women, they would in many cases arouse sufficient fresh interest to more than cover their support.

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We have just been reading in a parish magazine the journal of the parochial "Own Missionary." The name did not occur, and we looked for it on the front page in the list of parish officials. We could not recognize any of the names as missionaries, and all the addresses were in this country. It is no new suggestion, but we believe that if the clergy would place the name of the "O.O.M." on all lists of the staff, including the one on the board in the churchyard, it would tend to remind the members of the congregation of their obligations abroad.

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If missionary interest is to grow it must be fed. We wish the C.M.S. Circulating Library were more widely used in the country than it is. About one hundred new subscribers joined last year, but the total number of Gleaners' Union Branches, Lay Workers' Bands, and individual subscribers who avail themselves of its advantages is under four hundred. We cannot doubt that, if the opportunities offered were more generally known in our supporting parishes, this number might be increased very largely. Last year nearly 600 books were added to the list. Information will gladly be afforded by The Librarian, C.M.S. Library, Bracken Lodge, Hampstead, N.W.

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The annual meeting of the Hibernian C.M.S. was held on April 15th, the chair being taken by the President, Sir Algernon Coote, Bart. The ninetieth annual report was read by the Hon. Secretary, the Rev. Thomas Good, and addresses were given by the Revs. W. E. Burroughs, A. H. Bowman, A. B. Fisher, and the Very Rev. the Dean of Waterford. In the afternoon the annual meeting of the Ladies' Union was held, and another meeting was held in the evening, the Bishop of Clogher presiding.

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A large sum is received every year through boxes—something over £42,500—and we believe that with some additional effort this amount might be very largely increased. In many cases the Vicar of the parish is president, secretary, and treasurer for the parochial Association, attends to the boxes, and does everything. We are strongly of opinion that wherever possible it is better to distribute these duties, except the first, among laymen, and to form a small committee consisting of the above officials together with the G.U. secretary, M.M.A. Branch secretary, literature secretary, and any other officials of the parochial missionary organization who may exist. In a parish of any size very considerable care is needed if boxes are not to go astray. The secretary should use the Society's box register, and by distribution of some free literature during the half-year (of course, all boxes are opened at least twice a year), interest may be sustained and a gentle reminder given that the work abroad is going on and that the work at home must not stand still.

Many applications have been received for the "loaf" box. It will shortly

be ready; there have been unexpected difficulties in getting one made to our entire satisfaction.

At the Ruridecanal Conference held at West Bromwich on Monday, April 18th, the following resolutions were moved by the Rev. E. W. Stringer:—

A. "That it is desirable that our children should be taught that our Lord gave *three* explicit commands to His Church:—

- (1) 'Baptize them,'
- (2) 'Do this in remembrance of Me,'
- (3) 'Preach the Gospel to every creature,'

and that more emphasis should be placed on the last than has hitherto been done."

B. "That it is desirable that the children in our Day and Sunday schools should receive systematic instruction in missionary *principles*, and in the principles of Foreign Missions."

The resolutions were seconded by the Rev. A. Kirk. Mr. Stringer urged that missionary principles should be inculcated during the Scripture lessons given in our schools by the teachers, and submitted the following as embracing what might be called "fundamental principles":—

- (1) *Gratitude*: "What shall I render unto the Lord for all His benefits?"
- (2) *Christ's Example*: "Do as I have done. If I washed your feet . . . wash one another's."
- (3) *The Christian Principle of sharing benefits*: "Whatsoever ye would that men should do to you, do ye so to them." "Freely ye have received, freely give."
- (4) *The Principle of Obedience*: "If ye love Me, keep My commandments."
- (5) *My Duty towards my Neighbour*: *Vide* Church Catechism.
- (6) *Christ's Desire*: "The harvest is great. Pray ye therefore the Lord of the harvest to send forth more labourers into His harvest." "Other sheep I have which are not of this fold, them also I must bring."

Mr. Stringer also said that now that the Acts of the Apostles was being taught from the Diocesan Syllabus an excellent opportunity was given for missionary instruction in schools. "What was an apostle?" One sent forth with a message. Yes. In other words "a missionary," so that "The Acts of the Apostles" is "The Acts of the Missionaries."

The Belfast C.M.S. anniversary was held on April 23rd—25th. A large children's demonstration took place on April 23rd. It was attended by about 1,000 children, and a very interesting address was delivered by the Rev. A. B. Fisher. The proceedings were diversified by the singing of native hymns by bands of young girls dressed in various Eastern costumes. On Sunday, 24th, sermons were preached in many of the city churches on behalf of the Society. The annual meeting was held on Monday, 25th, at twelve o'clock. The Dean of Connor was in the chair. The secretary announced that the contributions from the diocese showed a gratifying increase of £655 over the sum sent in last year. On the other hand, there had been only one offer of service, which was accepted. Classes for the preparation of candidates had been held by Mr. John Magee and the Rev. T. S. Hall. Addresses were delivered by the Revs. A. H. Bowman and A. B. Fisher. The public meeting at eight o'clock was the largest that has been held for some years. In the absence, through a family bereavement, of Mr. James T. Ward, J.P., the chair was taken by the Rev. Canon Moore. The speakers were the Rev. A. B. and Mrs. Fisher and the Rev. A. J. Pike. Mr. Fisher was optimistic in his anticipations of the great future before Uganda and the surrounding countries. Mrs. Fisher delighted the audience with her racy description of the first attempts at evangelistic and educational work in Toro, and concluded by appealing to the young women of Belfast to come out and give their lives to the service of Christ in these fascinating fields. Mr. Pike referred to the gratifying fact that three offers of service had been received since the announcement that the "Forward" policy was still to be adhered to. The usual C.M.S. Younger Clergy Union meeting was held on Tuesday morning, 26th, and was very largely attended. Altogether the anniversary was most encouraging.

The Reading C.M.S. anniversary was held on May 8th and 9th. It was preceded by a special prayer-meeting on the previous Friday. Sermons were preached in five of the churches in the town on the Sunday. The following day, in the

afternoon, a meeting was held in the Town Hall, presided over by Mr. A. W. Sutton, J.P. The Rev. Hubert Brooke, formerly Incumbent of St. Mary's, Reading, and the Rev. F. E. Bland, missionary from Fuh-Kien, were the speakers. At six o'clock, in the Abbey Hall, there was a meeting for children and young people, organized by the Lay Workers' Union. The chair was taken by the Rev. J. Consterdine. The Rev. W. J. Abigail, missionary from Karachi, gave the address. At half-past seven o'clock, in the large Town Hall, some 1,200 people were assembled, of whom nearly a hundred were in the choir. Prayer was offered by the Rev. Canon Colson. The chair was taken by the Lord Bishop of Oxford, who gave an address touching on several points mentioned in the C.M.S. General Review of the Year, which had been read in Exeter Hall the week before. The report of the Reading C.M.S. Auxiliary was read by the hon. clerical secretary of the Association, the Rev. W. Clayton, which stated that £1,629 had been sent to the Society in the year 1903-04, as against £1,287 five years ago and £1,432 the previous year. The report also spoke of the work among the young, the Gleaners' Union, the Lay Workers' Union, the sale of work, and other agencies at work in the town, and that four churches which do not usually support the Society had contributed to the Medical Mission fund. The Rev. Hubert Brooke and the Rev. W. J. Abigail addressed the meeting. The chairman offered prayer and pronounced the Benediction. Collection amounted to over £22. The members of the Lay Workers' Union acted as stewards, and the meeting was organized by a special committee.

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The Sheffield anniversary was held during the week commencing May 8th. No less than eighty-five sermons were arranged; the special deputations being the Rev. J. S. Flynn, from Salisbury Square, Canon Roberts, of Bombay, and the Rev. A. C. Clarke, of the Punjab. At the annual meeting on Monday, the Rev. C. F. Knight, one of the hon. secretaries of the Association, read a report showing that £3,372 had been received, compared with £2,956 in the previous year, but most of the increase was due to the Million-Shilling Fund. We hope that the efforts which were made to help this fund will be again forthcoming and may be directed along channels which will render the advance permanent.

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On May 9th the eighty-fourth anniversary of the Liverpool Association was celebrated. The Bishop presided over a very large meeting in the Philharmonic Hall. Canon Hodgins reported that though the receipts were £88 less, yet in the previous year they had a legacy of £750, so there was a genuine advance of nearly £700 in the ordinary contributions. The Liverpool Younger Clergy Union had decreased from 160 to 140, but this was due to the formation of independent branches in Southport, Wigan, Warrington, and Birkenhead, and two others were being formed at Widnes and St. Helens. We noticed with pleasure in one of the local papers a leading article drawing attention to the anniversary, and recognizing the binding claim of the missionary obligation. On the other hand, the newspaper reports of the anniversary which have reached us are not nearly so full as some received of meetings in other large cities.

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There was a large attendance at the annual meeting at Huddersfield. The accounts showed that £802 had been sent up to the Society, £39 out of the increase of £103 coming through the Million-Shilling Fund. We again express a hope that those who worked for this fund will try and gather in like gifts before the close of the present year.

At Halifax also there was a successful meeting, at which Archdeacon Banister spoke.

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At the monthly meeting of the committee of the Diocesan C.M.S. Committee held at Belfast, a small sub-committee was held "to consider the question of developing the work in the summer months. It was suggested that something might be attempted on lines similar to the 'Gospel Cycling Club,' in order to spread information in the towns and villages within easy distance." We shall look forward to the report of this sub-committee, and shall be glad to receive full accounts of any efforts that are made to interest those living in villages. We are quite sure that many country clergy who would not ask for a deputation, and



would not fall in with a more formal request from another clergyman, would gladly arrange informal meetings at the request of a lady or a layman.

The Bishop of Beverley presided over the Hull annual meeting on May 9th. The Rev. T. Wright Moore, after referring to the death of Dr. Hughes-Games, reported that the total amount received by the Association was £742, as compared with £645 in the previous year, ten churches having sent in increased contributions. The local press gave a very good notice of the meeting, and the *Eastern Morning News* had a leading article.

At Newcastle the Bishop presided, and the secretary reported an increased contribution of £447, the total for the Association being £3,282. At Worcester there was an increase, but Gloucester did not quite hold its own. At Carlisle the Chancellor of the Diocese presided at the morning meeting and Dr. Baines in the evening. The total receipts were £1,020, an increase of £5 over the previous year.

The Missionary Exhibition at Northampton was arranged by clergy of the Rural Deanery, and seems to have been a great success, and we hope will lead all friends of foreign missionary work in the district to go forward with more energy than ever.

The half-yearly meeting of the Sussex County Union was held at Brighton on Friday, May 13th. The hon. district secretaries of the diocese met in the morning to discuss the progress of the work; there was a service of the Holy Communion in St. Margaret's Church at noon, when the Rev. A. B. Fisher preached the sermon; and in the afternoon a public meeting was held in the Pavilion. Dr. Herbert Lankester presided, and addresses were given by the Rev. and Mrs. A. B. Fisher. The hall was full.

H. L.

### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 18th, 1904.*—On the recommendation of the Islington College Visitors, the following Long Course students from the College were accepted as Missionaries of the Society, with a view to their being presented to the Bishop of London for ordination on Trinity Sunday next:—Messrs. Joseph Edward Denham, William Bridson Gill, Bethel Grundy, Donald Stanier Harper, Frederick Farence Komlosy, James Henry Linton, Samuel Albert Martin, Walter Edwin Owen, Robert Hugh Phair, B.A., Manitoba University, Albert Edward Pleydell, and Ernest Claude Smith. They were introduced to the Committee, and addressed by the Chairman (Mr. Sydney Gedge) and the Honorary Secretary, and having replied, were commended in prayer to God by the Rev. Sidney Bott.

An offer of service from Mrs. Miller, widow of the late Rev. N. C. Miller, of the South India Mission, was cordially accepted.

The Committee accepted with much regret the resignations of the Rev. J. R. Fellows, of the Punjab and Sindh Mission, and the Rev. F. G. Macartney, of the Western India Mission.

The Committee had a farewell interview with Archdeacon Mackay on his returning to Saskatchewan. The Archdeacon explained that he had completed translating the Old Testament into Cree, but that his work in Canada necessitated his return at this juncture, though he hoped again to visit England in the winter to carry through the New Testament. He referred to his association with Bishop Horden in translating the Book of Common Prayer into the Moose dialect, and in translating, printing, and binding the four Gospels in the same dialect. The Archdeacon explained that Bishop Newnham's first duty as Bishop of Saskatchewan would be to ordain one Englishman (local connexion), one young student of Wycliffe College, and a pure Cree Indian—the first pure Cree Indian to be ordained. The work generally was encouraging; there are still 700 Heathen in the Saskatchewan Diocese, and the Roman Catholics are giving great trouble. Archdeacon Mackay was commended in prayer to the favour and protection of Almighty God by the Honorary Secretary.

Letters were read from the Governor of Mauritius and the Rev. H. Johnson, Chaplain, requesting that the work of the Society in the Seychelles might be

resumed. With much regret the Committee placed on record their inability to do so in view of the many pressing claims from all parts of the world.

The Secretaries reported the death of the Rev. W. Ayerst, a member of this Committee, the intimation of which was received with regret.

It was resolved to invite the Rev. Edward Jocelyn Wortley to become a member of the Jamaica C.M. Council in place of the Rev. R. G. Ambrose, who has left the island.

Cordial approval was given to the proposal made by friends of the late Rev. N. C. Miller to provide by private contributions a Mission Hall to his memory in Hyderabad.

On the recommendation of the Committee in charge of the Missions in Bengal, United Provinces, Central India, Punjab and Sindh, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), April 19th.*—The Secretaries presented the Financial Statement for the Year ending March 31st, 1904. The Resolutions passed thereon were printed under the "Editorial Notes" of our last number, p. 386.

The Committee resumed consideration, adjourned from April 12th, of the Report of the special Sub-Committee appointed on November 10th, 1903, to consider and report upon arrangements to be made in the contingency of retrenchments becoming a necessity. The following Resolution was adopted:—

"(1) That the Committee desire to express their gratitude for the careful inquiries of the Sub-Committee and for the willing assistance of the Society's representatives in the field in the trying task of preparing for serious retrenchments in case of need.

"(2) That while they have much satisfaction in learning that as the result of the labours of the Sub-Committee the General Funds may be relieved to the extent of some £4,000 per annum, partly by readjustments and partly by economies, they have, at the same time, been glad to notice that the Report gives no evidence of such expenditure as might have been further reduced unless the Committee were to take steps for serious retrenchment.

"(3) That the Committee desire the Group Committees to review, as opportunity offers, the cases referred to in Paragraph VIII. of the Sub-Committee's Report, in which the reports of the Missions imply that the work has suffered by grants being declined of late on financial grounds."

The acceptance by the Rev. J. S. Flynn of the living of St. John the Baptist, Hove, involving thereby the resignation of his post as a Secretary of the Society, was announced, and the following Minute placed on record:—

"The Committee accept the resignation by the Rev. J. S. Flynn of the office of Central Secretary with mingled feelings of sorrow at parting from a fellow-worker with whom they have been for three years in close and happy partnership, and of satisfaction at his having been called to a post of so great importance as the Vicarage of St. John's, Hove. They record with hearty appreciation the valued services which Mr. Flynn has rendered since his appointment. The unwearied industry, patience, and zeal which he has shown in the work of his department, and his able advocacy of the Society's interests in many ways and in many places, have been greatly valued both by the Committee and their friends throughout the country. They are very thankful that the financial anxieties which Mr. Flynn has shared with them, and which he has taken so large a part in meeting, do not now shadow his departure. They earnestly pray that their brother may be much blessed in the ministry to which he has been called, and they are glad to think that by one who has been so intimately associated with them in Salisbury Square the cause of Missions will be so well represented in one of the largest watering-places on the south coast."

A letter was read from the Rev. A. F. Thornhill, Director of the C.M. Children's Home, Limpsfield, tendering his resignation, he having accepted the living of St. Michael's, Toxteth Park, Liverpool. The following Resolution was adopted:—

"The Committee receive the resignation of the Rev. A. F. Thornhill, Director of the Children's Home, consequent upon his acceptance of the Vicarage of St. Michael's, Toxteth Park, Liverpool, with deep regret for the loss which both they and many of the Missionaries of the Society and their children will experience. They desire to assure Mr. Thornhill of their grateful appreciation of the able and devoted services which for seven and a half years he has given to the Society in the direction of the Home. In his happy and tactful administration, in the cheerful and high spiritual tone of his personal influence, in the unceasing parental care which he, with his late beloved wife (whose name and example are treasured in the affectionate memories of

all who knew her), bestowed on those committed to their charge, he has endeared himself to a wide circle of children and parents, and has won the warmest confidence of the Committee and its friends. They will follow him and his family to the new and important work to which he has been called with their sincerest good wishes, and with the earnest prayer that he may be spared for many years, if the Lord will, to be in Liverpool as great a blessing as he has been at Limsfield."

The General Review of the Year, to be read at the Annual Meeting in Exeter Hall on May 3rd, was presented for consideration and adopted.

*Funds and Home Organization Committee, April 26th.*—The Secretaries reported the acceptance by the Rev. G. T. Manley of an appointment as a member of the Cambridge University Pastorate, at the same time stating Mr. Manley's wish to continue his work as far as possible in connexion with the Society. A hearty appreciation of Mr. Manley's labours was placed on record, and sanction given to a scheme whereby Mr. Manley's services may be retained to further the Society's interests at the University of Cambridge.

*General Committee (Special Closing), April 28th.*—The Committee cordially accepted a re-offer of service from Miss M. Brownlow for missionary work in Japan.

The resignation of Miss M. Bird, of the Niger Mission, was accepted with regret.

The following appointments were made on the nomination of the Patronage Committee:—to the office of Vice-President, Lord Wimborne. To fill up vacancies in the list of Honorary Governors for Life:—the Rev. A. Daintree (Mowbray, Cape Colony), the Rev. E. Grose Hodge, the Rev. D. J. Stather Hunt, the Rev. R. C. Joynt, the Rev. C. Lea Wilson, Mr. H. J. Martyn, and Colonel Savile.

At the suggestion of the Madras Corresponding Committee the Rev. A. N. C. Storrs was transferred from South India to the Ceylon Mission, to take up work in connexion with the Tamil Coolie Mission.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, West and East Africa, Uganda, Egypt, Palestine, Ceylon, South China, Fuh-Kien, Mid and West China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, May 10th.*—The Anniversary Proceedings of May 2nd and 3rd having been reported, the Secretaries were instructed to convey the cordial thanks of the Committee to the various speakers at the different gatherings, to the Clergy Union for organizing the Clerical Breakfast, to the Rev. E. C. Hawkins for the use of St. Bride's Church, to the stewards for their services at the various meetings, and to Miss White and other ladies for their kindness in preparing and serving tea on Monday and Tuesday in Anniversary week.

The various Committees and Sub-Committees for the year 1904-05 were appointed.

## NOTES OF THE MONTH.

### ORDINATION.

*Punjab and Sindh.*—On the Feast of the Annunciation (March 25, 1904), at Karachi, by the Rt. Rev. the Bishop of Lahore, Tulsi Das to Deacons' Orders.

### DEPARTURES.

*Western Equatorial Africa.*—Miss M. E. Elms and Mr. T. E. Alvarez left Liverpool for Burutu on April 30 and May 14 respectively.

*South India.*—Miss A. M. Naish left Naples for Palamcottah on April 17.

*Ceylon.*—The Rev. H. P. Napier-Clavering left Marseilles for Kandy on April 21.

*North-West Canada.*—Archdn. Mackay left Liverpool for Battleford on April 20.

### ARRIVALS.

*Sierra Leone.*—Miss W. W. Stratton left Sierra Leone on April 12, and arrived at Plymouth on April 25.—The Rev. and Mrs. T. Rowan left Sierra Leone on April 26, and arrived at Liverpool on May 9.

*Western Equatorial Africa.*—Dr. W. R. S. Miller left Gierku on Feb. 21, and arrived at Plymouth on April 16.—The Rev. J. S. Owen and Mr. S. E. Dear left Lagos on April 6, and arrived at Plymouth on April 25.

*East Africa.*—The Rev. and Mrs. F. Burt left Mombasa on Feb. 14, and arrived at Trieste on March 3.—Mr. and Mrs. L. J. Vale left Mombasa on April 2, and arrived in London on April 24.—Mr. E. Luckeck left Mombasa on April 23, and arrived in London on May 15.

*Uganda.*—The Rev. J. W. Parser left Mombasa on April 2, and arrived in London on April 24.

*Egypt.*—The Rev. and Mrs. W. H. T. Gairdner left Port Said on April 25, and arrived in London on May 2.

*Palestine.*—Miss E. A. Cooke left Jaffa on March 21, and arrived in England on April 8.—Miss A. N. Jarvis left Jaffa on April 26, and arrived in London on May 13.

*Persia.*—The Rev. and Mrs. W. H. Walker left Kerman on March 1, and arrived in London on April 26.

*Bengal.*—Mr. and Mrs. S. J. Jessop left Calcutta on March 16, and arrived in London on April 19.

*United Provinces.*—Miss M. Stratton left Bombay on March 19, and arrived in London on April 8.

*Punjab and Sindh.*—The Rev. A. E. Day left Karachi on March 19, and arrived in London on April 20.

*South India.*—The Rev. W. J. Williamson left Madras on March 26, and arrived in London on April 17.—The Rev. and Mrs. H. W. Eales left Madras on April 11, and arrived in London on May 7.

*Travancore and Cochin.*—The Rev. and Mrs. C. A. Neve left Madras on March 14, and arrived in London on April 25.

*Ceylon.*—The Rev. and Mrs. J. Carter left Colombo on April 5, and arrived in London on April 30.—Miss S. H. M. Townsend and Miss L. M. Leslie-Melville left Colombo on April 25, and arrived in London on May 14.

*South China.*—Miss R. Bachlor left Hong Kong on March 11, and arrived at Sydney, N.S.W., on April 3.

*Fuh-Kien.*—Dr. Mabel Poulter left Hok-chiang on Feb. 5, and arrived in England on March 25.—Mr. and Mrs. T. B. Woods, Mrs. Wolfe and the Misses M. E. and A. M. Wolfe left Fuh-chow on March 6, and arrived in England on April 20.—The Rev. T. de C. Studdert left Fuh-chow on March 19, and arrived at Southampton on May 4.

*Mid China.*—Mrs. W. G. Walshe left Shanghai on March 12, and arrived in England on April 20.

#### BIRTHS.

*Persia.*—On April 19, to Mr. and Mrs. H. W. Allinson, a son.

*Central India.*—On Feb. 23, at Jabalpur, to the Rev. and Mrs. H. Blackwood, a son.

#### MARRIAGE.

*Fuh-Kien.*—On Feb. 23, at Fuh-chow, the Rev. Dr. M. Mackenzie to Miss A. E. M. Aston.

#### DEATHS.

*West China.*—On March 6, at Sintu, the infant son of the Rev. and Mrs. W. Andrews.

On May 4, at Liverpool, Mary, wife of the Rt. Rev. Bishop Royston, formerly of the *South India and Mauritius Missions*.

### PUBLICATION NOTICES.

**Extracts from the Annual Letters of Missionaries for 1903.** The following additional Parts are now ready:—

Part VII., containing Letters from Egypt, Palestine, and New Zealand Missions. 32 pages, price 2d., post free.

Part VIII., containing Letters from Bengal and Western India Missions. 56 pages, price 4d., post free.

Part IX., containing Letters from the United Provinces (India) Mission. 56 pages, price 4d., post free.

Also ready early in June, Part X., containing Letters from the Punjab and Sindh and Central India Missions. Price 4d., post free.

**"Snapshots from the North Pacific."** The first edition of this book is out of print. A second edition is in the press and will be ready almost immediately. Price 1s. 6d. net (1s. 9d. post free).

The Rev. O. E. Tyndale-Biscoe has just issued the Annual Report of his work in Kashmir. It is written in his well-known style, and is beautifully illustrated. The title this year is "Plugging in Kashmir." The Publishing Department, Salisbury Square, can supply copies at 1s. each, post free.

All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

THE  
CHURCH MISSIONARY INTELLIGENCER

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THE RELIGIONS OF CHINA.

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I.—RELIGIOUS THOUGHT IN CHINA.

TWO derivations have been proposed for the word *Religion*. Cicero suggests one, from the verb *relegere* (not *relegare*, "to banish," "relegate," a meaning, of course, quite alien from that of *religion*). *Relegere* is to "gather again," "go through again," in reading, speech, or thought, and by continuous study and attention. This, however, seems scarcely clear and full enough to satisfy the idea of religion. Sulpicius Rufus, an eminent jurist contemporary with Cicero, gives another derivation, from *religare*, "to bind fast." And with this Lucretius, another great contemporary, appears to agree, for he speaks of "freeing the mind from the *ties and knots* of religion." Lactantius, too, in the fourth century A.D. ("the Christian Cicero," as he has been called), and Augustine himself, who died A.D. 430, takes the same view. This latter meaning, that of *binding fast*, is now generally accepted. We may thus perhaps summarize the possible meanings, and include them in the following definition of religion in its truest and noblest sense:—"Religion means the binding of the whole nature of man to a higher power, the highest,—God, by the cords of reverence, worship, fear, and love; shown by continuous acts of adoration, and by a life of obedience to Divine will and command." And yet with the fullest definition, and unfolding of the word, one cannot but sympathize with the fervid words of one of the missionaries in East Central Africa, "Does not religion seem a poor word for all the wonderful mysteries of the faith?"

And here I begin by anticipating my end. I think we shall find that no Chinese religion, and nothing outside the religion of the Bible in the full fragrant flower and fair ripe fruit of Christianity, satisfies this definition of religion.

The Chinese are *not* by any of their religions "bound to the Supreme"; they know not that contact with Divine cleansing and new life which differentiates Christianity from *all* other creeds. "Through the Lord Jesus we have access by one Spirit to the Father." Now, the leading idea in Chinese religious thought is heaven and earth, and chiefly *heaven*. I remember well, many long years ago, climbing one of the hills in China with Mr. Burdon, afterwards Bishop of Victoria, Hong Kong, a thorough scholar and student of the Chinese. He was talking about the right term for God; and he gave it as his opinion that the word heaven is inseparably connected with the Chinese idea of God, and in fact with their whole religious thought. What heaven? we ask. It is not a strange word in the Bible. I think there are two passages at least in the Bible, words expressly chosen, if I may say so,

in the Divine omniscience and prescience, to encourage gropers after truth to trust the Scriptures, and in these two the word "heavens" or "heaven" is used much as the Chinese use it. "That they may know," says Daniel to Nebuchadnezzar, "that the heavens do rule." And our Lord in His tenderest parable uses words part and parcel now of our Christian vocabulary, "Father, I have sinned against heaven and before Thee." I see in both a prophecy of the dawn passing on to full day. But has the dawn come for Chinese minds?

What does heaven mean, then, to a Chinese thinker? "Oh! vast and distant heaven, who art called our father," sang a Chinese poet 3,000 years ago. The vast empyrean, the distant blue, infinite space, the undulating throbbing ether—is *that* our God? Can Chinese hearts, alarmed and distressed by the guilt and power of sin, awakening to the upward drawing of the immortal spirit touched by the Spirit of God, can they rest *there*, and find pardon, cleansing, renewal, life, and joy and peace there on the bosom of floating cloud, or shimmering haze, or cloudless azure? Is it to this vague pantheistic dream that Chinese religious thought reaches, beyond those persons who are not Divine, yet whom they deify, Confucius, Buddha, Lao-tsze? Thought and faith when religiously drawn seek to be bound to a Person; but that must be Divine and Supreme. And heaven which they adore is impersonal, elusive, shifting.

Have they, then, a religion at all? Yes, and no. And if I am asked why I undertake to write on Chinese religions, and begin by asserting that they have *no* religion, or by a similar statement, though in another form, to the effect that the religion which they have, and all that other non-Christian nations have of religion, is not real religion, and cannot save, I reply that the study and contemplation of the religious thought of the world, and of China perhaps pre-eminently so, is full of pathetic and moving interest, and also of the deepest practical value. For it will show us that God has not left Himself without witness in all lands and in all ages, witness and intimations and gleams of light, which I believe were designed and sufficient to guide men to the Truth, if they had been teachable instead of being intractable. "They chose not to keep God in their knowledge."

It will remind us also that with the very Truth of God in all its tenderness, strength, and glory revealed to us, we are bound to live as Christians should live; high and humble, glad and sympathizing, tuneful and tearful Christlike lives for God's glory and the good of men. We shall learn that with "larger other eyes than ours" God has overlooked the "times of ignorance." We shall learn that "the sound of His works" testifying to His glory and handiwork "has gone out into all lands." We shall learn that the Chinese as well as the Greeks of old "seek after wisdom"; but that no moral code, no philosophical speculation, no "thanks that we are not as other men are," can for a moment persuade us that men can be "good without God, and moral without a religion," or that the Gospel of the Lord Jesus Christ can anywhere or in any case be unnecessary, and otherwise than indispensable. "Lord, to whom shall we go? Thou hast the words of eternal life," "Neither is there salvation in any other."

And we shall learn also, I trust, the glad lesson that we who can rejoice in the light of God's countenance, as we hear the joyful sound, should do all we can with that Gospel's silver trumpet blowing to sound it through the wide earth.

It may be well to mention here, before I refer to the three great religions of China, that she has others which are not essentially *book* religions. I do not pause to notice Mohammedanism, which, though a book religion, and though prevailing in some parts of China, is not Chinese either by origin, as are Confucianism and Taoism, or by adoption, as is Buddhism. There is something mysterious about the Mohammedan creed, of which so many are disposed to speak well, something dark and superhuman in its stubborn refusal to "kiss the Son." "Acquaintance with Mohammedanism," wrote Irene Petrie from Kashmir, "is a horrible experience." In strictest accuracy I ought to omit Buddhism—as not primarily Chinese—and this is done by some purist writers in my subject. One of Prof. Max Müller's latest essays on Chinese religious thought excludes, I believe, Buddhism. But learning as I have done from sight and sound something of Chinese religious life, I know that I should totally fail to give an adequate conception of Chinese religions were I to omit Buddhism.

There are, besides, acts of worship performed before the images of ancient and some modern local heroes and worthies—native gods, if we may say so, and tutelary deities. This worship, however, though essentially part of their religious life, can be included in our consideration of Buddhism and Taoism, since the temples to these local deities are generally under the patronage of one or other of these religions. Yet it is a noteworthy fact that in a proclamation which I saw in China in the year 1869, issued by the Chinese magistrates, while the people were forbidden to repair the Buddhist and Taoist temples which the T'ai-ping rebels had destroyed, these "native deities," and "all who by special service have deserved well of the people" were expressly excepted, and their temples might be restored. General Ward, a remarkable American adventurer, who anticipated the great Gordon of Khartoum in drilling and organizing Chinese soldiers, and who lost his life close to us at Z-ky'i in 1862, is worshipped still in two temples specially built in his honour, one near Shanghai, one near Ningpo.

We must go back far into the past for the origin of the three systems which still reign in China. Confucius, the patron and inspirer, but not the builder of the first, was born B.C. 551, and died B.C. 479. Buddha, the founder of the second, was born about B.C. 500, and died B.C. 420; but he, though the founder, would be much astonished could he wake from his sleep and see how his teaching and proposals have been altered and added to by his followers. Lao-tsze, the oldest of the three, for he was eighty years old when he was born in B.C. 604! (hence his name, the Old Boy or Old Child) disappeared, it is said, after another eighty years of mortal life B.C. 524. So that these three sages and leaders of thought were nearly contemporary (Confucius, indeed, met and conversed with Lao-tsze), and they lead us back 2,500 years, to watch their speculations, and to listen to their teaching.

But as I have hinted already, Confucianism, Buddhism, and Taoism

in China to-day are not the Confucianism, Buddhism, and Taoism of their founders. Their disciples and followers and speculative admirers have added much to their teaching, and after generations have nearly if not quite deified them. Confucius was followed and confirmed and expanded by Mencius (B.C. 372—289), and much later by the celebrated Choo-he (A.D. 1130-1200), whose comments on the Confucian writings, and speculations especially about the Great Ultimate Principle, are accepted generally in China now as orthodox. Chwang-tsze (B.C. 330) studied and elaborated the doctrines of Lao-tsze; and the old philosopher was specially honoured by the emperors in the seventh century A.D., when Taoist priests were advanced to high posts in the Empire, though they have since then been officially denounced as cheats and rogues. Buddhism has had no prominent commentator and expositor; but many emperors have been devoted adherents, and some, too, bitter critics and persecutors. This opposition was specially shown under the T'ang Dynasty A.D. 600-900; not, however, through the whole of that dynasty, for about the year A.D. 800 "The Prince of Literature," Han Wên Kung, who attacked Buddhism with great ability and force, was banished because Buddhism was just then popular at court, while some great writers of that period earnestly defended Buddhism, notably Liu-Tseng-yüan (A.D. 773-819). But by the Emperor Wu-Tsung (A.D. 841-846) more than 4,600 monasteries were destroyed, and 265,000 monks and nuns compelled to return to the world; this he states in his proclamation against Buddhism.

And we are met here by this almost unique phenomenon. These three religions, which I have had courteously and respectfully cast in my teeth and thrown at my head a thousand times when preaching to the Chinese—"What need have we of your Western creeds when we have our own three?"—are all three of them professed not seldom by the same individual. As an illustration of this I may mention that in a curious tract, entitled, "A Guide to True Vacuity," written evidently by a Taoist, whilst the "way" (Taoism) is praised and its cultivation inculcated, the true decorum of the "school" (Confucianism) is held up as all essential, and at the same time the recitation of Buddha's name is strongly recommended. "The canonical books of the three religions," says this anonymous writer, "are truly mysterious." The writer whom I have quoted above, Han Wên Kung, speaks thus in irony, yet truly:—"The followers of Lao-tsze say, 'Confucius was a disciple of *our* Master.' The followers of Buddha say, 'Confucius was a disciple of *our* Master.' And the followers of Confucius—by dint of repetition—have fallen so low as to say in random talk, 'Our Master respected Lao-tsze and Buddha.' Great is the striving of mankind after the supernatural! Of old there was but one faith, now there are three. Of old there were but four classes—scholars, farmers, artisans, merchants, now there are *six*—scholars, farmers, artisans, merchants, Buddhist and Taoist priests. These false doctrines must be rooted out, or the true faith will not prevail." This is but the opinion, however, of one writer.

And yet, to show how difficult and complicated the subject is, let my readers notice that in the Sacred Edict, a volume of sermons written by



the Emperor Yung-Ching (A.D. 1723) on texts given by his father, the great Emperor K'ang-ki, the seventh sermon treating of the duty of degrading strange religions so as to exalt the orthodox doctrine (and paraphrased in colloquial by a high officer in the Emperor's court, Wang Yu-pe), holds up Buddhism and Taoism to public ridicule; and these sermons, observe, are by law read publicly once every fortnight in every chief city of the Empire. "You simple people," he says, "know not how to discriminate, for if Buddha regarded not his own father, mother, wife, and children, are you such fools as to suppose that he regards the multitude of the living, or would deliver his laws and doctrines to you? The imperial palace, the queen's residence, the dragon's chamber, and halls of state, if he rejected these, is it not marvellous to suppose that he should delight in the nunneries, monasteries, and temples that you can build for him? As to the gemmeous Emperor (the Taoist supreme god), if indeed there be such a god, it is strange that he should not enjoy himself at his own ease in the high heavens, but must have you to give him a body of molten gold, and build him a house to dwell in. All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, this crying out of the name of Fuh (Buddha) to atone for sin (as if bawling aloud, 'O your Excellency!' . . . could induce the magistrate to spare you!), and this paper money, and offerings, all are feigned by these sauntering, worthless priests and monks to deceive you." You see that this lively critic, in his very denunciation of false religion, admits that he is unreligious, for he fancies the supreme out of reach, and without sympathy for mundane affairs. What religious *bond* can there be for him? And yet it is quite possible that this very critic clung to those religions in private, and it is *certain* that numbers of the Confucian scholars and officials who read these denunciations of Buddhism and Taoism every month in public, do so. But there is this distinction. Numbers of Chinese *do* controvert and ridicule and abjure Buddhism and Taoism. The celebrated Hyü-Ky'in, in the thirteenth century (A.D. 1270), who is worshipped now in the temple of Confucius, studied many subjects besides the ancient canonical books; he dipped deeply into astronomy, law, etymology, natural philosophy, and also into *Buddhism and Taoism*, "in order to find out the sources and causes of *their errors*, and thus know *how to refute them!*" This is not unusual. But the contrary phenomenon is, I believe, hardly ever witnessed, namely, the case of a Chinese abandoning Confucianism, and adopting *only* Buddhism or Taoism.

Now let us look for a few minutes at the origin and early days of these religions, and at their application to the life of the people. I do not believe that the principle or law of evolution, as of an innate self-moving power, has been proved; it is no more than what Darwin left it, to many minds a *probable* theory. At any rate, evolution in religion is not proven. Religious growth and religious degeneracy, the fulfilment of religious prophecy, the antitype meeting its type and fulfilling it, there may be. But the very ideal of religion surely is man's trust in God for teaching and salvation and redemption, revealed and applied to all who humbly seek Him and fear Him, according to the circumstances of their surroundings and the age in which they live. But that is adaptation

and revelation, not evolution. And most certainly Christianity in China is not in any sense the evolved fruit of Confucianism, Buddhism, and Taoism. It is, in most senses, their refutation and defeat, and in the highest sense it is the morning realization of what they had dreamed about in the long night—the Way, the Truth, the Life.

I must ask my readers to remember the vastness and the intricacies and the great difficulties of the task which I have undertaken—a triplet of articles on the Religions of China. Vast, because of the extent of territory over which those religions hold sway ; 2,100 miles deep from north to south ; 3,350 miles wide from east to west ; with 50,000,000 square miles ; and an outer rim as long round as one-third of the whole earth's circumference. Vast also because of the immensity of the population, between 300,000,000 and 400,000,000, a procession of human beings which it would take thirteen years to file past you. Vast again, because of the extreme antiquity of the history and institutions and literature of China, and of its religious speculations and beliefs. Intricate, because of the changes which have come over those beliefs and customs, and the great varieties of creeds still existing amongst a people so numerous and so multiform. And extremely difficult, because of the difficulties of the Chinese language, a *dual* language everywhere : one, the language of speech, of which the spoken dialects are very numerous ; the other, the language of books, Wen-li, understood everywhere by the eye and brain of the educated reader—and this written language has no real alphabet, no inflexions, only arbitrary signs for each monosyllabic word. Possibly with the spread of railroads and the closer communication these many dialects may disappear, and be grouped into a few families, the Mandarin predominating, but it is not so now. And in this difficult language we have to search for religious legend and history, and thought, and origin.

A. E. MOULE.

(To be continued.)

## CHRISTIANITY OR MOHAMMEDANISM IN THE UGANDA DIOCESE.

**T**HERE was much sound wisdom underlying the statesman's dry remark that he considered that he owed his success in life to his faithful adherence to two great principles—"Never do yourself what you can get some one else to do for you" ; and "Never do to-day what you can put off till to-morrow." The first implies the principle of *the distribution of labour*, and the second indicates the necessity of *putting first things first*. Both these principles are essential to a true missionary policy.

As to the necessity of the principle of the division of labour we are all, at least in theory, sufficiently agreed. Africa, we say, "must be evangelized by the Africans." From the nature of the case Europeans are, and always must be a minority, insignificant in point of numbers. 'Till as they will they can never hope to overtake one-thousandth part of the work lying before them. Their only hope lies in the creation of

some force adequate to deal with the gigantic task that has been set them. In old days everything was accomplished by hard manual labour, and the work was slow and tedious, and the output disappointingly small. Now all is changed by the advent of machinery. It is no longer the *men* who do the work, but the *machines*, mighty, untiring, and immeasurably faster than the weak human fingers. Nothing strikes an observer more forcibly, as he enters some great modern factory, than the paucity of men. All the work is done by the machines; and among them stand a few trained men, keen, alert, watchful, whose sole duty it is to feed and control those enormous engines. Each man must know his machine, and ever keep his eye steadily on it, for such a power unguided and without control may prove a deadly engine of destruction. Such a work is far from being a call to relaxation; it is rather one to increased vigilance and care, and it involves a strain and an anxiety unknown to the simple artisan who toils with his own hands. And such is the principle of missionary policy. Only the engine is human and far more delicate, and the work to be done is not mechanical but spiritual. The machinery, and the only machinery at all capable of dealing with the work, is the *Native Church*, its ordained ministers, its teachers, its rank and file. It is the work of the European missionary first to set up this marvellous mechanism, to test each particular part of it; and then to feed it, and to watch it, and keep it steadily at work. We are perhaps too apt, when counting up the missionary agency available in any given field, to overlook that which after all is *the* force that does the work, the *Native Church*.

As to the second principle, the necessity of *putting first things first*, of never doing to-day what can be put off until to-morrow, we are perhaps not equally convinced. Let us be clear as to what is meant. Of two rival claims, one of which can wait and the other cannot, it is evident that our duty is to attend first to that claim which is the more immediately pressing. It may be that there are two countries alike claiming our help. In one of the two the conditions will be, in ten years' time, in all human probability, the same as they are to-day; in the other they will be completely altered, and very much harder. Both at this present moment are open, yet in a few years' time one of the two will almost certainly be closed. If it is clearly impossible to meet the claims of both at once, obviously it is our policy to deal first with that country which cannot afford to wait; in other words to put off until to-morrow what *can* afford to wait, and to do the duty to-day which *cannot*.

Now let us apply this principle to our missionary work in Uganda. With the force available it is impossible, even with the most rigid application of the first principle of the division of labour, to meet all the claims, and to enter all the open doors that surround us: and we are forced to a decision as to which of these conflicting claims can *least* afford to wait. Where are the conditions at present prevailing most likely to change in the near future? From what quarters does danger more immediately threaten?

From a missionary point of view the Kingdom of Uganda occupies a remarkable position. Though the large majority of its population are

still Heathen, it may be almost regarded as a Christian country, inasmuch as its legislature is practically Christian, and most of its leading men are Christian by profession. And as a Christian country it stands in the centre of Equatorial Africa, surrounded by heathen countries, north, east, south, and west. Beyond this belt of Paganism lies another belt, west, north, and east—Mohammedanism. To the south there is none, and there is no advance of Mohammedanism to be feared from that quarter. But in the remaining three directions there is.

Paganism, natural religion based on no literature, is necessarily a weak religion. It is vague, formless, and takes no really strong hold. Christianity and Mohammedanism are both strong religions, which men hold to the death. And between these two religions the battle in Africa will be fought. It seems more than probable that, before very many years are past, one of these or the other will be the dominant power among the tribes around Uganda who are at this present moment Heathen. The danger of a Mohammedan advance is one to be reckoned with, because, even though the adherents of that faith in Central Africa may know almost nothing of its teaching, and be scarcely, if at all, bound by its restrictions, once the Heathen have become, even in name, Mohammedan, our great opportunity is passed; there is no longer an open mind.

Now of the three possible directions from which Islam may advance, the most remote is the *west*. The Mohammedan states on or near the West Coast of Africa are separated from us by an immense distance; they are barred by vast stretches of pathless forest; and countries under another administration lie between. So that the danger from that direction need not be seriously regarded. In any case we have the Kingdom of Toro, some 200 miles to the west, standing as an outlying fortress in that quarter.

A more serious danger looms in the *north*, from the Mohammedanism advancing slowly from Egypt southwards through the Soudan. Every year is bringing Egypt nearer to us, as communication by river and road is perfected, and travel from north to south facilitated. The future of the Nile tribes will not be long undecided, and much will depend on whether Christianity or Mohammedanism is first in the field. Many of the Nile tribes farther north are already nominally Mohammedan, but the tribes lying immediately to the north of Bunyoro are not only still Pagan, but have, in one instance at least, expressed a very strong desire to be taught. Now is our opportunity of extending to the north, and we rejoice that it is being seized.

But if the possibility of Mohammedan encroachment from the north is an eventuality clearly to be reckoned with, a very much more pressing danger threatens from the *east*. Here the distance from the coast, once to be reckoned by months, is now to be reckoned by days. It was inevitable that with the railway should come in a gush of Swahili; inevitable, too, that they, with their long experience of civilization, should exercise a dominant influence over the tribes in East Africa still in their infancy; and it was clear that with the coming of the line the simple and untaught Natives through whose lands it passes should become increasingly more difficult to reach and influence for good as they became more and more under the influence of unprincipled strangers

from the coast and from India. That there has been already a serious deterioration is evidenced by abundant testimony. Yet no hand was stretched forth to save them. For many years past missionary caravans have passed through these lands on their way to Uganda; yet none has remained behind to tell the story of the Cross. And our opportunity, so far as that stretch of country is concerned which lies along the railway-line, if it has not passed, has at least so far escaped that the work now must be very much more difficult than it might have been five years ago.

There was a time when the future of the Kingdom of Uganda hung in the balance. It was a struggle between Christianity and Mohammedanism, and if the advent of the Mission had been delayed, even for a few years, we might have found Uganda a Mohammedan state. And so now in East Africa, among the Kavirondo, the Nandi, the Lumbwa, and other tribes to the east of the Lake. Already, as in Uganda, the Swahili are asserting their influence and are widely looked up to. To know a few words of Swahili is counted a badge of distinction; and the highest ambition of some is to be taken for Swahili. The natural and inevitable sequence is the adoption of the *religion* of the Swahili, Mohammedanism. Before us in East Africa lies an immense field and a great opportunity, but it is an opportunity which may not always be open to us.

During his recent visit to England the Katikiro asked for a reinforcement of 200 missionaries for Uganda. The justice of such a claim must depend upon the meaning attached to the word "Uganda." The word "Asia" has passed through various meanings, and has been used to indicate countries differing vastly in area. It might mean the comparatively small district in the west of Asia Minor; or it might mean the whole of Asia Minor; or again it might be, as now it commonly is, used to indicate the whole continent. So it is with the word "Uganda." It may mean the *Kingdom* of Uganda, which embraces a relatively very small area reigned over by the king of Uganda. Used in this sense the word excludes the neighbouring kingdoms of Bunyoro, Toro, and Ankole, and a large stretch of country which we are accustomed to associate with the name Uganda. To ask for a reinforcement of 200 more European missionaries for the Kingdom of Uganda would be, as things go in the mission-field, ludicrously out of proportion. But the word "Uganda" has a larger significance, and when we speak of it we commonly mean, not the Kingdom, but the Protectorate of Uganda. This reaches southwards to the German boundary, and north to Gondokoro on the Nile. For such an area, including as it does large unevangelized tribes, such a demand as that of the Katikiro would not be extravagant if the work were to be adequately done.

But in connexion with missionary work the word has an even wider meaning; for the *Diocese* of Uganda is co-extensive with the *old* Uganda Protectorate, not with that more limited but still vast area embraced by the present Protectorate. The Bishop of Uganda is responsible not only for the care of all the scattered churches around the Kingdom of Uganda, and for the Nile tribes south of Gondokoro still unreached, but for a great part of East Africa, and for all those

tribes that lie west of Naivasha, and for that great and almost unknown country south of the vaguely-defined northern boundary of the East Africa Protectorate. It is a land in which a large band of workers would be speedily swallowed up, a land not yet fully opened, but offering a great scope for pioneer missionary work. The sooner it becomes possible to enter it the easier will be the work; but so far we have not a single C.M.S. missionary labouring in all that part of the diocese that lies east of the Lake; all our energy has been concentrated in the work in the Kingdom of Uganda, and in the districts west and south of it, that is in those directions from which there is least to be feared.

The railway has laid ready to our hand a wonderful facility for reaching the various tribes that border on the line, and made it possible to establish stations at various strategic points in close touch with one another, and yet sufficiently far apart to reach wide areas and different tribes. In time the work could be extended north and south of the line, but the first point is to secure wisely-chosen bases along the railway-line or in its vicinity, from which further operations may be undertaken as opportunity offers.

The first and most important strategic point on the east of the Lake is obviously *Kisumu*. First because nearest and in direct communication with our present work in Uganda; most important as the head of the railway, as a rapidly-growing centre of industry, and as a convenient base from which to undertake operations among the teeming population of Kavirondo.

The town of Port Florence, opposite to the old Kisumu, is likely to be an important place in the future. It is in close touch by rail with the coast, and by steamer with Uganda. Every Monday a train leaves for Mombasa, and on Tuesdays the steamer conveys passengers to Entebbe, the Lake being crossed in thirty-six hours' steaming. Port Florence is essentially a new town at present, and is almost entirely built of iron. Its population is curiously cosmopolitan, and exhibits every shade of civilization from the unclothed savage upwards. The *European* resident population is at present small, little over a dozen; but with the arrival of settlers from South Africa and elsewhere the white population will probably largely increase. There is a considerable *Baganda* population, variously estimated at from 200 to 500. These are scarcely resident in the strict sense of the word, as their homes are in Uganda, with few exceptions. They leave their wives behind in Uganda and make their home for some months at Kisumu, while they do whatever work is to be done. Most of the portage work is done by *Baganda*. They draw rather more than double the rate of pay obtainable in Uganda, but food is correspondingly dearer. All the *Baganda* live in a little colony in Port Florence, under a chief named Paulo Kawawulo, a Roman Catholic, who is placed in charge of them by the Government. There are perhaps some fifty Protestant Christians among them, but though they have a small church in the centre of the *Baganda* settlement and meet together on Sundays, they have no regular teachers. Two *Baganda* teachers at one time worked there, but have now been nearly a year away.

Around Kisumu is a very large population of *Kavirondo*, who are

settling in increasing numbers in the neighbourhood. They are keen traders, and bring in their supplies to a large market in Port Florence. The Natives in the neighbourhood of Kisumu speak a Nilotic language, akin to that of Acholi, but Bantu Kavirondo live to the north and south-west.

It is questionable whether Baganda will ever make effective missionaries to the Kavirondo. In any case, apart from European supervision, it would be a risky experiment. But for a European missionary there would be a truly wide field open, not only in the town of Port Florence itself and in the immediate neighbourhood, but he would be in comparatively easy touch with the Nandi, Lumbwa, Kasova, and other tribes near the Lake.

As we look at the Diocese of Uganda we cannot but be conscious that "there is yet very much land to be possessed." From Hoima in Bunyoro, our present farthest northern station, to Gondokoro is a distance by road and water of about 300 miles. In the whole extent, while the Government has three stations, Wadelai, Nimule, and Gondokoro, we have none. From Port Florence to Naivasha, a distance of some 200 miles by rail, we have no station and no missionary. And these are the two directions in which, more than any other, we are bound to advance, unless we are to find the field already held in force by another. We cannot hope, with the present available staff, to enter one-fourth of the field that should be worked, and we are driven to the necessity of putting first things first, of doing to-day what we cannot afford, without serious risk, to put off until to-morrow. The claims are urgent enough in all directions, but they are imperative in two, northwards along the line of the Nile, and eastwards along the line of the railway.

J. J. WILLIS.

## SOCIAL LIFE IN UGANDA AS INFLUENCED BY CHRISTIANITY.

"The Christian view affirms that the historical aim of Christ's work was the founding of a Kingdom of God upon earth, which includes not only the spiritual salvation of individuals, but a new order of society, the result of the action of the spiritual forces set in motion through Christ."—ORB, *The Christian View of God and the World*.

THE above weighty words form a suitable text to the subject on which I have been asked to write, namely, in what way has Christianity advanced and lifted up the social life of the Baganda. It is an elementary truth that when the missionary, in obedience to his Lord's command, goes forth and preaches the Gospel of God's free grace to man, that social reform is by no means prominent in the worker's mind or message. But it is an equally elementary truth that when the Gospel has been accepted, and when men have received Christ as their Lord and Master, that then the worker does expect to see in those lives thus "born again" a new order of things, which, while primarily manifesting themselves in the individual life, ultimately affect society at large, and bring about those social reforms which are the natural result and glory of a true Christianity.

In this country of Uganda Christianity has been preached for about

twenty-five years, and the result from an evangelistic standpoint marks out this Mission as one of the most wonderful of modern days. But while Christianity has thus had its evangelistic success, has it brought with it those social blessings which are all combined under the phrase of Christian civilization? It is the object of this paper to try and show that a great change has taken and is taking place. But before I go on to mention these changes, I should say how difficult it is to always differentiate the blessings which are the direct result of a Christian Mission or the indirect result of a Christian Government; and therefore under the word "Christianity" I should wish to imply the forces which God has brought to bear upon the Baganda, namely, the direct work of a Christian Mission and the indirect work of a Christian Government.

*Slavery.*—Slavery, before the advent of Christianity, was an integral part of the national life of the Baganda. It was a great evil in the land, and in Mackay's time there must have been thousands upon thousands of slaves in this country. To obtain these slaves the surrounding countries were raided, and, what was worse still, a very large number of Baganda were in bondage to their fellow-countrymen. The slaves must often have suffered dreadfully, being absolutely at the disposal of their owners to do with as they willed. But how different is it now! What indignation is shown if a man in a fit of anger makes a claim that such-and-such a person is his slave? The very idea is alien to the Native Christian mind. And what has brought about this change? The Word of God came to the Baganda, and it taught them two great truths, namely, the Fatherhood of God and the brotherhood of man, and the days of slavery in this country were numbered.

*Cruelty.*—The Baganda were notorious for their cruelty, and from the king downwards there was an awful system of punishing slight and trivial offences by mutilation, flaying, or burning. Many are the sad stories we hear of what was done before Christianity came to the country. Stories of King Suna, who seems to have rivalled Nero in the ferocity of his character; stories of King Mtesa, who received the name "Mukabya," i.e. "Causer of tears"; stories of King Mwanga, who burnt and tortured to death those who professed Christ. The cruelties thus practised by the kings were imitated by the chiefs and people. No one was safe. Even now we see men and women without hands, noses, lips, ears, teeth, or eyes, and they make an eloquent testimony to the truth that the dark places of the earth are full of cruelty. And yet this awful evil has come to an end as if it had never existed. The Word of God came and taught the Baganda that man was created in God's image, and that those for whom Christ died could not be so dishonoured, and Christian chiefs and Christian men having learnt this, the shameful evil was put an end to.

*Position of Woman.*—The lot of woman in this country has always been a sad one, and while the spiritual forces set in motion through Christianity have done much to raise her up, yet it is one of those social evils which can only be made right by process of time. The women have from time immemorial been mere chattels, to be sold, bartered, or exchanged. They have always been more or less in the position of slaves, the cultivators of the soil, the hewers of wood and



the carriers of water. But owing to Christianity a happier day has dawned for them, and while still the greater part of the work is theirs, yet, the maltreatment and contempt, the regarding them as mere machines for the purposes of cultivating, cooking, and child-bearing, are gradually passing away. Especially is this the case as the Christian doctrine of monogamy is driving out the heathen custom of polygamy. The true conception of Christian marriage is one of the great instruments God is using in this country for the raising of the social condition of woman. We see in many homes the woman taking her right position as wife and mother, and being treated with respect and consideration; and this is especially marked amongst the more important Christian chiefs. Then, again, women are being educated to go forth as teachers, and now they are to be found, not only in every county of Uganda, but also in the surrounding countries, where they are carrying to their sisters that Gospel which has been such a great blessing to themselves.

*Immorality.*—The sin of immorality is one of the greatest evils in this country. The Baganda call it "the king of sins," and it is from sad experience of what this sin is to the Baganda that we realize that this title is only too sadly appropriate. It is the most terrible temptation which besets our Christians, and, alas! in so many cases overcomes them. How often are we in our Native Church Councils saddened by hearing cases of immorality committed by those who have confessed Christ and who bear His Name; and, saddest of all, the sin is thought so little of, and often committed so lightly. Yet there is a great change, thank God. Christianity has worked and worked wondrously, and where before its advent there was not a pure man or woman, while purity in the home was a thing unheard of, yet now we know from the closest personal acquaintance and knowledge that there are hundreds of pure men and women, and hundreds of pure homes, thus exemplifying the truth of our Lord's words, "He that followeth Me shall not walk in the darkness, but shall have the Light of Life." Christianity is acting as a mighty leaven as regards this terrible social evil of immorality.

In the above I have dwelt briefly upon some of the great social evils which once were so strong and powerful in this country, but which, owing to the beneficent results of Christianity, have either disappeared or their effects have been greatly lessened. But there is another aspect of the social life of the people which has changed for the better, and these changes can all be traced to that general enlightenment which has followed the acceptance of Christianity.

*Houses.*—A man's environment of necessity closely affects his life, and a decent house is no small item in the domestic social life of a man. This is true of the Baganda. There was no home-life amongst them, and their houses were an outward symbol of that sad fact. They were round, very dark inside, having only one opening; there were no partitions beyond those made by hanging bark-cloths; and in these beehive-shaped houses the people lived. It could not be a wholesome life and it was not an inducement to purity of life. Such were the houses throughout Uganda a few years ago. But now a great change has come, and while many of the old style of houses are still seen, yet they are

rapidly giving way to the oblong European style of house which allows proper compartments to be made. The result is obviously beneficial all round. The improved style of building provides a home in which the private life can be lived, and it does away with that commingling of sexes which was practically unavoidable in the old native houses.

*Clothes.*—A great evolution has taken place as regards the dress of the Baganda. I believe as a nation they were never entirely naked. In the old days the garments which were worn were made of skins, in the preparation of which the Baganda are very skilful. Then the bark-cloth came in, and this in turn is rapidly being succeeded by European calico. Calico was first brought to Uganda by Arab traders, probably in the days of King Mtesa, who claimed the exclusive right of wearing it. In the Katikiro's book, *Kings of Uganda*, we read of a chief being put to death by Mtesa, his offence being that a European cloth was found in his possession. Soon, however, as cloth became more plentiful, chiefs were allowed to wear it, buying it with ivory and slaves. Now cloth is seen everywhere, especially being worn by men, the women as a rule wearing the pretty dark red bark-cloth over a calico loin-cloth. But there are certain functions at which public opinion demands that cloth only shall be worn, namely, at weddings, baptisms, and confirmations, and if those to be married or baptized or confirmed are not the fortunate possessors of cloth, they go and borrow from those who are. Cloth is a factor in the every-day social life of the Baganda, and if its influence is not religious, yet it is educational and helps to make them self-respecting.

*Work.*—The Muganda, like every other African, is naturally averse to work, and systematic labour was formerly a thing unknown to him. There was little or no occasion for such labour. In his garden were the bark-cloth trees which provided him with his clothing, and in that same garden were the wonderful plantain-trees which provided him with his food and drink, while the work of cultivating the garden was consigned to the women. Under such conditions the Baganda lived, and work such as we understand it was an unknown term to these naturally favoured people.

But Christian civilization is altering all this. The lesson of the dignity of labour is being learnt, slowly but surely. The houses which are now being built mean labour; the clothes which the people wear have to be bought, and to get the wherewithal means labour; the Government have introduced a three-rupee tax, and to procure this the Natives must work. Also every encouragement is given by the Government to the Natives to cultivate all kinds of produce, which produce can find ready sales at remunerative prices. Then, over and above all this, European trades are being introduced, such as carpentering, printing, brickmaking, and building, in all of which the Baganda are proving apt and ready pupils. But, what is better still, the sloth and idleness which are so deeply rooted in the native character are being undermined. The process, true, is slow and of necessity must be so, considering how the past generations of ease-loving Baganda must have stamped their character on the present one. Now when this social evil of idleness has passed away and the people as a nation have learnt to work, the native character will be strengthened, especially the Christian native character, and work will be an instrument in God's

Hand for making His people in this country stronger, and better, and more liberal Christians.

*Family Life.*—In this country there is still ample opportunity for contrasting the life in a heathen home and that in a Christian home, and the contrast is very marked. In the former we see ignorance, superstition, drunkenness, degradation of woman, and all the uncleanness which one associates with Heathenism. In the true Christian home how different is the picture ! The man is the husband and not simply the master, the woman is the wife and not simply one of the many so-called wives who were treated more as slaves. If children are given they are looked upon as a gift from God and cared for accordingly. Then God's Word is read and family prayer is held.

The treatment of children in such a home is a wonderful contrast to what it used to be in the old days. There is a peculiar idea amongst the Baganda that the parents of a child cannot bring it up, and therefore at an early age the child was given to a relative or friend, and thus grew up practically as a stranger to its parents. This foolish custom is now being dropped by the Christians, who realize that it is impossible for a child to honour its father and mother if it grows up in another home. Now the children are not only being brought up in their own homes, but are daily being sent to school, and there learn, besides the truths of religion, to read, write, and do arithmetic. The results of all this upon the future generation of Baganda will be, by God's blessing, incalculable for good. The lot of the girls is infinitely happier and brighter in such a Christian home than it used to be. Formerly as the girl grew up to maturity she was disposed of by the father or near relative to any man whom he cared to give her to. Now she marries the man of her choice, no force is brought to bear upon her, the only condition being that the future husband must bring the required gift of ten rupees to the relatives.

What has been written above under the heading of "Family Life" is enough to show what Christianity has done for the home and the children in that home. It has brought about great social domestic reforms, which, while affecting the individual, are influencing the community at large.

There are many other things which I might write upon as having their influence on the social life of the Baganda : there is the influence of the Medical Mission with its lessons of mercy and charity ; there is the educational work, opening in a wonderful way the minds of the youth of Uganda ; there is the Industrial Mission, which is teaching the Baganda the dignity of work ; there is the influence of the married life of Europeans, the honour and respect we pay to our wives, the love and care we give to our children. All these are having their influence on native life and character. But the topics which have been written upon more particularly, although in a brief and imperfect way—for each topic is worthy of an article in itself—are enough to show that the Gospel of Christ is not only the power of God unto salvation, but that it is the power of God for making all things new—new customs, new manners, new morals ; in a word the new order of society in this land is the result of the spiritual forces set in motion through Christ.

G. R. BLACKLEDGE.

## PROGRESS IN UGANDA.

### I.—THE STATISTICS FOR 1903.

Letter from the Right Rev. Bishop Tucker.

**T**HE statistics of the Uganda Mission for last year are as follows (the corresponding figures for 1902 being given between parentheses) :—

Native Clergy, 32 (27); Native Christian Lay Teachers: Male, 2,076 (1,847), Female, 392 (352); Native Christian Adherents: Baptized, 43,868 (35,897), Catechumens, 3,324 (2,947); Native Communicants, 13,112 (11,145); Baptisms during the Year: Adults, 5,492 (3,965), Children, 2,829 (1,571); Schools, 170 (49); Scholars: Boys, 13,846 (7,042), Girls, 7,841 (5,527); Seminarists, 542 (292). Native Contributions, Rs. 7,029 (Rs. 8,144).

1. These statistics are, as you will see at a glance, very remarkable. They indicate a marked advance all along the line. The number of adult baptisms is very striking (5,492). The large increase, however, in the number of infants baptized needs some explanation. When I was in England the question cropped up as to the baptism of the children of heathen parents. There is a very common custom in this country of children being sent to friends and relatives to be brought up. Hence it comes about that a Christian chief will find himself with a number of children in his care who are children of heathen parents. Naturally he wants them baptized. What was to be done in these circumstances was the question which the Church Council considered during my absence in England. It was decided that in these cases if the guardian could obtain a written pledge from the father that these children should continue under Christian training they might with Christian godparents be brought forward for baptism. To make assurance doubly sure it was afterwards decided that to the parent's undertaking should be added a written pledge on the part of the chief.

Last summer the matter was brought to my notice, and I at once expressed grave doubts as to the whole arrangement, and also expressed the opinion that neither the chief's undertaking nor the parent's pledge would stand in law if the parent chose to change his mind and wished to remove the child from Christian training. I consulted the Commissioner upon the point, and he agreed with me that nothing can override the father's rights—not even his own pledge if he chooses to violate it. This being the case, I decided that the practice of baptizing these children was to cease. Still, a good number had been baptized, and this will explain a part of the large increase under the heading, "children baptized during the year."

2. Teachers at work and teachers under training show a notable advance. Under the former heading the advance is from 2,199 to 2,468; and under the latter from 292 to 542. The results of this will, I doubt not, be apparent in the years to come, in a still larger increase in the number of candidates for baptism. The large number of seminarists under instruction in Mengo (187 on September 30th, but largely increased since then) has obliged me to bring in Mr. Weatherhead, senr., from the islands to assist Mr. Roscoe and the Archdeacon in the work of instruction. This large increase of the number of seminarists is one of the most hopeful features of the work at the present moment.

3. The only heading which shows anything like an apparent decrease is that of native contributions. In 1902 the contributions were Rs. 8,144; in 1903, Rs. 7,029. But it should be remembered that last year the Baganda contributed in hard cash more than Rs. 6,000 towards the building of the new cathedral. This sum was never entered in the church books. It formed

a fund which was managed by the chiefs themselves. Then, again, the new hospital was another burden upon the finances of the Baganda Christians during the same period, the bricks which they contributed being valued at £350. Altogether I feel that we have every reason to be thankful for the amount received under the heading "native contributions." I do not mean to say that I am satisfied with the amount contributed for Church purposes. The Baganda have not yet learnt the privilege and the joy of giving. That will, I hope, however, come in time.

The main lesson, I think, to be learned from these statistics is the great need which there is for reinforcing us this year as strongly as possible. Here you have in the last twelve months baptized in Uganda a number which is more than half the total baptisms in the *whole* C.M.S. field. To send us under these circumstances two or three men would be simply absurd. Candidates for baptism and confirmation last year were more than 10,000. I have only to state the fact for you to see the need. Then look at the seminarists under instruction—518. Mr. Roscoe has been attempting the instruction of 100 at once! The thing is impossible. Then, again, look at the number of children under instruction in one way or another—21,000! Mr. Hattersley is hard at work training school-teachers. But what is he among so many?

But besides the actual work in hand there are the great openings all around—in Acholi, Kavirondo, and Bukedi. The former country must certainly be entered even if we weaken our centre. Kavirondo must be strengthened even though we may rob Busoga of some much-needed workers.

But I need not add more. What I have already said, together with the statistics themselves, will, I am sure, be sufficient to secure us a strong reinforcement.

## II.—THE SPREAD AND DEVELOPMENT OF THE MISSION SINCE 1893.

By the Rev. G. K. Baskerville.

**THE Native Ministry.**—It was in January, 1893, that the first candidates for ordination were chosen by the Uganda Native Church Council. All were tried workers and Christians of some years' standing and had previously received a lay reader's licence from the Bishop. After a time of special preparation these men were ordained in May of that year. Two of them were great chiefs and retained their chieftainships, as it was thought that as chiefs their influence would be more widely felt. One of these, Nikodemo Sebwato, was chief of Kyagwe, and his zeal was unbounded. As chief of Kyagwe he was also responsible to the king of Uganda for the entire country of Busoga. His influence was, therefore, very great. One of the first things he did was to move his country residence so as to be closer to the mission station which had been opened in February, 1893, in his province. The Sekibobo (Nikodemo's title as chief) was the faithful friend, adviser, and helper in the mission work for nearly two years, when he died as the result of a chill caught in Bunyoro. Then the second "parson-chief" was Zakaliya, at that time chief of the large province of Bulemezi, and now one of the three regents chosen to rule the country during the minority of the little king. Of the other four who were then ordained, one has become a confirmed invalid, the other three are in active work—one, Henry Wright Duta, in Mengo, where he organizes all the pastoral work; the other two are Yonasani Kaidzi, in Kyagwe, and Yairo Mutakyala, who has worked up a large district without any European aid.

Now, in 1904, we have thirty-two native clergy, eighteen of whom are in Priests' Orders, several of them being in charge of separate districts in

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which there are no European missionaries. With the advance of the country owing to European influences, increase of trade, and gradual changing of the mode of living, these clergy are beginning to ask about their scale of allowances. Up to now they have generally received a grant of land and a small allowance half-yearly from the Native Church Council from the funds collected locally in the country. We believe it would be a retrograde and altogether unwise step to utilize any money collected in England for the paying of these clergy, or indeed any native teachers; and we also believe that, did our Christians here realize their responsibility, they could give quite sufficient to not only so augment the allowances made to all Native Christian workers, but also to have a good sum in hand for extension work. For the Native Christians in Uganda there is need at this time of a great deal of prayer that they may realize this responsibility in the matter of giving. The great majority of the clergy and teachers, although very far from perfect, and some of them sometimes even falling very low, have their hearts in their work, and are far more suitable than Europeans both for pastoral and for pioneer work. The Europeans must, however, for many years be the overseers and the organizers.

*The Opening of Country Stations.*—Up to the year 1893 very little had been done outside the capital, Mengo. A beginning had been made in Busoga, but it could not be permanent, owing partly to ill-health and partly to the fewness of the missionaries and the unsettled state of the country. The province of Budu had also been occupied for a short time, but the civil war of 1892, and consequent redistribution of the country by which Budu became a Roman Catholic province, made work there for a time impossible. Strange to say, however, although so little had been done in the country districts of Uganda and in the more adjacent countries, a very real missionary work had been undertaken in Usukuma. It dated from the time when the missionaries were expelled from Uganda, many of the Baganda following them to the south of the Lake, and for several years the missionaries at Nassa found their chief helpers in Baganda, who were sent over by the Native Church in regular relays. Two of the native clergy now working in Uganda, the Revs. Henry Mukasa and Nasanaeri Mudeka, had their early training as teachers at Nassa.

The year 1893 was, however, to see a real beginning of country work in Uganda by the opening of out-stations. Christmas, 1892, had seen the return of the Bishop with a large party of reinforcements, and after taking counsel with the senior missionaries and Native Church leaders, he decided to open up out-stations in Kyagwe and Singo, two of the most important provinces. To each district two missionaries were appointed, and the Bishop himself accompanied them and selected the sites for the mission stations. After the ordination of the first Natives, one was appointed to assist the missionaries at each of these new centres, and, as has been seen in Kyagwe there was the additional help given by the chief, Nikodemo, who had also been ordained. By September of the same year there were thirty-seven teachers working in the two provinces, twelve converts had been baptized, and sixty others were reading for baptism. Busoga was re-occupied in 1894, and that same year saw the Kyagwe and Singo converts raised to 395, whilst the autumn of that year found 205 others under instruction for baptism and the number of native workers raised to eighty-three.

*The Revival of December, 1893.*—In giving any account of the progress of evangelization one must not omit to refer to the main factor. It was in December, 1893, that a little band of five missionaries were in Mengo awaiting the return of Messrs. Walker and Gordon with a new party. The

new party was detained for some time, and the waiting-time proved a time of blessing. The late Mr. Pilkington was away on the island of Komé, and there, through reading a little tract by David, the Tamil evangelist, realized, as he had never done before, the power of the Holy Ghost, and came back full of this new revelation and told the others about it. They, too, were blessed by his testimony, and some claimed anew and others for the first time this same power. We had been lamenting the lack of zeal shown by the native converts and the low-level lives lived by many of them, and now God had shown us that we had been to blame. How could we teach them what we had not known, or having known, had not lived up to, and without which they could not have energy and soul-hunger?

After much prayer it was decided to have a mission, and for some days large numbers met morning and afternoon in the great church, and the fact of *present* salvation from the *power* as well as the penalty of sin was put before them, and God gave a great blessing which gradually spread through the country. One result was that during the following year there were 614 baptisms in Mengo, and a total of 1,037 for the Mission, not counting children; and, more significant still, the number of teachers in the Mission grew from seventy in 1893 to 294 in 1894, and of these twenty-two were working in other countries.

Another immediate result of the revival was the building of some twenty churches in the immediate neighbourhood of Mengo, to which preachers were sent Sunday by Sunday. Churches were also built in many country places. Listen to Pilkington's account of the progress made (written in December, 1894):—"At the beginning of this year there were not, probably, more than twenty country churches (or reading-rooms, or synagogues); there are now not less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be, perhaps, 150. In these there now assemble every Sunday not less than 20,000 souls to hear the Gospel; on week-days not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April; there are now 131 of these teachers, occupying eighty-five stations, of whom just twenty are stationed outside Uganda proper, and may be regarded as more or less 'foreign missionaries.'"

Another feature of this time was the great increase in the sale of books, and it was most unfortunate that a large part of the stock in hand had been burnt in a fire. Mr. Millar wrote in the same month, December, 1894:—"The totals of books sold during the last year are, very roughly, as follows: New Testaments, 730 (these were all sold in a week); Gospels and Acts, one volume, 970; single Gospels, Acts, or Epistles, 9,550; Prayer-books, 344 (stock burned); Primer, 8,746 (none in hand for some months); reading-books (*Mateka*), 5,860 (out of stock); small reading-books (*Walifu*), 453 (out of stock); hymn-books, 1,069 (out of stock). Every day, from morning till night, we hear, 'I want a *Mateka*,' and have to reply, 'None.' The above returns are not accurate, as I have not had time to add up all the sales of the last month." It is very significant that at a time of special mission services in August (1894), one and all testified that it was "reading the Word of God that enlightened them to see the way of salvation, and each of them gave us passages (mentioning the chapter and verse) that had most appealed to them."

*The Synagogues.*—We have already seen that as an immediate result of the revival of December, 1893, a number of churches or reading-rooms had been built near the capital. Pilkington, during a journey in 1894, found that Mr. Fisher had in his district of Singo built a number of little houses,

which he named "synagogues," at important villages. These he visited and held services in, and also sent out Native Christians to them on Sundays and at other times. These little prayer-houses soon became permanent centres of teaching, and Native Christians were appointed as teachers. The plan seemed so excellent that it was decided that Pilkington and Baskerville should postpone their furlough for a time and seek to organize such teaching centres all over the country. Up to the present time the same system is in vogue. Most of our permanent churches have sprung up in this way. A chief has built a small reading-room for his people, a teacher has been asked for, the work has grown, and then a more permanent church has been built and permanent teachers appointed. At the present time in Uganda and the surrounding countries there must be considerably over 1,000 places of worship, and all of these have been built by the Natives at their own expense, and generally without even any European supervision.

*Missionary Meetings.*—Another means of creating and stimulating interest in the evangelization of the country, which also dates from the revival time, is the practice of having a monthly "missionary meeting," not only in Mengo but in all our principal centres. Accounts of work are given by teachers fresh from their churches, new teachers are "dismissed," and collections are taken in money and kind, the people bringing their gifts up to the communion-rails, always an impressive sight.

*The Islands.*—The same year of 1894 saw the large province of Bulemezi visited for the first time, and also an extensive tour was made amongst the Sese Islands. During Lent, 1894, twenty-five young men responded to an appeal to go as evangelists to the islands, and thirteen of these were approved and sent forth by the Church Council. When the islands were subsequently visited it was found that fourteen churches had been erected and some seventy-six people were found ready for baptism and 190 were under instruction for the same sacrament, and some 5,000 people were regularly being instructed.

*The Arrival of Lady Missionaries in 1895.*—We may justly call the arrival of lady missionaries the next great factor in the evangelization of the country, for through their work the women of Uganda have been reached in a way men could never reach them, and also stirred up to become teachers. Their arrival found forty-four women teachers in the country, the next year found double that number, and last year's statistics give 392, while last year in one of our country districts alone there were eight women under instruction as senior teachers and thirty as junior teachers.

Koki was occupied in 1895, and the Bishop arranged to visit Toro in 1896. The king of Toro had been influenced by his brother, a Christian chief of a neighbouring district, and had sent to Uganda asking for teachers, and four had been sent out.

*The Year 1897.*—During this year many remarkable events took place. The chief of these was the arrival of the first complete Bibles in Luganda, which Pilkington had completed and seen through the press during his furlough. Their advent was hailed with great delight, and up to last year the Bible Society had supplied 5,945 complete Bibles, which have all been sold in the country. In addition to complete Bibles, the same noble Society has supplied 41,466 New Testaments and a large number of single books of the Bible. The Bible Society has, as usual, made a free grant of all these books, but some two-fifths of the cost of production and transport has been repaid from the sale of the books in Uganda.

The same year saw the first mission hospital put up in the country. In the spring of the year had arrived Dr. A. E. Cook and Miss Timpson (now



Mrs. A. R. Cook), a trained nurse, and a permanent Medical Mission was established with in-patient and out-patient departments. Good medical work had been done before this by others, but this was the first *permanent* start of a Medical Mission. The influence of the Mengo medical headquarters and the branch dispensaries reaches all over the country, for patients are brought in for treatment from all parts, and often return home not only healed in body but also in soul, and preach the Jesus Whom they have first learned to love in the hospital or at the dispensary services. Not to mention Mengo figures, at the dispensary at one of our out-stations last year some 16,000 cases were treated.

The year 1897 was also one of much trouble: the rebellion of a leading Roman Catholic chief; the flight of Mwanga, the king, from Mengo, and the accession of his little son, Cwa, afterwards baptized by the name of David; and the Nubian rebellion in the autumn, in which we lost Pilkington, mourned by all and never replaced, and many dear native friends. The wounded were brought in by dozens to the Mengo hospital, and I think we may say that the popularity of the medical work has dated from that time. Medical itinerations have also reached hundreds who would probably never otherwise have heard the Gospel.

*Work amongst Children.*—The late Rev. Martin J. Hall, in his annual letter in 1896, pointed out that very little had as yet been done for the children. The first children's schools were started when the ladies arrived in Mengo, and for some time Miss Chadwick carried on a large mixed school. Later on Mr. Hattersley relieved her of the boys' section, and since then there has been a European missionary in charge of each section. A very important work has been done in the training of young men as schoolmasters, and a large number of these are now in charge of schools in the country districts. The first returns of scholars in the yearly statistics are in the Report for 1898: Nine schools (six at Nassa), 245 boys (150 Nassa), 228 girls (200 Nassa); and there is an additional foot-note which states that some of the "boys and girls" are in reality men and women! There are now in the mission schools: Boys, 13,846; girls, 7,841.

*Theological Teaching.*—This is a very great work indeed now, for whereas the first teachers were sent out solely with reference to their Christian zeal and fitness, now our teachers are carefully trained, at least those who receive allowances from the Native Church Council.

A man wishing to become a teacher generally begins near his own home by asking the local teacher to give him some work to do, and will be set to teach letters and syllables. After a time he will be brought to the notice of the local Church Council, who may after examination employ him as a "local" teacher and give him charge of a small church. He will, after a time of work, apply to join a class reading for a "junior teacher's" letter, and will receive a year's training either at his local centre or, if there be no class there, he will go to Mengo. An examination is held at the end of the year, and if successful he receives his "letter" from the Church Council and is sent out to do a year's teaching. He can then, if recommended by the local authorities where he has been working, attend in Mengo a class for senior teachers. He is examined again at the end of the year, and if again successful receives a further "letter" and is sent out to do two years' teaching. He can then read for a Bishop's lay reader's licence, and to obtain it has to get seventy-five per cent. of the maximum of marks in the examination. From the lay readers are chosen men to attend the ordination class.

The classes in Mengo for these purposes are so large that they employ the

time of three European missionaries and much of the time of two of the senior native clergy. There are similar courses of training for women teachers. Teachers' classes are held not only in Mengo, but at several of the country centres.

*Industrial Work.*—We feel that industrial work will be a real help in finding occupation for many of our young men and boys, and in time there may thus be raised up a number of Christian mechanics whose influence must be very large. They will also be possessed of what in this country is considerable wealth, and if they are real heart-Christians the Church funds should gain considerably and so make the work of evangelization easier from the money standpoint.

*The Latest Ventures.*—The Belgian Government has at last consented to teachers from Uganda and Toro working in the Congo Free State, so this long-hoped-for extension will now be possible. The Bunyoro Church is becoming active. Mr. Lloyd's journey into the Acholi country during August and September of last year led to the leaving of some Banyoro teachers there, and Bishop Tucker is proposing to visit those parts with Dr. A. R. Cook and Mr. Lloyd next month (March, 1904).

*Concluding Remarks.*—This is a testing time for the Baganda Christians. Whether they stand the test or not depends very much on the prayer put up on their behalf. Will they embrace the rich opportunities which are opening up on every hand of carrying the Gospel into other countries? They have done this time after time. Busoga, Bunyoro, Toro, Koki, Nkole, Bukedi, Usukuma, have all been opened up by Baganda Christian teachers. Will they do more? Will they continue to support the work of the Native Church in Uganda and these other countries? They are well able. In spite of Government taxation they are far richer than they used to be. The scale of living, especially in dress and houses, is going up rapidly. No men and very few women are content with the bark-cloth now, but want European cloth. Mud houses are replacing reed ones, and brick houses mud ones, and some chiefs even rise to corrugated-iron sheeting in place of the old thatch. The people need educating in the duty of giving. When the gifts of the few whole-hearted Christian chiefs are subtracted, the amount given yearly per head to God's work is lamentably small. If only our adult baptized Christians would give one rupee (1s. 4d.) a year per head the Native Church would have ample funds, but their offerings fall far short of one rupee. For example, in Kyagwe for the year ending September 30th, 1903, native contributions are put down at roughly 600 rupees. Now let us deduct 300 rupees, just half, which about represents what was given at weekly offertories by Europeans and in special gifts by chiefs. This leaves 300 rupees. The number of Native Christians is returned as 3,069, say 3,000 in round numbers. So we find that, including children, *one rupee was subscribed by every ten Christians*. Any one can get a Report and work out such figures.

Another deplorable fact is the falling off in the *week-day* attendance at church. Let us again take Kyagwe. The communicants are returned for 1903 as 992: the week-day attendance at church at 996. This latter number includes all catechumens, returned as 250, and a number of baptized people reading for confirmation, which shows that a large proportion of our communicants only come to church on Sundays.

Again, you would expect that the number of those coming to church on Sundays would far exceed the number of baptized Christians, whereas we find it is not so. In Kyagwe, 3,069 baptized Christians; 4,300 at Sunday services, or if we count children, 6,464, or just as many again.

There is a very real band of earnest Christians in Uganda, but there is a very large number of those "who have a name to live, but are dead." I want this brief paper to send those who read it to their knees, for if ever Uganda and its Church needed prayer it is now. And remember us missionaries, too.

### III.—VILLAGE LIFE IN UGANDA.

By Miss R. S. Tanner.

LIFE in a village in Uganda centres around the chief of the place. If he is a Christian the people will all read more or less, and if he is a Roman Catholic the people generally are so too.

A Muganda chief, if a Christian, begins his day with prayers in his house, and he then goes to church at 8 a.m. and reads the Scriptures until nine, when he returns home and hears any cases which require to be judged amongst his people on his estate: he will "hear words," as the Baganda call it, all day long sometimes, until the evening, only taking time for his mid-day meal. All his constituents are with him and follow him about everywhere, and take their "cue" from the chief about everything. It can thus easily be seen what an influence the chiefs have in the country for good or bad. It is a sad but a true fact that there are very few *really* Christian chiefs in the country, and perhaps this accounts for the tremendous "falling away" there is amongst the "so-called" Christians.

In a chief's enclosure there are generally a number of old women and some young ones. The former are, as a rule, a very ignorant set and often not baptized because they get very little time for reading; they can think of one thing only—*clothes*, which they beg for while one is preaching the Gospel to them. The young women are very different; they are loud and noisy and very plausible, and I am sorry to say their morals are often very loose. A great wave of immorality seems to have come over Uganda in the last few years: it has come with the craving for clothes amongst the girls. They no longer are satisfied with the native bark-cloth, but rather prefer white cloth or coloured cloths, and in order to get these the little girls will give themselves up to evil practices, and, saddest thing of all, the elder women declare that they have no power over their girls to control them in any way! They allow them to go out visiting amongst their friends quite unaccompanied by any older woman; and it is not an uncommon thing for cases of immorality to be discovered amongst people reading for baptism, and they have to be taken off from their reading! If some of the Christian women try to be strict and to refuse to allow their girls to "visit" without letting them know, they then leave the women and go and serve some one else who will not be strict with them. A Muganda woman needs many girls to help her in her arduous work of cultivating and cooking, and it is a very real trial not to have any servants to help them. It must be confessed that native women are allowed very little authority by their husbands: the men have still much of the "autocrat" in their character, and order about their women in such a way that they cannot obtain much respect from the young girls and consequently they get little honour from them. On the women's side, they too have little self-respect—I suppose from not having it given them by the men. They are loud and noisy in giving commands, and seem as though they hoped to be obeyed in this way, whereas it only invokes what the Baganda call "cheek" from the girls.

There is a body of very real Christian women in Uganda: they are the teachers. They are a small body, but they are very different from the

ordinary Baganda. One can tell the Christian women almost at once in visiting a place by their *look*; they are much quieter in their manners, less quarrelsome, and altogether have a superior air about them.

Amidst much that is discouraging in the work there are some very real encouragements: for instance, the fact that *some* of the teachers, men and women, are willing to go and live in the sleeping-sickness district and teach the people at the risk of their own lives. I know four women who have done this and three men in our district: two of these women lived a year on an island where the sleeping-sickness was raging, and when asked if they would like to leave after nine months they quietly said, "We will fulfil our year; the Lord will take care of us. If He wants to take us, well then our time will come."

A small body of Christian men and women come to the church every day to read, but a very small proportion in comparison to the numbers in years past. For instance, at Ngogwe we now get twenty men where there used to be 100. In the little country churches the majority of the people only come on Sundays. Still it is a wonderful thing to know that the Word of God is spread broadcast over the land, and no one can say they have not had the opportunity to learn. The people do not, however, buy books as they used to. The longing for fine clothes comes in in this way too; they will buy clothes rather than books. Of course there are exceptions. I have known a teacher on receiving his or her pay go at once and spend it nearly all in buying a Bible and Prayer-book. Nevertheless it is the case that the majority of the people in the country churches stand up either with no book or with just one Gospel and join in the service as best they can: the result, especially in the singing, is not satisfactory to say the least of it. A little *work* would soon buy a book, but the native indolence is a great hindrance in this way.

The conversation of the Baganda is limited to the little trifling incidents of every-day life: the price they will receive for carrying a load, the prices they received in the past for such-and-such a journey, the price of clothes, the sayings of their friends. They are a very merry people and laugh constantly with little apparent reason. They love being talked to and told things about other countries, especially England, and one feels that it is quite as necessary to educate them as to teach them religion, for their religion comes so very little into their lives. They have little idea of self-denial and of restraining their tongues or their tempers. I think the most difficult thing about the work is the want of depth in the people: at the same time there is a geniality about them and pleasantness which is most attractive, and if one can only realize that they are really only "grown-up children" one will not be disappointed in them.

The hope of the nation is in the children. Though most neglected in their own homes and allowed a freedom which is bad for them, at the same time they are being educated and taught to work for money from the beginning. It is to be hoped that the national idleness will die away with the next generation. The children are bright as a rule and respond to kindness; they need a very firm hand, as they have no discipline in their own homes. They do a good deal of the work of a native house—fetching water, wood, peeling plantains, herding goats—and their parents seem to feel no responsibility about clothing them or giving them anything more than they can possibly help. They learn to read, sing, and write much quicker than the grown-up people. There is still a great difficulty in getting them to come to school in the country districts, their parents selfishly keeping them at home to do their work, but some of the children are so independent that

they insist on attending, and run away to school. Others are like children at home, glad of the excuse, "Mother or father won't let me come."

Drunkenness is much on the increase in Uganda, and one hardly ever itinerates without hearing the drinking-drums at night which call the people to come and drink. The person who makes the beer sounds a drum for his friends to come and help him drink what he has made. Sad to say, many of the so-called Christians go. Dancing goes on at these drinking revels, and this always means immorality. Although a law has been made which forbids drinking-drums to be sounded, there is no one to enforce the law in country places except the native police, and they seem to be afraid of the people. One cannot help feeling that the chiefs "wink" at the practice, as so many of them drink in private, and the people know it. We constantly hear the drinking-drums from our house at night, though they are some distance off. The Baganda after drinking come out and scream and yell in the roads at the top of their voices.

When itinerating in one of our districts we went to a garden to preach one afternoon, and found all the people at a drinking revel. The teacher, an earnest Christian man, asked me what I thought we had better do. I said I thought the only thing was to go and preach to them. So we followed the sound of the drum and came to a very dirty little peasant's house, from which the smell of beer came forth. It was a scorchingly hot afternoon, and we had a little body of Christians with us and a little organ. The latter we put down outside the hut and I began to play and we sang hymns. There were crowds of people round the house, men and women, old and young. They seemed very surprised at seeing us and not at all resentful, but they looked shame-faced. After singing a few hymns I spoke to them and so did the teacher. It did one's heart good to hear his earnest words begging them to give up their evil practices and to turn to Christ. We quite broke up the "revel," for they all conducted us along our return road, as is the custom of the Baganda.

The people are rather afraid of us as yet; they offer little opposition when we preach to them, but they try to hide their evil ways from us. One day when we were itinerating, we had struck our tent just off the high road in a banana-plantation, and noticing a stream of men passing through the plantation at the back of the tents we began to greet them. To our surprise they did not answer, but began to run. Then we saw they were all carrying pots of beer and had gone off the road to avoid us, thinking we should not see them at the back of the tent!

Our women teachers go out visiting to preach the Gospel once a week in the surrounding gardens. When they come back they constantly bring me stories of people they have met all drinking beer. The people congregate round a huge boat-shaped vessel in which the beer is made, and drink through long pipes, which filter the beer as they drink it.

One day I had gone to a chief's house in our district. The chief was a Roman Catholic; he had gone to confession that day, but came back in the afternoon very intoxicated. In the evening he had a drum sounded for prayers, and after that the drinking-drum began. I thought this was too much, and, putting on a bold front, I sent a messenger to stop the drum, saying I was surprised at the chief having it beaten when I was there. They stopped it at once, and he seemed annoyed at his servant for sounding it, but he (the servant) had not known I was there. It only showed one the sad mixture of religion and evil ways. Confession in the afternoon and drink on the way home; prayers in the evening and a drinking revel afterwards, only stopped because I was there.

Another place I went to where there were a number of women's houses round the tomb of a great chief. These people were all intoxicated, though it was only 4 p.m. They carefully gave me a mat outside the house while they scrambled away the signs of drink; but, of course, I could smell it and see it in their faces. If one speaks to them of it they generally flatly deny having any beer; it seems better just to preach to them and pray for them. Many of these people were baptized Christians!

All these things show that "drink" is on the increase in Uganda. We constantly meet tipsy people in the roads, and sometimes our porters will come to us drunk early in the morning. We have stopped that, though, by having them all looked at by a headman before they start, and we refuse to employ any who have been drinking the night before.

Many people around us have become Mohammedans lately, not from any religious motive, but simply because they say they cannot endure having only one wife. The Mohammedans may have four. I know instances of men who are baptized and have been admitted to the Lord's Table, who after some years have got tired of their wives and said they must have others. Two of our women teachers' husbands have treated them like this. They say to their wives, "I am tired of you, I no longer love you; if you like to remain as one of my other wives you can, if not you had better go." Some of the poor things remain, but are hardly used, their bed-clothes even being taken from them and given to the new so-called "wife." Some are most hardly used, made to wait on the new bride, fetch wood and water, and are even beaten.

Other men do not feign Mohammedanism, but boldly take other women, making the same excuses to their wives, "I am tired of you; one wife is not to be endured." Some make as an excuse the following arguments:—1. If I only have one wife and she is barren, I am for ever debarred from having children. 2. If my one wife gets ill and cannot cultivate my food, what am I to eat? 3. Other women will not remain in my house as servants and work for me unless I make them my wives.

In all that I have written I am speaking of so-called Christians in Uganda. There would be no shame in the Heathen saying such things, for they know no better.

A poor woman who had just been baptized came to me the other day, saying, "My husband says that he will no longer live with me when I am baptized; he wants to find some one else to be his wife." This man is one of our churchwardens, a baptized man and a communicant; I know him very well. He came to our house one day with the Communion plate, so I had an opportunity of speaking to him about it. I told him what I had heard and asked him if it were true that he wanted to drive his wife away. He said, "Yes, I am tired of her, I no longer love her. What am I to do?" I tried to point out to him what a dreadful sin he was contemplating and what a good wife she had been to him in the past, and how he had begged her to read for baptism, and now she had done so he wanted to cast her off. He listened and then said, "Well, if God will give me strength I will stay with her, but I don't know whether I shall be able to; I will see." So far he is living with her. He seems a very weak character.

I hope all that I have written does not sound pessimistic; I have written of things as I have seen them in our district, and it is surely far better that the real state of things in Uganda be known at home and then there will be more intelligent prayer both for us and for these people, and perhaps definite steps may be taken to help in the matter.

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## THE LATE SIR H. M. STANLEY AND THE UGANDA MISSION.

**I**N pursuance of the promise made in our Editorial Notes last month, we proceed to give some extracts from the writings and speeches of the late Sir H. M. Stanley regarding his connexion with the Uganda Mission.

The fact that it was a letter of his written from Uganda in 1875 which led the Society to inaugurate this Mission is well known. Probably few, however, are aware to what extent Stanley was instrumental in exciting the desire for Christian instruction which led Mtesa to ask for teachers. In the Katikiro's articles in *Uganda Notes*, "How Religion came to Uganda," Apolo Kagwa gives the following account of Stanley's intercourse with the king:—

"The religion of our Lord Jesus Christ took root in Uganda in this way.

"When King Mtesa was at his capital—then Rubaga—he went to a place called Kazi, on the Lake, to hunt. When he had been there three days he heard that an Englishman had arrived across the Lake.

"He therefore sent men to fetch him, who found him at Namukuma, Kikwata's place, and brought him on to King Mtesa at Kazi. They then returned together to Rubaga and became friends.

"The king asked Stanley, 'Do you know about religion?' and was told that in England they believe in the religion of Jesus Christ, the Son of the living God, Who will raise all men from the dead.

"King Mtesa at once said, 'I want you to teach me,' and Stanley replied that he was quite willing, and that as soon as he had fetched his things he would do so.

"Stanley went to Usukuma, at the south of the Lake, and when he returned he found the king had gone to fight the Bavuma, and he met him at the Ripon Falls, in Busoga, and from there they went to Luba's. And Stanley said to Mtesa, 'You said you wanted to learn our religion.' And the king said, 'Quite right, teach me,' which he did day by day out of the Book of Genesis, and afterwards left him a man called Dilington Muftaa to teach him in Kiawahili."

Stanley himself, in an article which he contributed to the *Cornhill Magazine* for January, 1901, entitled, "How I acted the Missionary and what came of it," gave the story at considerable length. He said:—

"I suppose that my first idea of utilizing the favour with which I was regarded for Mtesa's mental and spiritual improvement sprang from my warm friendship for him and a feeling of pity that no chance was afforded to him of developing himself. At the outset I was sensible only of regret that Livingstone was no longer alive to take advantage of the magnificent field that was now open to one of his peculiar abilities and personal charm, and, pursuing the train of thought, I felt at a loss to know to whom else I could apply to fill his place.

"At that time there was no traveller in Africa, from the Nile to the Zambesi, on whose sympathy one could rely in a case like this. Gordon had a big and special task of his own, and it never struck me that any of his staff, who were either military or political officers, would give Mtesa any sympathetic attention.

"So day after day passed with Mtesa and myself in chat upon trivial and secular topics, until one day in full court the subject of the white man's faith was broached. As I expounded I observed such fixed attention on the part of the king and courtiers that I had not noticed before. The rule had been understood by all, that talk should be brief and various, but now it became animated and continuous. Gestures, exclamations, and answers followed one another rapidly, while every face was lit up by intense interest. When we finally adjourned the subject was not exhausted, greater cordiality was in the hand-shakes at parting, and it was urged that we should continue the discussion on the next day.

"And so we did for several days. It seemed the comparisons of Mohammed with Jesus Christ were infinitely more fascinating than the most lively descriptions of Europe, with its wonders and customs, that I had been able to give, and

truly the accusation of Christ, His judgment by Pilate, and the last scene on Calvary, were the means of rousing such emotions that I saw my powers of discerning character had been extremely immature and defective.

"This revelation of feeling which had lain so long untouched under etiquette, tradition, custom, pagan ignorance and apathy, stimulated me to persevere in my efforts in the hope of some unknown but cheering outcome. Some one on behalf of the king made the happy suggestion that, as I proposed to return to the south end of the Nyanza to bring my people up, it would be well if I left behind me some souvenir of my visit that would keep alive their attachment to my words in my absence.

"The idea was good, and in searching for means to this end we discovered that in Idi, the king's chief drummer, who was an educated Malagasy Native and an expert in Arabic calligraphy, we had the man who could write out the Law of Moses and the Lord's Prayer. We also found that Robert, one of my boat boys, could translate my English description of the last scene at Calvary into grammatical Swahili. The 'books' on which my sayings were written were thin and polished boards of white wood, about sixteen by twelve inches.

"We were deep in the Decalogue when an unexpected white visitor made his appearance in Uganda, as suddenly almost as I had made mine. This was no other than Colonel Linant de Bellefonds, one of Gordon's staff, who had come on a political mission.

"Soon after the novelty of his arrival had somewhat worn away, and the resumption of the Decalogue was mooted, it struck Mtesa that it would be a prudent thing to question this other white man from the north regarding the things I had said about Jesus and Mohammed and the respective faiths, for there were some amongst his chiefs who had gone among the Arab traders, and been made uneasy in their minds by their arguments in behalf of Mohammedanism. It was proposed in open court, and the chiefs assented.

"Fortunately for the confirmation of my statements, the colonel, though a Frenchman, happened to be a staunch Calvinist, and, to the surprise of all present, the colonel gave answers which established my words beyond a doubt. We then resumed the writing of the Decalogue, and in a short time it was finished.

"Mtesa was now told to his dismay that the period of my departure had arrived. I had already passed a longer time in his company than was prudent, seeing that I had such a large number of men depending upon me at the other end of the Nyanza. He began to devise various expedients for my delay, and had it not been for the presence of Colonel Linant it might not have been an easy matter to leave him. He at last, after a firm refusal from me to remain longer, cried out, in a voice that had a tone of despair in it: 'What is the use, then, of your coming to Uganda to disturb our minds if, as soon as we are convinced that what you have said has right and reason in it, you go away before we are fully instructed?'

"'Mtesa is under a misunderstanding,' I answered. 'I am not an instructor in religion. I am simply a *kirangozi* (a pioneer) to civilization. When Mtesa goes to Usoga or to Ankori to make war, he first sends guides and pioneers to point out and clear the way for his army. That is what I am. When I go back to Europe I must tell the white people the way that they should take to Uganda. Then those who may think they would like to do business with your people, or those who would wish to teach them the Christian faith, will come here by the way I have shown. If Mtesa really wishes that lawful instructors should come to Uganda, he has but to say so and I shall write to the people of England to that effect, and I am sure they will send the proper men for that purpose. As for me—as I have said—I have no authority or right to teach religion any more than Tori, your drummer, has the right to conduct your state business, or Idi, your writer, the right or authority to lead your soldiers to the war. The rule with us is, 'Let every man follow his own vocation.'"

"'Then write, "Stamlee" (the native pronunciation of my name), and say to the white people that I am like a child, sitting in darkness, and cannot see until I am taught the right way.'

"I gladly consented, and on April 14th, 1875, I made two copies of an appeal for missionaries to be sent to Uganda, one of which I enclosed under cover to General Gordon, and delivered it to Colonel Linant; the other I intended to



take myself and send it by my own couriers overland to Zanzibar. Three days later I resumed my voyage.

"Four months passed away and I was again in Uganda, to continue, as circumstances permitted, the interesting task I had left unfinished. During the three months I remained with Mtesa, the translations which we made from the Gospels were very copious, and the principal events from the Creation to the Crucifixion were also fairly written out, forming quite a bulky library of boards. When the work was finished it was solemnly announced in full court that for the future Uganda would be Christian and not Mohammedan.

"A mission boy named Dallington left my service to become the king's reader, and a Bible and Prayer-book were given to him for the purpose of keeping Mtesa in the true faith; and having provided according to the best of my ability for the spiritual comfort of my royal convert, I left Uganda for the last time to continue my journey across Africa."

In *The Crisis of Missions*, Dr. Pierson quotes some words which Stanley is said to have uttered to an interviewer attributing to Livingstone's influence the interest he took in the spiritual welfare of the Natives of Africa. He said:—

"What has been wanted, and what I have been endeavouring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow Me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Of his intercourse with Mackay in the autumn of 1889, when he called at Usambiro on his coastward journey after rescuing Emin Pasha, Stanley's *In Darkest Africa* gives the following account:—

"I was ushered into the room of a substantial clay structure, the walls about two feet thick, evenly plastered, and garnished with missionary pictures and placards. There were four separate ranges of shelves filled with choice, useful books. 'Allah ho Akbar,' replied Hassan, his Zanzibari head-man, to me; 'books! Mackay has thousands of books, in the dining-room, bedroom, the church, everywhere. Books! ah, loads upon loads of them!' And while I was sipping real coffee, and eating home-made bread and butter for the first time for thirty months, I thoroughly sympathized with Mackay's love of books. But it becomes quite clear why, amongst so many books, and children, and outdoor work, Mackay cannot find leisure to brood and become morbid, and think of 'drearinesses, wildernesses, despair, and loneliness.' A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail. It would have cured both writer and hero of all moping to have seen the manner of Mackay's life. He has no time to fret and groan and weep, and God knows if ever man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his Bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the 'wildernesses,' and to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey, for the moral courage and contentment that one derives from it.

"We stayed at the mission station from August 28th to the morning of September 17th, and on the Europeans of the expedition the effect of regular diet and well-cooked food, of amiable society and perfect restfulness, was marvellous."

Writing to Mr. A. L. Bruce, son-in-law of Dr. Livingstone, from Ugogo, shortly after leaving Mackay, Stanley said :—

"I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too—probably thirty-two years [Mr. Mackay was within a few weeks of forty, when Stanley left him] or so—and bears the climate splendidly. Even his complexion is uninjured—not Africanized yet by any means, despite twelve years' continued residence. These Mission Societies certainly contrive to produce extraordinary men."

On July 1st, 1890, Stanley had an interview with the Committee, and the accuracy of some of his anticipations which he expressed on that occasion is very remarkable. In the first place, from what he had noticed of the expatriated Baganda Christians whom he had met in Ankole he foretold trouble between the followers of the Roman Catholic and Protestant Missions, and his prediction proved only too true. "If it was possible," he said, "to make Uganda all Protestant, it would be very much better for the peace of the surrounding country." Secondly, he strongly recommended the adoption of the route to the Lake through British territory in lieu of the old one through Ussagara which he himself had traversed. And again, he expressed the opinion that ere long the converts would increase at the rate of 5,000 or 6,000 a year; and he pictured Baganda ordained missionaries spreading the Word of God in Bunyoro, Busoga, and Kavirondo. He said, "They are well adapted for it: they are eloquent, they feel deeply, they are an emotional kind of people, and they are just the people to remember what they are taught." The story of his meeting Zachariah and Samuel, two of the Protestant Baganda leaders, in Ankole, as he gave it to the Committee, was most striking. He said :—

"I noticed that after the conference they retired to their huts and threw themselves upon the ground, and took out the books and began to read them; and they gathered together and began to talk. And the question was asked me by one of them, with a sort of deprecating smile, 'Are all white men Christians?' That was more than I could venture to say, though 'I hoped,' of course, 'they were.' Then he put a point-blank question to me, and said, 'Are you a Christian?' Then I asked him, 'Do you consider yourself a Christian?' 'Of course I do,' he replied, 'How long have you been a Christian?' 'Well,' he said, 'I am one of Mackay's pupils, and learnt from him; and this book was given to me, and to every one of us. There are about 2,500 of us, all belonging to Mackay's Mission.'"

## HAI-TAN ISLAND.

### I.—Letter from the Rev. J. B. Carpenter.

HAI-TAN is an island off the south coast of China, between Amoy and Fuh-chow. We have work there in connexion with the Hok-chiang district. The work has been going on for some years, but it was not until 1902 that Miss Harrison and Miss Hitchcock began permanently to reside there. Since that time there has been much cause for praise and gratitude to God for what He has been doing, and much need for earnest prayer that the work

may be done in the power of His Holy Spirit.

The island is not easy to get to. It is a very windy place, and the sea is very seldom smooth for crossing. The ferry-boats that go from Hok-chiang are not at all large, and the boats the ladies have to hire are much smaller; and although they may be safe and seaworthy, the voyage over is not the most pleasant thing to look forward to. The ferry-boats are not very clean;

the one little cabin, about four feet high, is usually as full as it can be of people and their various loads. Often the place underneath the cabin is filled with loads of dried fish, or something equally unsavoury. There is nothing but the floor to sit on. The air on deck is considerably fresher, but there is not much space here, for it is well filled with loads of charcoal, vegetables, fowls, &c., for the Hai-tan market, leaving barely room for putting up the sails and hauling in the anchor. The best place is the top of the cabin, if it is not too windy and the boat not too much on one side.

The landing-place is on a large bay; at low tide the water runs very far out, leaving miles of sand and mud. As we usually leave the Hok-chiang coast at high tide, unless there is a very good wind we get stuck on a sand-bank somewhere between half a mile and eight miles from the landing-place. This either means a delay of several hours for the return tide, or a walk along the sand and mud. Sometimes a short ride on a man's back will bring one to dry land; or if it is necessary to await the returning tide, then a smaller boat must be used to arrive at the landing. As the end of the journey is often accomplished at night, when it is very dark it is no easy matter to scramble over the side of the larger boat into a boat that is bobbing up and down on the water.

The town we land at is Tan-tau, the only one of importance on the island, with, I suppose, from fifteen to twenty thousand inhabitants. It is fortified, though the rusty old cannons inside the fortifications do not look as though they were much used, or would be of much use if they were. The market streets are very busy, and many things can be bought here which we cannot get in Hok-chiang city. The military mandarin, too, is of higher rank than the one in Hok-chiang city. There are several dialects spoken here, but Hok-chiang people are in the majority, though many of the business people come from Hing-hwa and places farther south.

Right at one end of the town stands our church and the catechist's house. This church we were very much afraid would fall down; it had been badly built, and the winds are so very strong. We were very glad last year to be able to put it in good repair, and now it is

perhaps the nicest church we have in the district. I am glad to say, too, that though the congregation fluctuates a good deal, it is often fairly well filled. The present catechist, though quite a young man, has proved a good evangelist, and has been out into the streets preaching a good deal. The people here, though so busy, are very willing to listen to the Gospel, and when I have taken the catechist into an empty shop to preach, I have been surprised by the attentive way in which the people will listen and the long time they will stay. Some have come into the church through hearing the Gospel preached in this way in the streets.

The congregation in church partly consists of Miss Harrison's women, who are gathered from different parts of the island for regular instruction. Others of the congregation are due to Miss Hitchcock's dispensary work. The catechist and churchwarden have been very diligent in preaching and talking to the patients, and we feel that in this way the good news is spread.

In May of last year (1903) the Bishop came over for the first confirmation in Hai-tan. The Christians had long been looking forward to this and making great preparations for his coming. At the time, however, we had a most unfortunate crossing, and on landing had to walk miles in heavy tropical rain, arriving at the church soaked through. The people had prepared fireworks to welcome the Bishop, which they could not use; but, as the Bishop said, he had waterworks instead. We had a very nice confirmation service, when nineteen men and fifteen women were confirmed, and in the evening they received the Lord's Supper for the first time. It was a joy to know that, as far as we could tell, they were really servants of the Lord Jesus, and some were giving a bright testimony to Him.

Besides the catechist in Tan-tau, we have one at each end of the island. I will describe the journey to Lek-cau, at the southern end. All around Tan-tau are stretches of sand, blown up so much that in some cases the sand completely covers the hills. The island is very narrow here, and half an hour's walk would bring you to the other shore, which is on the open Pacific Ocean. Going to Lek-cau you first pass along a very pretty bit of sea-coast; then, getting up into the hills, you come to a very pretty lake. The

Chinese name of the lake is, "The Thirty-six Legged Lake," so called from the number of arms (as we should say) stretching out all round. There are one or two rocky islands in the middle, and the shores are very pretty with rocks and grass. The Natives say this lake empties itself very rapidly once in eleven years, but I have not been able to verify this statement. It is a great contrast to the surrounding district, which is not at all picturesque. As we pass on farther south, the rocks of all shapes and sizes are very remarkable, giving a weird appearance to the landscape. In some places the hills seem to be just piles of huge boulders. The number of villages passed on the way look most cheerless, just built of stone or earth without even lime or white-wash to brighten them up. Lek-cau is just such a village. The church here has the walls made of beaten earth, and the floor is the same. The catechist here was not very satisfactory, but he seems to have brightened up this year, and a few more are coming to church. In the village itself there is only one Christian family, but it is the most central place to have the church for the villages round. Among the worshippers at this church are the inhabitants of a tiny village half a mile or so away. The village consists of only three or four houses, but the people are all Christians. One of them is such a nice man. He is churchwarden, and is always so willing to help.

The third catechist is right at the other end of the island, about twenty miles from Lek-cau and from Tan-tau in just the opposite direction. Doing the journey at low tide and by chair, the chairmen take you over a long stretch of sea-mud, which is very slippery, and so rather an exciting journey. Past this you come to a long, flat stretch of white sea-sand, over which grass has grown very sparsely. The island here is narrow again, and if the land were but a few feet lower, would be divided into two by the sea. This third station is called Sa-leu. The church is simply a native house with an adjacent room built on for the

catechist. The work here has been very encouraging. There had previously been work going on in the place, but it seemed to have dwindled away till last year we sent a catechist. When he came, quite a number of people came in to hear the doctrine. He teaches them very well, and is working splendidly in the villages round. He is anxious to have his district divided, that he may do the work more thoroughly, but we have no second man to send. The little congregation has so increased that on Sundays they have to divide, half going to a village about a mile away, where we have a little day-school. They are anxious now to build a church, and have promised a good deal towards it, but I want them to wait another year.

At the end of last year, when the plague was very bad in the district, one of the Heathen prophesied that a certain number of Christians would die before a certain day. This at first frightened some of them, but the catechist got them daily together for prayer, and God kept them quite free from plague, though many of the Heathen died. We have also a colporteur at work on the island. He was formerly Miss Harrison's cook, but when she went out itinerating he used every opportunity of preaching the Gospel, so now he is used to go about selling Gospels and tracts, and a splendid work he is doing.

We have a church built at Guang-sang, another place on this island; but we have no catechist to send there, so the work is suffering. Also we have two boys' schools and three or four girls' schools. During the ten months of this year I have been able to admit fifty-six persons to the catechumenate, and to baptize thirty-four adults and about sixteen children. I know many are praying for the work here, and God is blessing us and answering prayer, but I trust this account may be read by many who have not known about our work here, and that they too will help us by prayer, praying that God's Holy Spirit may be poured out upon all our work and workers.

## II.—Miss E. J. Harrison's Journal.

Perhaps the first journal in a New Year ought to be retrospective and tell of results from another year's work. We are truly thankful that we can see

an advance. Numbers are not much to go by in spiritual work, and yet they tell something. Looking back to Christmas, 1902, we remember that on

Christmas Day we had about thirty-three women here, school and town included. This Christmas we had at least fifty-five, including children, but not including the girls' day-school. We have seen a gradual increase in earnestness among some of the inquirers, but on the other hand some of the older baptized Christians have not advanced. We long for more zeal in them.

I am only speaking of the women, not the men. Our catechist is an earnest evangelist; he is always going after people, and has been successful in getting a good many to put away idols and to begin to come to church. The older Christians, especially the churchwarden, are inclined to despise his youth, and he has not been able to influence them much, I fear. This has been rather a trouble to us. Another trouble is that Sunday is not kept as it ought to be. Will you pray, please, that this year the people may realize more that the Lord's Day is the Lord's Day? It is very difficult for them to do so here.

*January 12th.*—I visited an old woman who seems truly interested. The story of the woman "bound by Satan eighteen years" impressed her much. She has a sickly daughter-in-law, and thought that if Christ could heal such a bad case there was hope for her daughter if she would be a Christian. The old woman herself has been hearing for some time, and I know she has told several people she is going to worship God.

*13th.*—A woman we sent to Hoki-chiang hospital for healing came back to-day, not cured, but she has learnt much, has unbound her feet, and is very earnest about telling others of the Lord. She was an inquirer when she went. Another woman who had what proved to be an incurable disease has also returned. She was a Heathen when we sent her over, but she has come back with feet unbound and determined to follow Christ, so, as her Christian brother said to me, "Though her body is not cured and is very miserable, her soul is cured, and that is very good."

This is a May day in the middle of winter; windows and doors are all open, a blue sky has doubled its beauty by reflection in the bay, which is still as a mill-pond, and this evening at sunset was crimson in the rays of the sun as he sank below a dark hill.

I went to visit a girl in the town who

went home from school a week ago. She is in trouble because she has unbound feet, and the youth to whom she is betrothed will not marry her, he says, unless she binds them up. She is one of four daughters-in-law, and was given to her mother-in-law when a child. One of her sisters-in-law is an inquirer, and the eldest brother is a Christian. We did not persuade her to unbind, she did it freely, and she absolutely refuses to re-bind. I hope she will have grace to be patient, and that her future husband may be won over. Her own mother, one of the hardest women I know, is also angry with her. It would be amusing, if it were not sad, to hear how adroitly that woman can introduce a new topic or effect an interruption when one is trying to tell her of her Heavenly Father and of the way of salvation. She is quite genial, flattering even, so long as one keeps clear of what one wants most to say.

In another house to-day I heard a horrible story, such as one only too frequently hears but cannot possibly repeat. Such things make one realize how black a heart can get if left to itself; sin seems to be thought of so very lightly. Pray that we may not think lightly of it from frequent contact with it. This is a terribly wicked town in some respects.

*16th.*—This morning I went to Gwang-sang early, and examined two day-school teachers in Judges and Thessalonians; one did well in the former and badly in the latter, and the other *vice versa*. Then I examined the day-school, twelve children in three classes.

*21st.*—Yesterday I visited the home of one of the school-women, Grace. I had two of her nephews' wives and her sister-in-law to listen. There seems every hope that one at least of them will become a Christian. She is most interested, and her husband, a reading-man, reads his aunt's Christian books, including the New Testament, when she is at home. When school breaks up she is going to take home with her some tracts which explain the doctrine.

Last Sunday an old man, of whom I told you some time ago—one whom I met and talked to in a house where I had been teaching, who had long wanted to be a Christian, but thought he was too old now—came to church, bringing three very ancient idols in a bag with him. He has been as often

as he could walk, or when visiting his relatives in the town, for several months. He is very feeble and deaf, but must really be trusting the Saviour, for he comes in face of opposition, and is the only one in his family who has left idolatry. His daughters-in-law would not admit the catechist when he went to the house. I have some hopes that his granddaughter in the town will be won. She is very pleased to be visited often, and an old woman in her house is a believer at heart, I think. The latter enjoyed the story of the healing of the crooked woman the other day, and asked, "Could she really stand up straight after eighteen years?" The people understand "whom Satan hath bound" better than we Westerners can. They attribute most of the ills to which flesh is heir to devil-possession. She sent at once for her daughter-in-law, a woman who is always ill, and then she said to me, "Now read to her about the crooked woman." So I did, pressing, of course, the spiritual aspect of the story, though "His touch has still its ancient power" for physical as well as spiritual healing.

I talked to the men on Sunday evening at our Bible-reading about the way God has answered prayer for open doors in every land, and of the success which, in answer to prayer, has been granted in places as hard as the province of Hu-Nan, and Persia. I told them, too, of how these answers to prayer had resulted in deficiency in money, because people had not given as much as they had prayed, and I asked them to pray earnestly that next year's reinforcements might not be kept back for lack of funds, and told them of my C.M.S. box just started, which, if they wished, they might help. When I had gone upstairs, a boy soon followed me bringing fifty cents (1s.) from seven of them and a promise of the same amount every month. Not much? No, but equal to 10s. from seven Englishmen, because the catechist is only having 10s. per month and our boys 9s. per month for food and clothing. The girls in the school are helping too. They spend all their spare time making caps for Chinese children, crocheting them of wool which I supply. I pay them 1½d. each, and this they put in the box. It occupies all their spare time, but they take great interest in the work, which is quite new to them.

*February 8th.*—Since I wrote last our

four day-schools have been examined, and all have done very well indeed, especially the one taught by "Helping-sister." There were ten passes in her school out of twelve examined. The children were so eager and anxious about their examination. One sick girl was carried to the school for several days, and sat muffled up in a quilt on the teacher's bed to be taught; she was so afraid she would fail if she stayed away. The head scholar was a boy of nine, who repeated his five books and answered questions on the meaning without a mistake. Miss Hitchcock examined because, having questioned them several times during the year, I knew to some extent what the children could answer. She was very much pleased with them. The prizes were pieces of cotton material sufficient for a coat for each, value 1s. A great crowd of relatives always listen to these examinations, many of whom are Heathen; they have a fine opportunity of hearing simple Gospel truths from the lips of their own children.

Last week I went to a heathen village to which our catechist had been once; he told me how pleased the men seemed to be to hear the Gospel, so I thought the women might be, too. When I arrived my chair was put down outside the village while the coolies went to see who would receive me. Presently some one came and conducted me to a room half full of men, so I said, "I have come to-day to talk to women; are there any who would like to listen?" "Oh, yes," they said; "come in, we invite you to sit down." Two or three women appeared at the opposite door, so I went over to them, and after the usual salutations, "Have you had your breakfast?" &c., I began to tell them of God, His love, His salvation, and His power to save them. The room filled with men, who really were very attentive. Then I said, "I have little books here which will explain the doctrine, do you want them?" In a few minutes they had bought all I had. I did wish I had more with me.

Then a very talkative old woman said, "Now I invite you to come to my house and talk"; so I went, and soon had women all round me. One old lady, seated next to me on a stool, spent most of the time examining my person and dress minutely, stroking me all over, and making many remarks. Another old woman was most interested,

even tried to learn a little prayer, and asked me to say it over and over again till she remembered it. The whole set really were very attentive. Of course a few children were quarrelsome, and I had to keep tapping their heads while I talked, and the garrulous old woman would keep telling people to be quiet, to come and listen, to come closer, making more disturbance herself than any of them. I do pray that some of these seed will bear fruit. Satan is so busy, so are the cares of this world, in taking away and choking the seed. I went to another village that day, and there the women, some of whom had been here, treated me well; but the coolies said the men were not at all pleased, but said to them, "What doctrine is this she comes preaching?" "Why does she come here?" So it is always "shadow and shine," but there is not more shadow than shine.

The school broke up on January 29th, but we have eight women and girls here still whose homes are too far off, or who have no proper homes.

Miss H. went last Friday to Kongsang-che for the Chinese New Year holiday, and I am expecting Miss Andrews here in a day or two. New Year's Day is February 16th this year. Everybody is busy giving the house and all utensils their annual washing and cleaning.

*Ash Wednesday.*—Yesterday was Chinese New Year's Day, so we were very quiet. The whole town seemed to go to sleep; it was like a lull after a storm. Poor people! they do have a bad time before New Year, trying to pay debts and make other people pay

theirs. Everybody seems to be hunting everybody, and those who owe money and cannot pay have a bad time. After midnight on the 30th there is a respite, and they are not bound to pay until next New Year is about to begin. For days a constant stream of people has been passing here from the north and west of the island, all in a hurry, all looking anxious, and all returning laden with materials for a feast—pieces of pork, bunches of celery, and garlic in abundance, red candles and incense-sticks, vermicelli and ginger roots, new teapots, basins, and chopsticks. Nothing is wrapped up, you see it all in the large, open baskets. The poor pigs have been having a bad time. Many of them have had to surrender their lives. They have been carried to town on their backs in long baskets, or slung by their feet on a long pole with straw bands under their backs to support them: they have been driven in with bamboo poles; and they have provided feasts in many a household. One cannot help being sorry for them, because they have been petted and pampered all the year, and their end is so ignoble.

Women do not have much leisure time before New Year, there is so much cooking to do and the Heathen have to offer food before so many idols and ancestral tablets. The Christians often say to them: "Very sorry for you, you have really no leisure at New Year: you have to offer to this one and offer to that one, run here and go there, and are so afraid some idol or other will be forgotten. We have only to cook for ourselves and eat and rest and sing hymns."

## IN MEMORIAM.

### I.—JOHN YOUNG NICHOLSON.

**I**N the death of Prebendary Nicholson, which occurred at Aller Rectory, Somerset, on March 7th, our Society has lost, in his eighty-second year, one of its oldest, most successful, and most untiring workers. First, in Cambridge, as successively scholar, Fellow, and Tutor of Emmanuel College; second, in Aller, as Rector of the parish for forty-five years, and Rural Dean; third, during his incumbency of that parish, as the teacher of a succession of young men who sought his help and guidance in preparing for the Ministry. In each of these capacities his warm interest in the world-embracing task that Christ committed to His followers proved blessedly infectious to those among whom he laboured.

Of those who knew and shared his early activities in Cambridge, very few, if any, are left. Canon Clayton, Ragland, Bishop Perry, and Bishop Gell

were among them. His rooms were the great rallying-ground for undergraduates interested in Foreign Missions; and in them were trained and fostered the energies of future missionaries. While Nicholson was Honorary Secretary at the University, Robert and Roger Clark, Batty, Bishops Speechly, Royston, and Moule, Brocklesby Davis, David and Christopher Fenn, Clement Cobb, and John Barton were accepted by the C.M.S.: all of these in a greater or less degree had come into contact with him; and his teaching, example, and sympathy are, no doubt, to be reckoned among the means used by God for sending out into the field a noble army of missionaries from Cambridge.

When Mr. Nicholson left the University in 1858, after thirteen years' residence, his friends raised the sum of £200 to attest their gratitude and admiration. This he handed to the C.M.S., and with it a school of the prophets was founded at Cottayam, which bears his name as "The Cambridge Nicholson Institution." Speechly soon became Principal of it, and from that time to this most useful work has been done there. The Institution has two departments: a Normal School, from which some eight to ten Christian teachers go out trained every year, and a Divinity School, which sends out a yearly average of four or five candidates for Holy Orders after giving them a three years' preparation. The subjects taught there are the same as those appointed for the Oxford and Cambridge Preliminary, which, as a rule, the Bishop of Travancore requires his candidates to pass. The papers are sent out from England and come back here to be examined and marked. Two of the students got a first class in the Preliminary, the examination being conducted in our language, not in their own. There are some deacons of the Reformed Syrian Church among the students. Last year a Syrian priest took a second class in the Preliminary Theological Examination, after passing through the "Cambridge Nicholson Institution." We see, then, in its out-turn to-day, one of the many outcomes of Nicholson's work in the far-back days at Cambridge.

In the country Mr. Nicholson threw himself heart and soul into parochial and diocesan work. He became Rural Dean of Ilchester and Prebendary of Wells. As rural dean he drew the clergy together to pleasant and profitable meetings, and his resignation of the office in 1900, owing to advancing years, was much regretted. All this time he never relaxed or abated his interest and efforts on behalf of the Heathen. He taught his people to take part in C.M.S. work, and he taught them the reason why. For nearly half a century the interest among them has been sustained. The contributions in cash and kind raised by sermons, meetings, boxes, and working parties in that small parish would amount to a large sum could they be reckoned up. The meetings in the Rectory barn or in the village school-room were looked forward to, enjoyed, and remembered year after year by his neighbours and parishioners alike. Recognizing, affirming, and *proving* that C.M.S. work is a notable means of grace and blessing to Christians at home no less than to Heathen abroad, Mr. Nicholson delighted to give his services at missionary gatherings in the neighbourhood long after age and infirmity warned him of the risk he ran in country roads and stifling schoolrooms on winter nights. He used to diffuse information, warmth, and interest wherever he went, and when he was called away the countryside was sad indeed.

It is not so easy to trace his work among his private pupils. But its effect may be seen in the lives of some of them. Our Honorary Secretary, Prebendary H. E. Fox, was one of them. Julius Elliott, whose tragic death he, with many others, never ceased to mourn, was another. Lord Aberdeen was a third. Rowland Bateman and Francis Baring, who went as



missionaries to the Punjab, were amongst those who thus came under his influence. The present writer was much struck by hearing him speak of the life and death of Roger Clark. Mr. Nicholson could hardly control himself, so sweet were the memories of that old Cambridge pupil, and so bitter the Tutor's disappointment at his early death. When leaving his house to take Holy Orders, among other gifts he handed me a *C.M.S. Atlas* in which he wrote, "—, with the earnest hope that he will take a lifelong interest in the Church Missionary Society."

I have written somewhat at length of our venerated friend, not because those who knew him needed any fresh memorials of a life that made an indelible impression on their own. It is for the middle-aged who are still impressionable, and for the young that I have written; to the glory of God, and in memory of John Young Nicholson. And I am strengthened in the belief that I have not over-estimated the value of his life by a letter just received from a Brahman convert, who, when in England, was (like Bishop Crowther and Christians of other nationalities) a guest at Aller. His testimony from the North of India clenches what I reported from the South. He writes:—"The Aller saint has gone to his rest. What a blessed life he was! I understand that you, and Mr. Baring, and even Mr. Clark were his pupils. When you are writing to Mrs. Nicholson please render her my respectful sympathy, and tell her that, although Mr. Nicholson was never personally a missionary in India, yet all the same, through his pupils, he has had a big share in the evangelization of my nation."

One so remembered does not even seem to die, nor can his departure be taken for misery.

ARABI.

## II.—AIMÉE L. HARDING.

IT pleased God to call to Himself on Whit Sunday evening, at St. Leonard's-on-Sea, Aimée L. Harding, after a long period of much pain and weakness. A happy call indeed it was for her into the presence of the Master "Whom not having seen, she loved" so much and served so faithfully. For her, indeed, it is "to be with Christ, which is far better," beholding the King in His beauty, in Whose presence is fulness of joy. But for those left behind to mourn the parting, even though it be only for the "little while," it means heart-ache and loneliness that cannot be expressed; as well as a loss to the Yoruba Mission of one of its most valuable and experienced workers—a loss that to our poor human view would seem irreparable, were it not that we know "it is the Lord," Who "doeth all things well." And so even while our hearts are sore stricken under the heavy blow, He whispers to us, "It is I; be not afraid." "What I do thou knowest not now; but thou shalt know hereafter."

During the fourteen years of her life devoted to the Yoruba Country, the sphere of her work lay first in Abeokuta, and after her marriage, in Ibadan. Aimée L. Wright first arrived in Abeokuta on March 21st, 1890, and for that year, by Mr. Wood's wish, devoted most of her time to the study of the language; and being exceedingly musical, with a particular gift for languages, she very soon out-distanced those who, having arrived some months earlier, had been studying longer. She also helped with the Bible-reading and working party which had been started for the agents' wives some time previous, and with myself, accompanied by an agent's wife, visited among the many Christian houses. At the end of that year we began Sunday morning and afternoon classes for slaves and pawns, mothers' meetings and Bible-classes, also working parties and Bible-classes for young girls, all of which were greatly blessed and owned of God; and when, after

an absence of three months in Lagos. I returned to Abeokuta in April, 1891. I found that under Miss Wright's care, and owing to her great personal influence and untiring devotion, these various classes, which had been only begun in the January, had already grown to large dimensions, and had even at that early period become a mighty power for good. We then, in addition to the work already mentioned, commenced visiting among the heathen compounds, being accompanied by an agent who acted as our interpreter; but very shortly Miss Wright no longer needed his services as such, and to the great astonishment and keen delight of her hearers, was able to talk fluently to them in their own musical but extremely difficult tongue. Owing to this, and to her unique personal influence, Miss Wright became, with God's help, a very great power and means of blessing among them, as well as among the Christian women and girls; and when, on the Thursday afternoons, we paid our weekly visit to the dear Christian settlement of Wasimi, she always got a very specially warm and loving welcome for herself, and it was a sight to be remembered to watch how the children, for whom she had a warm love, responded to it and gathered round her; and among them also she did a very great work.

She was married on November 2nd, 1894, to the Rev. Tom Harding, and continued her work as usual in Abeokuta till they left for England in February, 1895. On returning to Yoruba in the December of that year she went up with her husband to Ibadan, which was to be from that time the principal scene of her labours. There her work among the women, girls, and children was of the same kind as in Abeokuta, but of a still more extensive and wide-reaching character; and there also, in her own home in Aremo, she gathered many little African children around her, to whom she was in the truest sense of the word a real mother. That home was in a very marked way a centre of light and love, and the impression it made on those who, passing through—missionaries, Government officials, military people, and others—stayed there a little while, was a very lasting and delightful one.

In a sketch like this it would be impossible to even attempt an adequate account of herself and her work and her far-reaching influence for good. Only in "that day" shall it be known how many were led to Christ by her, and how many others—weak and faltering in His footsteps—she encouraged and cheered into nearer walk and closer union with Him. One after another comes up before the writer's memory among the many who will then rise up and call her blessed.

The Master has taken her away from that very needy part of the West African field—Yoruba—where the calls to "come over and help us" are so many and pathetic, where the outstretched hands and pleading voices are, alas! in most cases, reluctantly obliged to be unanswered in a practical way, because of the dearth of labourers. To our weak view the worker now taken away was most sorely needed, and could indeed be badly spared. And while in a measure we rejoice for her call into the higher service, yet our hearts ache with added pain while we realize how the people out there to whom she was a beloved mother and guide will mourn their loss and miss the sunshine of her particularly bright presence—the loving and ever-ready help and sympathy, the wise counsel and magnetic influence, and the shining example she ever gave. She was so simple and childlike, so straight and true and loyal, so zealous and unsparing of herself, and yet so tenderly considerate for others, working and spending herself when so often, to the writer's knowledge, she was hardly able to be about, so brave and patient under almost constant pain, and through it all presenting such a bright

and cheerful countenance to all who came to her, that they little thought how she was suffering. She was highly gifted by God in various ways; not the least among them being a peculiarly winning and fascinating personality. All her gifts, as well as herself, were fully yielded and consecrated to Him Whom she served.

May we not pray and believe that this dear life poured out, and the wide stream of her influence, hallowed and fragrant with so much blessing, may still be used by the Master to lead many to follow in her brave footsteps as workers for Him in Yoruba "till the day breaks and the shadows flee away"?

M. T.

### FAR-EASTERN NOTES.

**E**FFECTS of the Russo-Japanese War on China.—Since the last appearance of "Far-Eastern Notes" war between Japan and Russia, so expected as inevitable by the careful observer, has broken out. So far it has added to the prestige and power of Japan. The question everywhere asked is, How will it influence the world, on the one hand as a political disturbance and force, and on the other as a factor in the development of the Christian Church in the Far East? A very remarkable utterance of a man who has been a leader in the destinies of China for many years, Sir Robert Hart, has just been given to the world. It is a plan for the restoration of China to a position of power in the East. In the *Times* of May 24th he is reported as saying: "The war between Japan and Russia, however prolonged and whatever be the result, must profoundly affect China. . . . In order to make China's voice effective in the final settlement, her resources must be organized and her finances adjusted in order to provide for the crisis." Sir Robert Hart takes for the basis of his plan the reform of the land-tax. He says that Li Hung Chang stated two-thirds of the land could pay and ought to pay land-tax. He estimates that if only one-half of the land paid the tax and it finally reached the Imperial Treasury, China would be at once provided with a revenue of 400 million taels, whereas the present revenue is only 80 or 90 millions.

His main propositions, upon which the whole plan depends, outline the chief difficulties with which China has had to deal in the past, and will have to deal in the future. He says:—(1) Reform the administration, in order (2) to insure that all moneys reach the Treasury. (3) Do away with the exactions which are so prominent a feature at the present time. In brief he proposes to expend the great revenue as follows:—In re-organization of the Army 50 million taels, of the Navy 30, Arsenals 10, Civil Service 160, Education 10, Post Office 1, Telegraphs 5, Imperial Household 10. Total 276 million taels, or about £34,500,000; a further sum of 74 million taels, or about £7,585,000, he assigned for contingencies and general purposes, foreign debt, &c.

The comment of the *Times* upon the whole scheme coincides with the teaching of a Christian statesman, as well as with the teaching of China's sacred books. The *Times* says: "The real strength of a nation, whether at sea or on land, depends on qualities of mind and of character which cannot be improvised by the most lavish expenditure of money or by the most elaborate regulations on paper." In harmony with this, the *Tai Hok*, or "Great Learning," a classic read in every Chinese school, says: "The ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the

territory will give him its wealth. Possessing the wealth, he will have resources for expenditure. Virtue is the root, wealth is the result."

**The Meeting of Eastern and Western Civilization.**—The Rev. Timothy Richard says:—

"For the first time in the history of the world we see the combined forces of Eastern and Western civilization meeting each other. The resultant will not be the annihilation of any of these and the supremacy of any single force, but out of all the contrast between the East and the West, and out of the excellencies of each, there will arise a Kingdom of Heaven, which the Chinese sages and the Hebrew prophets outlined, and which Jesus Christ came to fulfil—which will be worthy of the homage of all rulers, the glory of the whole earth, and which will stand out revealed before men as the great resultant, viz., the work of redemption wrought by God's providence over all mankind.

Eastern Asia, with its three kingdoms, China, Japan, and Korea, have been influenced by the civilization of Confucius, whose teachings and literature are equally valued in each. There is, however, an individuality in each which is a factor in their development and an important element in the conditions under which Christianity has to be propagated in each country. In China the avenue to distinction in the national history is by means of scholarship and letters. In Japan the pathway to glory has ever been brilliant achievements on the field of war. In Korea, the home of the recluse, study and meditation have charms and powers to produce an easy, self-satisfied contentment with things as they are. It is the mission of Christianity to make all citizens of the Kingdom of God.

**Results of the "Boxer" Trouble.**—The Church in China apparently lost much in 1900, but gained more in 1901. To quote the *Missionary Herald*:—"Heretofore missionary work has been up-stream, to-day we must guide the Church down the current amidst whirling eddies, seen and unseen rocks, shallows, and quick-sands. In many places the difficulty is not to get people into the Church, but to keep them out." And again: "There is much encouragement in the fact that the large Churches in China and Manchuria, now fast becoming independent, show little inclination to disregard the advice and instruction of their foreign teachers."

**Death of Bishop Ingle.**—The *Spirit of Missions* for May, 1904, records the meetings of Conference of Chinese Clergy of the American Church Mission at Hankow. Thirteen Chinese clergy met at Bishop Ingle's house in November. They showed themselves fully alive to the difficulties and dangers that beset the Christians, and these Chinese brethren discussed the following important questions:—(i.) The duties of Christians with regard to Chinese social customs at marriages and burials, family prayers, observance of Sunday; (ii.) Self-support; (iii.) Ancestor-worship; (iv.) Discipline; (v.) The clergy. A pathetic aspect is given to the gathering by the clergy meeting in the sick-room of the Bishop to receive his parting counsels. At that time it was not suspected that his illness would terminate in the translation of the beloved chief pastor, but the address proved to be his farewell, and he never recovered.

**The Y.M.C.A. in China.**—The work of the Y.M.C.A. in the three kingdoms of the East, China, Korea, Japan, is entirely the outcome of the success of missionary enterprise. The progress in 1903 was considerable. The work of the Association is largely educational, chiefly by means of evening classes, for clerks and young men belonging to the Chinese churches: English, German, French, Japanese, Mandarin, book-keeping, shorthand,

arithmetic, commercial correspondence, and music being taught. There are thirty-six college associations, with a membership of 1,772. At Hong Kong, Shanghai, Tientsin, Peking, Nanking, Chefoo, Seoul, there are eleven foreign and five Chinese secretaries. The Y.M.C.A. is doing a splendid work and is helping greatly to systematize and make effective the Christian work amongst the students of our colleges and schools.

**Education in China.**—The *Missionary Review of the World* says:—

"Great progress is being made in educational affairs. During the last year the people have come to realize as never before the imperative need of knowledge which they do not possess. They are conscious that the present situation demands modern thoughts and modern things. It is not spiritual thirst which moves them, but a feeling that they are now face to face with a superior force, if not a superior race or races, and that their very maintenance as a nation depends upon a complete change in the prevailing *régime*, hence the great cry that is heard on all sides for foreign or modern education. The more intelligent students in the schools and colleges condemn the ancient system of education as a thing of the past and totally insufficient to meet the present needs of their country."

Our mission schools are overflowing with students, while the governors and magistrates take pleasure in urging on the work of education amongst their people. The Chinese officials are everywhere friends of education, and nothing is more striking in the present crisis than the active encouragement which they are prepared to give to the educational efforts of the Christian Church. The *Spirit of Missions* of May, 1904, reports an address given by the acting-viceroy of the provinces of Hu-Peh and Hu-Nan, a section of China which contains a population as great as that of the United States of America. The viceroy, Tuan Fang, is a warm friend of education, and has built and opened twelve new boys' schools in the city of Wu-chang, and also two girls' schools, of which the teachers are to be Japanese women. The viceroy's address was given to the students of the American Church Mission school at Wu-chang. It was printed on red paper, and distributed to the students so that they could preserve the remarks of his Excellency. He afterwards distributed the prizes to the boys, and subsequently sent a cheque for \$250 gold to the school.

It is plain, therefore, that educational work in China may look for active support from the higher classes. It is a fact, however, that our evangelistic and medical missions have not touched in any appreciable degree the class from which the rulers and leaders of China are chosen, and will in the future continue to be chosen. The American societies have been more far-sighted than those of our own land. The former are now reaping the advantage which their foresight has deserved by the commanding position which their well equipped and up-to-date institutions have acquired. The Methodist Episcopal Church, in their Central China Conference held November 5th to 11th, 1903, passed the following resolution with regard to female education:—"Whereas there is a greater demand than ever before for the study of English by all classes, we recommend that this study be introduced into all our girls' boarding-schools." The London Missionary Society, under Dr. Legge, began the work of education amongst the Chinese. He was before his time, and after his college was closed little was done, but again the work has been taken up and a new college, called the Medhurst College, has just been opened in Shanghai.

**Educational Mission of Yale University.**—The Hu-Nan Missionary Conference held in Chang-sha in June, 1903, sent an invitation to Yale University to begin an Educational Mission in that province. A letter has now been received from the Committee of the Yale Foreign Missionary

Society, accepting the invitation and outlining the aims of the association and the methods to be adopted. The letter says:—

"In establishing its institution of learning in China the intentions of this Society are:—(1) To furnish a company of missionaries who are strongly and sincerely Christian, as well as men technically fitted for educational work. (2) To assist China in her great need by raising up through such an institution a body of native students acquainted with the truths and accepting the spirit of Christianity; by training these men as effectively as possible in scientific and advanced studies to become leaders in their own country; and by reproducing in the Far East the wholesome moral and social influences of an American College Community. (3) To co-operate with the missionaries of other societies in unifying and making effective the Christian schools of the province."

**Effects of Secular Education in Japan.**—The Rev. D. S. Spencer, in the *Missionary Review of the World* for March, 1904, says:—

"With vehement determination Japan has divorced religion from her schools and attempted to keep up the moral tone by text-books, and lectures on morals, but it has become clear that education pure and simple has not bettered the morals of Japan. The waves of scepticism, rationalism, and agnosticism have been rolling over the country, and by many leading Japanese the failure of their moral system is keenly felt and deeply lamented. Some men of prominence, like Count Inouye, Baron Maejima, Count Okuma, and the Hon. Sho Nemoto, M.P., have recently made strong public appeals in favour of the Christian religion as the only means by which this moral condition can be improved. This is the Churches' opportunity for Japan."

**The War and Missionary Work in Japan.**—There is no reason for supposing that missionary work will be interfered with in Japan in any other way than by the absorption of thought and energies on the part of the people in the conflict in which they are engaged. The Christians of Japan are loyal to the Empire and many of them will enter military service, and it is expected that many of the students will go out as soldiers. A letter just written from Kyoto, in the *Missionary Herald*, reports a service held on the Campus of the Doshisha to bid farewell to the head-monitor of the school, an earnest Christian, who was leaving to take his place in the army. Facts of this kind will impress the Chinese rulers, and help to show them that Christianity is compatible with the highest standard of citizenship.

**Korea.**—Missionary work has progressed with great rapidity in Korea. The Hermit nation was opened in 1882, and although progress was slow in the first ten years, Korea may now be looked upon as one of the most promising missionary fields of the world. With the exception of Bishop Corfe's Mission, all the other Missions are American, and are either Presbyterian or Methodist Episcopal, and there is a very large combined membership in the churches established in the principal cities, the names of which are being made familiar to us by the war, from the Yalu River in the north to Fusan in the south. There are many thousand communicants, while many of the churches are self-supporting.

**Manchuria.**—The Church in Manchuria is again passing through trial and difficulty. For the second time war has possession of the land. The male missionaries are generally able to remain at their posts, the ladies having for the most part removed to Tientsin. The native pastors and evangelists are all at their posts, in the full expectation of seeing this matter through. The Mission College at Mukden is closed for a time, but the theological class, which numbers twenty-three, is to continue.

W. B.

## THE MISSION-FIELD.

### Sierra Leone.

**A**T an ordination in the Cathedral, Freetown, on St. Paul's Day (January 25th), the Bishop of Sierra Leone admitted to Deacons' Orders Mr. Theophilus Ebenezer Vincent.

The Rev. T. Rowan arrived in England on furlough on May 9th. During his absence from the Mission, the Rev. W. H. Hewitt is the acting-Principal of Fourah Bay College, acting-manager of the schools, and acting-Secretary of the Mission. The Rev. Canon Spain has charge of the general work in Cline Town, and is also acting-Vice-Principal of the College.

The Church in Sierra Leone recently commemorated the landing of the first two C.M.S. missionaries there on April 14th, 1804. Since his return home, Mr. Rowan has sent us an account of the centenary, from which we take the following:—

On Sunday, April 10th, the work of the Society since 1804 was spoken of in the churches of the Native Pastorate and a preparation was thus made for the services following.

The Thanksgiving Service on April 12th was well attended. The Rev. Canon Wilson (in whose church the service was held) had made excellent arrangements for the occasion. Almost all the clergy of the Native Pastorate were present. The sermon was preached by the Rev. Canon Spain. His sermon was very helpful. It contained an interesting review of the Society's work during the past century, and dealt with the three subjects, Thanksgiving, Service, Prayer. Its special helpfulness and importance lay in the appeal made to the Native Christians to more fully enter on mission work. We hope the earnest appeal to the young to give themselves to the service of the Lord in the mission-field will find a fruitful response. The future of Christian work in Sierra Leone in large measure rests with the young Africans of to-day, and it would be encouraging to see some band in the Colony similar in organization and aim to the Student Volunteer Missionary Union at home.

The public meeting in the Wilberforce Memorial Hall was also largely attended. Among those present were His Excellency Sir C. A. King-Harman and Lady King-Harman. The Hon. C. E. Wright (the Mayor of Freetown) presided, and in his opening speech spoke in most appreciative terms of the great work the Society had, under God, done for West Africa, and expressed the

hope that the people's gratitude would make itself seen in no unmistakable ways. Archdeacon Crowther, of the Niger Delta, moved the first resolution, which spoke of the thankfulness due to Almighty God for the blessings vouchsafed through the agency of the Church Missionary Society during the past hundred years. He dealt with the evangelistic side of the work in West Africa and gave most interesting details of work on the Niger. The Rev. Canon Moore seconded this resolution and spoke of the Society's educational work at the Annie Walsh School, the Grammar School, and Fourah Bay College. Mr. N. E. Browne moved the second resolution, which spoke of sympathy with the Society's present work in Sierra Leone and called on all Christians in the Colony to take a greater part, by both prayer and service, in the work of evangelization. He said the sympathy was assured and real, and his appeal for a wider and deeper interest in the work of Missions among the tribes of the interior was earnest and to the point. The Society's Secretary seconded the resolution. He dealt with the needs of the Heathen and Mohammedan tribes around. Their great need was the need of "the knowledge of God."

The meeting lasted two hours. Each speaker was limited to twenty minutes. It was a helpful and encouraging meeting, and the prayer is that much that was said will remain, especially in young hearts, to bear a rich harvest in the new century of Christian effort in Sierra Leone.

At a meeting of the Sierra Leone Church Committee on May 19th, £100 was voted to the Society "as a token of sympathy with the C.M.S. in its recent

financial distress, and as a mark of this Church's gratitude for all the Colony owes to the venerable Society."

In the *Sierra Leone Church Monthly* for June, Bishop Elwin says:—"It is with very real regret that I have heard of the removal of our Governor to Cyprus. Sir Charles King-Harman has maintained the high standard of a Christian gentleman ever since he came to the Colony. His earnest-mindedness, his generous heart, his impartiality, and his high Christian bearing have endeared him to us all."

#### Western Equatorial Africa.

On the invitation of the Alake (now on a visit to England—see *infra*, page 531) Bishop Oluwole went up to Abeokuta at the end of April to take part in the opening of a new Court Hall. Four African pastors also attended. The Hall was opened with the reading of the Word of God and prayer. The Bishop gave the address.

The first of the schoolmasters trained in the Oyo Institution to be called to higher service died from small-pox a short time ago. The Rev. F. Melville Jones wrote on March 31st:—

Michael Sule had only been at work for three years. His was a life full of promise, and he appeared to be at the beginning of a career of much usefulness. He was teaching in a school in the Ijebu Remo district. We visited him there some time ago in one of our itinerations, and were much pleased with his school. Only a week before the Resident had looked in on the

school, and expressed his satisfaction and given some prizes to the best children. We grieve over the loss of the first of our Oyo men. Curiously enough, the only student we have had taken from us by death was one of his pupils, who died in the Institution last October. He was a bright, merry lad of real promise, like his teacher. We can ill afford to lose any of our workers.

Bishop Tugwell recently visited Obosi from Onitsha and was greatly encouraged. He wrote on March 28th:—

In every direction there are signs of real progress. The girls' school at Iyenu is being conducted on admirable lines; the move from Onitsha to Iyenu is completely justified by the results.

From Akwukwu encouraging reports have been received. Mr. Blackett found over 600 people attending Divine service yesterday week, and nearly 300 children in the school.

The Ekwumekwu rising in the neighbourhood of Asaba has "entirely collapsed everywhere." The Rev. T. J. Dennis wrote from Onitsha on March 30th:—

At Akwukwu our church is in full swing again, with attendances at Divine worship and school passing anything we have ever seen before; while the church

and some of the C.M.S. out-buildings at Idumuje-Ugboko have been rebuilt and the people have sent earnestly begging us to resume work.

Bishop Tugwell gratefully mentions the kindness Mr. Dennis and others have received at the hands of Mr. Copland-Crawford, the Divisional Commissioner. When news of the rising of the Ekwumekwu reached Asaba he started off with a handful of men to rescue any who might be in danger. He believed at the time that Mr. E. Dennis was at Idumuje-Ugboko.

A brass memorial tablet to the memory of Mr. T. W. Bako, the African catechist, who, it will be remembered, was murdered by Hausa robbers while pioneering in the Igbera country in May, 1902, was formally unveiled in the Lokoja church on the first Sunday in the year. The Rev. J. L. Macintyre writes:—

It will, I am sure, be a tangible proof that the work of our native brethren receives equal recognition with that of the foreign European missionary, as well as an inspiration to all our workers to be faithful and true in all their work, "even unto death." The text chosen,

"Made nigh by the blood of Christ," has a peculiar significance in the case of dear Bako, for the testimony of all those of us with whom he had worked has been to his loveliness and accessible disposition, breaking down all barriers of colour and nationality.



**Egypt.**

An interesting effort is being made to reach "the young effendis and sheikhs of Cairo, i.e. the westernized students and better classes, and the students in the oriental university of Al Azhar." The Rev. D. M. Thornton wrote from "C.M.S., Bait Arabi Pacha, Cairo," on March 3rd:—

We have for some time done a quiet work by publishing controversial works in Arabic on the Moslem controversy with Christianity, and these emanate from our Bible and Book Dépôt, to which many inquirers come from time to time. This literature is dispatched to many Moslem lands, and I count it one of my greatest privileges to superintend and develop this work.

But last summer we succeeded in renting part of the very house that Arabi Pacha was living in at the time of the British occupation of 1882, and now this historic house is being used in order to reach the younger generation. It was the first house surrounded by the British troops when they entered Cairo. It possesses a hall below that will hold 120 easily, and two rooms on either side for receiving guests in the Eastern way. One I have fitted up as a reading-room and library, and the other is for interviews.

We began with Friday afternoon lectures on moral and intellectual subjects, both in English and Arabic, the same subject being rendered in Arabic

after being previously read in English. This has drawn a large number of Government students and a few sheikhs, and we are now hoping to launch out upon occasional set debates in Arabic upon such subjects as "the emancipation of women," temperance, and purity questions, &c; but, as you know, they require a very considerable knowledge of the vernacular if one is to sum up the subject at the end to any profit.

But I have just organized a special series of lantern addresses on "the True Sacrifice" during the three days of the Moslem feast of the Corban and Slaying of the Victim, dealing with the several aspects of our Lord's sacrifice illustrated by the Old Testament types. We have been crowded out each night, many religious sheikhs coming. So great a change has come over the people the last five years that they have listened breathlessly to the whole Story of the Cross without opposition, and we are now in the middle of a wave of inquiry about Christianity. I am exceedingly interested to find that these sheikhs do not mind coming to our house.

Writing on April 5th, Mr. Thornton reports a further development of the effendi work in the form of fortnightly English debates upon practical questions.

**Bengal.**

The following items of recent news from Calcutta will be read with interest:—

March 28th was an epoch in the history of our Calcutta Hindi Mission. In the early morning we were privileged to baptize the first of the old Chamar School boys who has come to us. It is true that seven years ago one came to us and we began his preparation, but he was baptized with his wife and two children by the agent of another Mission. The present man was brought to us by him, and read in our schools fifteen years ago, in the time of the late Rev. Dr. Baumann. He has proved a quick and very intelligent learner, and was baptized by immersion in Trinity Church by the name of Nityanand ("Everlasting Joy"). There are a large number of these old boys in Calcutta, with whom we are in close touch, and we earnestly desire your prayers that many more may follow the example Nityanand has set them.

In the afternoon the Bishop of Calcutta held a Hindi confirmation in Trinity Church. There were forty-eight candidates, forty-two Hindi and six Tamil, the latter receiving the rite in their own language after the Hindi-speaking candidates. Of the forty-eight, eleven were from St. Saviour's Church; and of the remaining thirty-seven, four were from our Garden Reach Mission, and thirty-three from the Hindi Mission work. The attendance was good and the service of a very hearty nature. The Metropolitan addressed the candidates in their own tongue and expressed his interest.

At the Leper Asylum on the occasion of a recent baptism we sent round a few minutes before the service to invite the non-Christians to witness it from the verandah. A considerable number came, and as a result we have now two more men under instruction.

Of a representative gathering held in the Town Hall, Calcutta, on March 19th, the *Indian Witness* says:—

It was a service of praise, under the leadership of Lord Radstock. It was a unique meeting in many ways. All classes were represented, and all churches; there were no addresses, and the songs were sung in the two tongues in unison; the only prayers were offered in the silence which followed one or two of the hymns, when with bowed heads the multitude offered up their petitions and the Lord's Prayer, when, led by the Rev. Dr. Fraser in English, and a Bengali gentleman in that language, the petitions were repeated alternately

in English and Bengali. The Scripture which was read between the singing of the hymns was at one time read by Sir Andrew Fraser [Lieut.-Governor of Bengal], and at another time by his father, Dr. Fraser. The great hall had scarcely any seats left unoccupied, and the volume of sound that rolled forth at the singing of the hymns was inspiring. "All hail the power of Jesu's Name" as sung by that great audience was wonderful. We could not but wonder how many, as they sang the words, were in their hearts crowning Him "Lord of all"!

The Bishop of Calcutta spent from February 20th to 27th in the Nadiya district. In an account of the tour the North India localized *C.M. Gleaner* says:—

During this time he journeyed in *tum-tum* from Damukdia to Krishnagar, covering a distance of nearly one hundred miles over not always the best of roads. He held confirmations in Shikarpur, Joginda, Bollobhpur, Sholua, Chapra, and Krishnagar. In all some 186 persons were confirmed. At Shikarpur the Bishop witnessed an adult baptism by immersion of a young Mohammedan. Our new brother is

the second person who, during the cold season, has entered Christ's fold from the Mohammedan village of Nutongram, near Tetulberia. Of the eight confirmed at Shikarpur, seven were converts of recent years. As the Bishop approached the Christian villages he was met by bands of Christians who went forth to welcome him. The Bishop was much interested in the schools, and examined the children in Scripture.

The Secretary of the Calcutta Corresponding Committee (the Rev. Canon Ball) wrote on April 14th:—

There have been a series of cyclonic storms, which, I fear, have done considerable damage to our buildings throughout the Nadiya district. On Sunday night the roof of the orphanage at Bollobhpur was lifted by the wind,

and a wall fell on two children and killed them, and another child died later on. It was a great trial for Mrs. Butler, who was alone. I believe that in other villages there have been some lives lost.

#### Central India.

The Bishop of Nagpur (Dr. Eyre Chatterton, formerly head of the Dublin University Mission to Chota Nagpur) paid his first visit to the Gond Mission, January 2nd to 14th. From Mandla on the 2nd he drove to the C.M.S. missionary settlement at Patpara and confirmed thirty-nine persons. On Sunday (the 3rd) he preached both morning and evening. At the Communion service in the morning there were ninety-seven communicants. On the 4th the Bishop visited the leper settlement, and in the afternoon dedicated the present Patpara cemetery (with an enlargement) in the presence of a goodly body of Christians. The remainder of the week was spent in visiting out-stations, and on the Saturday he confirmed thirty candidates at Marpha. At the morning service on the following day there were sixty-nine communicants. Singpur was reached on Monday (the 11th), and six Christians were confirmed on the following day. In his account of the visitation the Bishop mentions that when riding from Jara Surung to Guara (on the 13th) he passed, just outside the village of Karanjia, the grave of four German missionaries, who in the year 1846, after working for a few months in that region, were during the rainy season, within four days, all carried off in an epidemic of

cholera. The Bishop writes: "One can but feel, as one sees the lonely grave of these four devoted men in this beautiful valley, that, like the Patriarch Abraham's grave in the land of promise, it is there to bid us come up and occupy the land." Concluding his account of the whole visitation, he wrote on January 13th:—

I cannot recall any happier days since my return to India as a Bishop than those I have spent on this tour. The work seems most promising. In the year 1900 the Bishop of Lucknow, who visited the Mission, records the number of Christians as 388. To-day they are nearly 600. One hears,

too, that many of the Christians are sincerely endeavouring to bring their heathen brethren into the fold of Christ. I trust that this is but the first of many visits, and that I may live to see the Gond Mission with its own Gond ministry prospering as is the cognate Mission to the Kols of Chota Nagpur.

At an ordination at St. Paul's, Ranchi, on St. Philip and St. James's Day (May 1st), the Bishop of Nagpur admitted to Priests' Orders the Rev. H. Blackwood (of Jabalpur), the Rev. Failbus (of Marpha), and the Rev. W. Hodgkinson (of Bilaria).

### **Punjab and Sindh.**

At an ordination at Karachi, on the Feast of the Annunciation (February 25th), the Bishop of Lahore admitted Mr. Tulsi Das to Deacons' Orders.

The Rev. Dr. Weitbrecht has been relieved of the Secretariat of the Society's Missions in the Punjab by the Rev. T. R. Wade, in order that he may proceed to complete the final revision of the Urdu New Testament with a committee appointed for that purpose by the British and Foreign Bible Society.

In a report of six weeks' work in the district of Thal Chotiali, Beluchistan, when five villages were visited and over 700 patients attended to, the Rev. A. D. Dixey, of Quetta, wrote on January 10th:—

Nearly everywhere the people were friendly. One village called Rhazak, where there were many Pathans, did not exactly give us a hearty reception, and demanded money before bringing anything. I heard afterwards they have a bad name; but still, 200 patients came to us during our stay, and I hope for better reception in the near future. The district of Thal Chotiali is divided from Kelat by a small stream, and for practical purposes it is the country lying to the right of the rail going to Sharigh. The villages I visited lie near the foot of the mountainous district of Beluchistan, and to the south all is absolute desert. But here and there, within six or seven miles of mountains, usually by a small mountain stream, are villages surrounded by small tracts of cultivated land, and scattered between are small encampments of Beluchis and Pathans. The people understand Beluchi, Sindhi, and Pushtu. In villages nearer Kelat, Beluchi is more useful, and in those to the north-east, Pushtu. Water is bad, being supplied by small streams which generally have flowed through some village, and are defiled also by the washing of clothes. The people are filthy; worse than any I saw in Batala district. All are extremely

ignorant. Few Mullahs except in one village, and these, with one or two exceptions, very little educated. There is no *purdah* system. I visited many of the houses of principal men in all the villages I went to, and many of the women came for medicine. Education is very backward. I only heard of two schools, and these I found were very inferior.

Sibi contains the only hospital, and that is in charge of a Native. The Zenana Hospital is really a dispensary, with no accommodation for in-patients. The Beluchis do not seem willing when advised to take the medicines from Sibi Hospital, a native doctor evidently not being considered the proper thing. When I mentioned Quetta, however, I found several willing to go. We always had attention during conversations about religion when giving medicines, but without the attraction of medicines we were usually left severely alone. In one small village we met fifteen Mullahs and a Maulvi, and with them had several talks, but this was quite an exceptional place, and the people were more friendly.

You will be glad to hear Dr. Holland was able to join me. We arranged a temporary hospital in a native house,

and he operated on some seven or eight cases, and prescribed for twenty or thirty other serious cases which I had collected, sending several who required lengthy treatment to Quetta Hospital. Many needing operations refused consent, and others did not turn up as arranged. As to the

future, I think there are splendid openings for this kind of work in Beluchistan. Many districts are untouched. Except for a few men here and there who have been to Quetta Hospital, no one has ever heard about Christianity, and many have never seen a European.

#### South India.

Mr. A. J. Carr, of the New Zealand C.M. Association, wrote from Palamcottah in December last to friends in New Zealand:—

I am thankful to be able to praise for the good hand of our Lord upon our work in the Press. Three periodicals are printed monthly, with a combined circulation of 6,500. There are sixty-three pages of reading matter, and as these monthlies are edited entirely by some of our most spiritually-minded Christians, one cannot tell how far-reaching they are in spiritual blessing. . . .

The formation of a Missionary

Of the celebration of the B. & F.B.S. Centenary at Mengnanapuram, in Tinnevely, the Rev. E. A. Douglas wrote on April 3rd:—

This is Easter Sunday, and I have just returned from the noon service at which we kept the Bible Society's Centenary. The sermon over, the people brought up their offerings, which the Rev. J. David, the senior Indian clergyman here, and I received. There is no mistaking the fact that God's Word is precious here to many souls, and varied was the ingenuity shown in the making up of Centenary offerings. Many brought gaudy-coloured bags containing 100 coins each, one pice, three pice, six pice, annas, and one a pretty coloured wooden box with 100 four-anna pieces done up in rolls. The schoolboys seem to have made a run upon the vendors of peppermints, for various paper boxes of 100 red, yellow, and white peppermints

Society by the Native Christians themselves is giving us great cause for rejoicing. They purpose working in other parts of India which are unoccupied. The locating of these missionaries, finance, &c., will be managed by their own Committee. . . . They have already money in hand and have chosen a very earnest Christian as their first representative, who will shortly go forth to work.

were offered with smiling faces by them. Nor were boxes of 100 ink-balls wanting, nor 100 slate-pencils. Bundles of 100 palmyra sweet roots, 100 chillies, 100 betle-leaves, and betle-nut (arica), jaggery bags (about Rs. 10 worth) and sweetmeats, a large sack of rice carried up, not without difficulty, by the sexton, and gifts of money were all included amongst the things the people of the village offered willingly. Truly the Word of God has wound its tendrils round the hearts of the people. Companion of their joys and sorrows, the lodestar of their sky, the Book is dearer to many of these dwellers in this palmyra district than thousands of gold and silver. The total offertory amounted to over Rs. 130.

#### Fuh-Kien.

Dr. Mabel Hanington wrote as follows, on February 29th, of some of the patients in the hospital at Hok-chiang:—

At this Chinese New Year season, of course, very few people come into the hospitals; every one is too busy feasting or celebrating in some way. So almost our only "interesting cases" are our "permanents." We have two little slaves, boy and girl, who will never be able to live far from the hospital, on account of diseased skin needing frequent care; but who we hope will lead happy, useful lives now that they have opportunities for learning. The former

owners of the boy lately sent us a special message asking that we would kindly *kill him now*, as it was a great pity we should trouble any longer!

Then there is a wee blind girl, brought in by her brother with a message from home, the gist of which was, "not wanted again—have her if you like!" She has been more neglected than abused, we think, only some bruises from pinching on her body (pinching the cheek and twisting the

nails in it till the skin breaks is a favourite punishment here); and it is very pathetic to see the drooping little figure staying so quietly just where stood or seated. But she is already brightening, a week after being here, and in an old-fashioned way says she is "very comfortable in this place." Later on she can go to the new blind-school at Fuh-chow.

And last of all our "Fright," who hops gaily about on the one hand and foot that are not paralyzed. But we have hopes presently of getting her up on the sounder leg and a pair of crutches. She is seventeen now, and has walked thus for twelve years. We can only hope the relatives will not want to hurry her off to be married when she can walk better!

#### Mid China.

We have received from Archdeacon Moule a copy of a translation in Chinese of the C.M.S. Cycle of Prayer, with pictures and collects, and with short accounts of the countries and Missions. The illustrations have been reproduced by Christian printers in Japan from the pictures in the C.M.S. Illustrated Cycle. The Archdeacon writes:—"I have brought out the Cycle in three editions. (1) In Mandarin Colloquial, which will be useful in North and Mid and West China; (2) in Wen-li (easy), useful everywhere, and especially in South China; and (3) in Ningpo Romanized Colloquial. I pray God to bless this little book." The pictures were printed at Yokohama just before the war broke out.

#### West China.

Those who have prayed for Chong-pa, in Si-Chuan, are invited by the Rev. D. A. Callum to join now in praise for answers to prayer. He wrote on February 5th:—

Shortly after we got settled in Chong-pa I began to feel the need of a street chapel, where we could reach a greater number of people, for the mission-house is in an out-of-the-way corner, hidden behind a number of mean houses, and many people would not come here to see us. So we began to pray for a street chapel, and to look around for one. What we wanted was a fair-sized shop on some busy street, where we could sell books on the market-days and have preaching in the evenings. For some time we could not hear of anything, but at last I met a man who had a shop to let on a busy street, and at a reasonable rent. He had opened it some months before for the sale of candles and incense (for use in idol-worship), but his business had failed, and he had to give up the business and was willing to sub-let. At first the original landlord rather objected, but a little extra rent removed his objections and he became quite amiable. The neighbours seemed quite friendly and willing to have us with them, and so we got the shop put in order, turning two small rooms into one large one, having everything swept and white-washed; then we had some long forms made and some scrolls hung up, and the place was ready for opening.

Our friends and neighbours rose to the occasion grandly, and signalized the opening by letting off what seemed countless crackers. There was much bowing and congratulating. Two pairs of handsome red and gold scrolls were presented to us, and the place was declared formally opened. The noise of the crackers brought together a big crowd, and we had a grand audience for our opening night, and I am thankful to say we have continued to have good audiences. I should think that almost any evening we open we have between 200 and 300 listeners, some staying for a short time only, others staying right through the meeting. So the street chapel is doing its work, and many hear who otherwise would not hear. We sell a good number of books, and give away numbers of tracts at the close of the proceedings.

Our Sunday services have been as a rule well attended and very reverent; men have been coming in large numbers. For some time we have felt the inconvenience of the rooms at present used for a chapel, and have been able to buy a little three-roomed cottage, which we have turned into a very nice little chapel, thirty-six feet by twenty-two feet, capable of seating 150 people.

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## Japan.

The statistics of Protestant Christian work in Japan for 1903 are just to hand, showing the total number of Christians to be 51,141, not including over 4,000 catechumens or inquirers. Of the larger bodies the most important figures are:—Presbyterian, 12,471 baptized Christians; Episcopalian (*Sei-Kō-Kwai*—Church of Japan), 11,451; Congregational, 11,419; Methodist, 8,276; and Baptist, 2,151. Among the *Sei-Kō-Kwai* Christians there are 50 native clergy, 153 catechists, and 73 Bible-women; the contributions of the members (of this Church only) for all purposes were yen 18,335 (£1,833), and one church is now wholly self-supporting, while thirty-two are partially so.

Among signs of health and progress in the work in the Diocese of Osaka, the Ven. Archdeacon McC. E. Price notes the following:—

The Gospel, if faithfully preached to-day in Japan and backed by the witness of consistent Christian living, will not only prove to be as it always is, the power of God unto salvation to every one that believeth, but will meet with a quiet and respectful hearing almost anywhere in the country. In this sense, at any rate, Japan may be said to be full of open doors. If when we compare the state of this Mission to-day with what it was twelve months ago, we find that there is but little of definite extension to record, the reason does not lie in the unreadiness of the people to hear. Extension has been practically prohibited on account of the state of the Society's finances. That is one explanation, and it is true as far as it goes. But I should not feel it right to throw all the blame upon our leaders and supporters at home. Had there been more faith and zealous determination amongst us here and our Japanese fellow-workers and fellow-Christians, we should have had a richer experience of God's ability to make all grace abound unto us, so that having all-sufficiency in all things we might have abounded unto every good work.

With little or no prospect of increase in the staff of Japanese or foreign workers, we ourselves with our fellow-workers and fellow-Christians do greatly need the earnest prayers of praying people that we may have this all-sufficiency always, and so may overcome our hindrances and enter fully into our opportunities. On the one hand, paucity of workers and lack of funds; on the other hand, open doors—a people ready to listen to the Gospel message of comfort; the crying need of the moment is that churches and workers should be filled by the Holy Spirit with devotion to the Lord Jesus Christ, with courage and con-

sistency of life to proclaim and commend Him as the only Saviour of mankind.

Of actual extension during the past year all that can be recorded is that Kure, the naval post near Hiroshima, with a population which has grown with extraordinary rapidity in the last few years to over 70,000, has now a resident C.M.S. catechist and a preaching-place; and Saigo, the chief town of the little group of islands known as Oki, north of Matsuye, has been re-occupied, and has its resident catechist and a preaching-place.

Early in the year a letter was sent out by the Bishop after consultation with the Standing Committee of the diocese pointing out to certain churches that they lacked one or more of the three qualifications which are now required by the Canons of the *Sei-Kō-Kwai* of any body of believers wishing to hold the privileges of an organized "Church" of our Communion. The three qualifications are: (1) That there must be over twenty communicants. (2) The congregation must have a fixed place of worship. (3) They must have a licensed pastor. With us no pastoral agent is licensed as such to a congregation unless they pay in at least twelve shillings (hereafter sixteen) a month to the Pastorate Sustentation Board. As a result, partly of this letter and also, no doubt, of the gradual growth of an intelligent sense of responsibility in regard to self-support, a few churches made definite steps forward.

The C.M.S. in this jurisdiction now has one wholly self-supporting church, two which partially support their Japanese presbyters, one with a deacon, two with licensed pastoral agents partially, and two more churches are likely to join the Sustentation Board within a short time.





**A View of part of Abeokuta.**

The Alake's palace, is the building on the right with attic windows; the church on the left is the Townsend-Wood Memorial Church.



**The Alake's Arrival at the C.M. House, Salisbury Square.**



**The Alake of Abeokuta and Egba Government Officials.**

On the Alake's right is the Olowu, with his beaded veil, and next to the Commissioner is the late Oshile, the "predecessor of David Karunwi (see last month's *Intelligencer*, p. 465), and the Agura, all of whom are styled "kings."

**THE ALAKE OF ABEOKUTA.**



## THE COMMITTEE'S INTERVIEW WITH THE ALAKE OF ABEOKUTA.

ON Tuesday, June 14th, the Committee enjoyed the honour of an interview with the Alake of Abeokuta, who was attended by his secretary and by a relative. Very opportunely, Mr. and Mrs. E. Fry, who returned on furlough from Abeokuta in March, were present by appointment to report on their work, and Mr. Fry gave the Committee many particulars regarding the Alake before his arrival.

The title "Alake" means Prince of Ake—Ake being the chief township of Abeokuta. The office is not hereditary, but is always held by the head of one of the four royal families in Abeokuta, and the appointment is for life. The four kings form a council on which the Alake exercises paramount authority. This council has supreme power over all internal affairs, except matters of life and death, which are referred, as are questions affecting aliens, to a mixed court of native magistrates and a European Commissioner or Chief Justice. The council has no power to raise an army, but it has a Constabulary, Public Works, Printing Press, Customs, and Treasury, all quite independent of the Lagos Government.

It is about seven years since the present Alake (whose name is Badebo) succeeded to the office. He is the son, not of his immediate predecessor, but of the previous Alake, whose name was Sagbua, and whose letter to Queen Victoria and the Queen's reply through the Earl of Chichester furnished the sole basis for the oft-repeated story of the Queen's addressing an African or Eastern sovereign in person regarding the Bible as the secret of England's greatness. This was never spoken to a Native of Africa, but it was in effect said by letter to Sagbua. The present Alake, before his succession to the throne, had frequent occasion to visit the coast, which brought him in contact with Europeans, and gave him ideas of the advantages of civilization far in advance of most of his contemporaries. He is not a baptized Christian, but he regularly attends the Townsend-Wood Memorial Church, which is in the Ake township and not far from his residence. Indeed, Mr. Fry stated that at the time of his appointment he stipulated that the rule which prohibited Alakes from going outside their abode by day should not apply to him, as he wished to be free to go to the House of God on the Lord's Day. On several occasions he has asked for special prayer or praise in connexion with public events. Once, during a time of drought, instead of instituting a town sacrifice according to custom, he asked the Christians to pray to God for rain. At 4 p.m. on the Sunday that special prayer was offered such bountiful showers were sent that many were prevented from attending the evening service. Another time, when the terrible scourge of small-pox was raging, and the heathen priests proposed certain rites, the king and council applied to the Bishop to set apart a week for prayer, and he himself attended on one of the days. Just before Mr. Fry left Abeokuta the news was received that the Colonial Secretary had resolved not to interfere with the right of the Native Government to collect tolls as heretofore, a matter of considerable moment to them, and the Alake at once proposed a service of thanksgiving in the church, which was held. He has firmly put down persecution of Christians, and he has prohibited certain heathen forms of worship which interfered with individual liberty and subjected women in particular to cruel treatment and even death. Slave-trading has been abolished in his dominion, and a fine of £250 may be imposed for infractions of this law.

The Alake, dressed in state robes, entered the Committee-Room just after 1 p.m., accompanied by a Native Prince named Ademola, and by his secretary,

Adegboya Edun, who was formerly Principal of the Wesleyan Mission High School at Lagos. Soon after entering, the Alake took off his crown, his secretary explaining that it was done in recognition of the fact that the meeting related to the affairs of Christ. Sir J. H. Kennaway greeted the Alake from the chair, saying, "We are happy to see you at this House to-day, from which missionaries go forth to Africa, India, China, and all over the world wherever the Name of Christ is not known. West Africa was the first object of the Society's labours, for England had a special responsibility to send the Gospel to those who had been enslaved, and liberated by her ships of war. We are happy to think that by God's blessing the light of Christian truth has shone and still shines in West Africa, and that your Highness has witnessed among your own subjects not only the spiritual blessings which the Gospel brings, but also the benefits of civilization and freedom which it imparts to all. We are glad, indeed, to welcome you here to-day, and we think that your visit to England will convince you that its power lies in its being a law-abiding and God-fearing people. We thank you for coming, and we thank you for the help and sympathy you have rendered to our work."

The Honorary Clerical Secretary presented the Alake with the art-paper edition of the *C.M. Gleaner* volume for 1903, and with the *Gleaner Pictorial Album*, both bound in red morocco and enclosed in cases. He then read the following address of welcome which the Committee had adopted, and a copy of which has since been sent to the Alake, illuminated and framed and with the President's signature attached:—

"The Committee of the C.M.S., on the occasion of a visit from the Alake of Abeokuta, offer to the King their hearty welcome, and would express to him their sincere thankfulness for the very friendly disposition which he has always shown to the work of Christian Missions in the country over which he presides. For sixty years this Society has taken the deepest interest in the welfare of the Alake's people and has sought to bring them the greatest blessing which can come to man—the knowledge of the one true God and His Gospel. For the Alake and the Egba nation the Committee earnestly pray that not only they may enjoy the blessing of earthly peace and prosperity, but also possess those true riches and that lasting happiness which are given by the Lord Jesus to all who obey Him."

The Alake replied in his own language at some length and with considerable animation, and when he resumed his seat, his secretary informed the Committee of the tenour of his remarks. He said it was a red-letter day in his life to meet the Committee, for the history of the Church Missionary Society in Abeokuta is the history of the progress of his people. His father, who was the Alake nearly sixty years ago, gave the land on which the church in the Ake township of Abeokuta was built, and he had had the honour of laying the foundation-stone of the present church, built as a memorial to the missionaries Townsend and Wood. In Townsend's time his father had sent a letter to Queen Victoria, and through Lord Chichester the Queen had sent him back two bound volumes of the Word of God, saying that that Book was the secret of England's greatness. He said the Committee could little realize how great a work had been done in his country through the Society's agents. His presence was an evidence of the blessing resting on the work. He looked forward to the day when there would not be a single Mohammedan or a single Pagan in Abeokuta. He could not sit down without mentioning one woman, the memory of whose husband's name would never die in Abeokuta—Mrs. Wood, whom he regarded as his spiritual mother. The interview was closed with prayer by Prebendary Fox.

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## TWO APPEALS FROM THE FAR EAST.

**T**WO Appeals have been received from the Far East within the past few weeks. We accord the first place to one from Japan, because its urgency, though not perhaps its importance, is the more pressing.

## I.—APPEAL FROM JAPAN.

The following Appeal has been forwarded to us by Archdeacon H. McC. E. Price, the Secretary of the Society's Missions in the Main Island of Japan. It bears the signatures of the Chairman, Vice-Chairman, and members of the Standing Committee of the Missionary Association of Central Japan, which includes English and American missionaries of the Anglican and other communions, and meets three times a year at Osaka. The Archdeacon writes:—

"The English Church, and in particular the C.M.S. and the S.P.G., cannot fail to be impressed at this crisis with a sense of responsibility in regard to Japan. They are bound to seek very seriously to know the Lord's will for them as Missionary Societies that have set their hands to a great work here. What can they do now to help those in the field to use the present opportunities for evangelization, to sustain the young churches in a trying crisis, and to prepare them for the increased responsibilities which seem to come upon them as a result of the war?

"This Appeal refers mainly to evangelistic efforts. If friends at home are moved to give contributions through the Society's usual channels, I would venture to suggest that the money should be sent as an extra block grant to be administered by the Society's authorities on the spot, trusting them to apply the funds rightly, under the Holy Spirit's guidance, according as the needs become manifest.

"I may add that at the meeting which passed the Resolution authorizing the Appeal, it was well pointed out, owing to the general economy and scarcity of money caused by the war, the churches are likely to find it very hard to keep up their contributions to the Pastorate Funds, and that one of the best ways of showing sympathy will be by helping *the churches* through this period of special difficulty. Could not contributions, ear-marked for this purpose, be sent out similarly in the form of an additional Native Church grant to be administered in the field? For myself I can think of no more effective way of helping than this."

The Appeal is as follows:—

**Christian Missionary Endeavour and the War:***An Appeal from Japan for Larger Contributions.*

At a fully-attended meeting of the Missionary Association of Central Japan, a representative organization, held in Osaka, March 15th, 1904, after the reading of a paper on the subject of "Missionary Endeavour under War Conditions," and a spirited discussion following, a resolution was unanimously adopted authorizing the officers of the Association to call the special attention of the Christian public in foreign lands to the present great crisis in the history of Japan as a Christian opportunity very extraordinary in character.

We are at the commencement of what promises to be a stupendous struggle, the burden of which will be sorely felt by the soldiers, their families, and the nation, whatever the final issue of the contest may be. The solemnity of mind and deepened sense of need so widely occasioned by the dangers and sorrows incident to war are preparing the hearts of many for a welcome reception of Christ and the better hopes and more enduring joys of His Gospel. It is of the utmost importance, therefore, that the Church should grasp the present situation with all the power of an inspiration, and signalize this event in Japan's history by a generous and vigorous response to the call it makes to Christian faith, sympathy, and devotion.

The drain upon the wealth of the country is already being felt by the Japanese churches and by the institutions which they support, increasing the difficulty of

maintaining self-support. It will be necessary, therefore, in order to conduct evangelistic enterprises in any way commensurate with the present opportunity, to call upon the churches abroad for special funds and contributions. For the distribution of tracts and Scriptures, the visitation of the sick and wounded in hospitals, the holding of preaching services for the thousands of soldiers waiting in Japan, and for the sending of chaplains with the armies going to the front, the various Mission bodies and Japanese churches, acting separately and in co-operation, have already begun to plan and to work. But for the successful and continued prosecution of so vast an undertaking adequate provision cannot be made from local contributions alone.

We therefore have felt constrained to appeal to the sympathies of those who enjoy the blessings of peace, with the hope that the Spirit of Christ may move in a special manner upon the heart of His Church, causing an increased flow of appropriations and donations to this field, through the duly constituted missionary agencies, for the purpose of carrying on greater evangelistic effort suited to the enlarged opportunities occasioned by the war.

(Signed) S. H. WAINRIGHT, Chairman  
 (Mission of M.E. Church South, U.S.A.).  
 C. T. WARREN, Vice-Chairman  
 (Church Missionary Society, England).  
 H. LANING (American Episcopal Mission)  
 J. H. SCOTT (Am. Baptist Miss. Union) } Standing  
 GEO. GLEASON (Y.M.C.A., U.S.A.) } Committee.

## II.—APPEAL FROM CHINA.

The following "Urgent Appeal" bears the names of representatives of thirty-eight Missionary Societies labouring in China:—

### An Urgent Appeal.

In 1907 the Protestant churches will celebrate the hundredth anniversary of the sending forth of Robert Morrison, which was the commencement of their mission work in China. Following on the lines on which the Church Missionary Society was guided to prepare for the celebration of its centenary year, the missionaries of China desire to bring before the Home churches a **THREE YEARS' ENTERPRISE** in preparation for the right commemoration of the China Missionary Centenary.

The past history, the present circumstances, and the pressing need of the Church in China form an imperative call for thanksgiving, confession, and prayer.

A. THANKSGIVING.—There is a call to thank God—

(1) For the *many great and good men* God has sent to follow in Morrison's footsteps. Some of these are with us to this day, others have ceased from their labours, leaving names that will never be forgotten and enriching the annals of the Church with stories of the faith that removes mountains, of consecrated devotion, and of the love greater than which hath no man—for many of them laid down their lives for the Chinese.

(2) For the *Church in China*, a church which, when called in the last year of the nineteenth century to drink of her Lord's cup, and to be baptized with His baptism, furnished hundreds of her sons and daughters who sealed their witness with their blood, and thousands more who bore "trial of mocking" and scourgings, yea moreover of bonds and imprisonment . . . being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and holes of the earth."

(3) For the *opening up of the whole of China*. Even Hu-Nan and Ho-Nan are no longer closed against us. It is now a fact that there is not one of the nineteen hundred odd counties of China and Manchuria from which we are shut out, and before the hundredth year of our work we can say that if the Gospel is not preached to every creature in China, the reason must be sought outside China.

(4) For the *opportunities of work*, varied in their kind, vast in their extent.

Never before have men crowded to hear the Gospel as they are crowding now in the open-air and indoors; in our chapels and in our guest-rooms we have opportunities to preach Christ such as can scarcely be found outside China.

Never before has there been such an eager desire for education as there is

now; our schools, both of elementary and of higher grades, are full, and everywhere applicants have to be refused.

Never before has there been such a demand for Christian literature as there is now; our Tract Societies and all engaged in supplying converts and inquirers with reading material are doing their utmost, but are not able to overtake the demand; and the demand is certain to increase, for it comes from immensely the largest number of people in the world reading one language.

The medical work has from the first found an entrance into hearts that were closed against other forms of work. Its sphere of influence grows ever wider and is practically unlimited.

Unique opportunities of service are afforded us by the large number of blind people, by lepers, and those suffering from incurable diseases; by the deaf and dumb, the insane, and other afflicted people.

In China the poor are always with us, and whensoever we will we may do them good.

**B. CONFESSION.**—There is a call to humble ourselves before God.

(1) Because of *our own shortcomings and mistakes.*

(2) Because that too many of *the members of the Chinese churches* are "carnal" and not "spiritual"; "babes in Christ" and not "full-grown men"; through lack of use they have not "their senses exercised to discern good and evil."

(3) Because the large increase of wealth in *the Home churches* has not resulted in even a proportionate increase in the contributions to the work of God in other lands. Sometimes indeed a larger sum devoted to Foreign Missions proves to be a smaller contribution per member than was given when the church was smaller and poorer.

**C. PRAYER.**—The pressing needs of China and of the Church in China constrain us to betake ourselves to prayer.

Let us look first at the colonial possessions which occupy a vast area but are thinly populated. They are all included in the Fields Practically Unoccupied, and themselves include Tibet, the one citadel and stronghold of Heathenism that still keeps its gates shut and barred against the missionaries of the Cross. We suggest as one definite object of prayer that *during the three years Tibet may be opened* to the missionaries that are waiting the Lord's good time on its eastern and southern and south-western frontiers. We ask for prayer for these missionaries. We ask for volunteers to join them and their too few fellow-workers who are scattered in far-distant centres in Mongolia and Turkestan. Such volunteers must needs be strong in body and stronger in soul and well able to endure hardness as good soldiers of Jesus Christ.

The Eighteen Provinces are what we mean when we speak of China, the real home of China's millions. It is hard to grasp the area that is covered by those Eighteen Provinces—1,300,000 square miles; it is harder still to grasp the numbers of the men, women, and children who live in those provinces—400,000,000.

What is the force which we now have to evangelize these millions, and how is the force disposed over the whole field of China and Manchuria?

From the most recent statistics, as given in Beach's Atlas, we learn that the force is made up of 2,785 missionaries and 112,808 communicants, of whom 6,388 are picked men and women more closely engaged in the work than their hundred odd thousand fellow-workers.

Some of the missionaries and some of the converts are to be found in every one of the provinces, both of China and Manchuria. But in the 1,900 odd counties into which the provinces are divided, each with one important town and a large part of them with more than one, there are but some 400 odd stations, that is to say, at least four-fifths of the counties of China are almost entirely unprovided with the means of hearing the Gospel.

That being so, it is very evident that we need **REINFORCEMENTS ALL ALONG THE LINE.**

(1) *Reinforcements of the Members.*—This is at once both the end of our preaching and the start of our reinforcement. We preach that our hearers may believe; when they believe they in turn tell others of the Saviour they have found, so that the more believers there are, the stronger is our force for evangelizing China. Here then lies the first object for prayer; pray for an increased membership.

(2) *Reinforcement of Chinese Workers.*—We read that before the Saviour chose

the twelve, He spent the whole night in prayer. This teaches us the close connexion there must be between reinforcing workers and prayer. There is a crying need for more Chinese workers; if we act hurriedly because of the need, and select men without waiting to pray, we are in a worse condition than we should be in without workers. Most earnestly do we ask you to join us in prayer for more Chinese workers. Pray that God will raise up in the Chinese churches those whose whole hearts shall be aflame with the desire to preach Christ to their fellow-countrymen. Continue to bear them up when your first prayer is heard. Whenever you remember us in prayer, remember with us our beloved Chinese colleagues, whose ministry is indispensable.

(3) *Reinforcement of Missionaries.*—As with Chinese workers, so with missionaries, reinforcement must be preceded by, and continued with, much prayer. Otherwise we may get additions but not reinforcements. If men be sent whom God has not sent, they can but hinder God's work.

What manner of men are needed as reinforcements? For the old stations, those who can train others; for the newer, those who can lead others; for the unoccupied parts, pioneers who can seek and save others.

Who is sufficient for those things? Certainly not the man who has failed at home; neither the man who is confident that he is sufficient of himself to succeed abroad. We want men and women strong in faith, strong in hope, and above all strong in love; men and women "filled with the Holy Ghost."

For what kind of work are these missionaries wanted? For every good work that the Spirit of God leads us to enter. Some forms of work which are the outcome of the love that God has poured into the hearts of Christians, and which are often met with in the homelands, are almost unknown in China. There is no home for incurables and only one asylum for the insane, only one school for the deaf and dumb, and only a few schools for the blind and a few hospitals for lepers in all China. The need of such institutions is great. With what infinite distress must our Lord see any of His followers possessed of wealth and yet having no sense of responsibility for His suffering poor. What a unique opportunity all these institutions present for displaying before the Chinese the symmetry, the fulness, the perfectness of that life which Christ has bestowed upon us in revealing to us the secret of the love of God.

Again, in the educational, literary, and medical work we want more men and more institutions. There is not only the actual work in these departments that needs men to do it, there is need to train Chinese in all these branches. For such work the Church should send us the best teachers and the best scholars, the best doctors and the best nurses. Just as no offering is too great for this work, so no man is too good for it.

But above and before all we need preachers of the Gospel of our Lord Jesus Christ: men who will tell the good news in the crowded city and carry it from village to village, men who will preach it in chapels, and halls, and guest-rooms, or in the open-air. For oh! the number of sinners in China and the greatness of their sins. And only Christ can save them from sin. With all prayer and supplication pray in the Spirit that God will send forth men who can say with St. Paul, "Christ sent me to preach the Gospel."

Lift up your eyes and look on the fields that lie open before us in China. Behold they are white unto the harvest. They have been sown with the most precious of all seeds—the blood of the martyrs. That blood calls loudly to the whole Church of Christ to enter into the labours of those who have passed on before. Here in China the harvest truly is plenteous, the missionary labourers are few. Pray ye therefore the Lord of the Harvest, that He send forth more labourers.

Lift up your heads and behold our risen and ascended Lord standing at the right hand of God to make intercession for us. Remember that He has entered into that holy place as our Forerunner that we may have boldness to enter in and join our prayers to His. Remember that He has sent another Intercessor to help our infirmities whensoever we know not how to pray as we ought.

"And this is the boldness that we have towards Him, that, if we ask any thing according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him."

## NOTICES OF BOOKS.

A HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By WILLIAM CANTON. *With Portraits and Illustrations.* Vols. I. and II. London: John Murray. (Price 30s. net.)

“SURELY a Society might be formed for the purpose; and if for Wales, why not for the kingdom? why not for the whole world?” Such were the memorable words used by Mr. Hughes at a meeting of the Religious Tract Society on December 7th, 1802, when pleading for the publication of a large and cheap edition of the Bible for Wales. Fifteen months later, on March 7th, 1804, the British and Foreign Bible Society came into existence, and the volumes before us form the first instalment of what is designed to be a complete record of the Society's world-wide work during its first one hundred years.

The words just quoted have in them that note of catholicity which has always been a distinguishing mark of the Society's operations, and it is impossible to give even a cursory glance at these volumes without realizing how much the Society has done to impress upon the Church at large the duty and privilege of united labour for the highest of all objects. The two volumes just issued bring the record of the Society's work down to its Jubilee year in 1854. Mr. Canton divides the fifty years into three periods—1804 to 1817; 1817 to 1834; 1834 to 1854. The story of these years is one of absorbing interest, covering, as it does, such a wide field, and dealing with countries and nations so many and diverse. But readers of the *Intelligencer* will probably turn with the greatest interest to those chapters which tell of the efforts made to translate and circulate the Scriptures in the languages of non-Christian peoples. They are certainly not the least interesting and important in these volumes, and fully justify the assertion often made that the Bible Society is the greatest of missionary agencies, for, as the biographer of the late Bishop Steere has well said, “Without the generous aid of the Bible Society it would be utterly impossible for the Church to carry on her mission work efficiently.” The Society lost no time in facing this great task. “Within a month of its foundation,” says Mr. Canton, “the attention of the Society had been eagerly fixed on the remote East.” Correspondence was opened with the Baptist missionaries, Carey and his colleagues, at Serampore, as well as with Christian friends in Calcutta. A Committee was formed there for correspondence with the Society at home, which led ultimately to the establishment of the auxiliary Bible Societies of Calcutta, Bombay, Colombo, and Batavia. The work of translation went on apace, and “early in 1807,” that is three years after the Society's establishment, “the Committee received from Mr. Brown ‘proofs’ of the versions in progress at Serampore, viz., a Bengali Bible and Gospels in Sanskrit, Mahratta, and Oriya, and manuscript specimens of translations into Telinga (Telugu), Sanskrit, Hindustani, Gujarati, Persian, and Chinese” (vol. i., p. 274). Others followed in various tongues. By the year 1817, the end of Mr. Canton's first period, “the Society had aided in the production and circulation of the Scriptures in sixty-six different languages” (vol. i., p. 318)—a work which has been prosecuted with undiminished vigour ever since, and which shows no signs of abatement even in the hundredth year of the Society's existence.

During the second period, 1817-34, the Society's work grew and increased. It was, however, “to be a period of checks and trials, of many losses, of ordeals so severe that the work, and the very fabric of the Society, appeared to be menaced with sudden dissolution” (vol. i., p. 319). The first of these ordeals was what was known as “the Apocrypha Controversy,” the

controverted point being whether the Society's funds should be applied to the printing and circulation of Bibles containing the Apocryphal books, a practice strongly insisted upon by the Continental auxiliaries; or whether those funds should be applied solely to the production of the canonical books of Scripture. The controversy was long and painful, but it ended in the triumph of the anti-Apocrypha party. The resolutions, however, embodying this decision were not considered satisfactory by the Scottish auxiliaries, strongly "anti-Apocrypha" though they were, and they all seceded.

This was soon followed by the "Tests Controversy." This new agitation urged the Committee to "pledge themselves to discountenance all union with Socinians," and earnestly recommended "the Parent Society to withdraw from those who deny the Divinity of our Lord." The Society declined to alter one of their fundamental principles which admitted "of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures." Those who dissented from this decision formed a new institution known as the Trinitarian Bible Society, its members to "consist of Protestants who acknowledge their belief in the Godhead of the Father, of the Son, and of the Holy Ghost, three co-equal and co-eternal Persons in one living and true God." The Society survived these controversies and continued its work with unimpaired vitality. "Who can doubt," says Mr. Canton, "that in those times of crisis the blessing of heaven was as manifestly operative as ever it had been in the prosperous years which had gone by?"

The third period, 1834 to 1854, saw the work steadily grow both at home and abroad. Colportage was vigorously pushed on the Continent, as, for example, in Spain, through the labours of that strange, romantic figure, George Borrow, whose charming book, *The Bible in Spain*, is well known to all. In Africa, America, India, China, Australia, and the South Seas, the Word of God had free course, and we may fitly conclude our brief review of these most interesting volumes by quoting in full the closing words of vol. ii. :—

"Now there expanded on the view the wide prospect of a new epoch. And as Balboa in Darien, when he beheld the South Sea stretching in endless expanse below him, fell on his knees, and, lifting his hands to heaven, returned thanks to God, so the Society, contemplating the amplitude of its undertaking 'to make the Book known among the nations, to publish it to the ends of the earth, to give it to all people in their several languages and dialects and tongues,' bowed down 'beneath a sense of gratitude and of overwhelming responsibility.'"

G. B. D.

*Are the Critics Right?* by Wilhelm Möller, translated from the German by C. H. Irwin, M.A. (London: Religious Tract Society; price 2s. 6d.) The Graf-Wellhausen hypothesis regarding the authorship of the Pentateuch is here subjected to a process of Higher Criticism. The theories, first, that Deuteronomy was written in the seventh century B.C.; then that the Priestly Code (the larger sections of which are Exod. xxv.—xxxii.; xxxv.—xl.; Levit. i.—xxvii.; Num. i.—x. 28; xv.; xviii., xix.; xxv. 6—xxxii.; xxxiii.—xxxvi.) originated in the second half of the fifth century; and third, that the "Books of the Covenant" (viz., Exod. xx.—xxiii. and xxxiv. 10, 14—26) belong, with Deuteronomy, to 623 B.C., are examined from various points of view, and are in turn shown to be untenable. We must content ourselves with quoting Professor C. Von Orelli, of Basel, who contributes an Introduction to the book. He observes that "a special value attaches to it from the fact that the Author himself formerly shared the views he now opposes, but has allowed himself to be convinced by the evidence of the facts on the other side. . . . On all the leading points I can only agree with the train of thought, and I am convinced that the weight of the arguments here vindicated will be better appreciated by a future generation of Protestant theologians than



has been the case in recent decades." The translator has had, we imagine, a somewhat difficult task in the endeavour to reproduce the sententious style without obscuring the argument, and he heartily deserves the gratitude of English readers for having rendered this popular but effective treatise accessible to them. Those, whether at home or in the mission-field, who have to deal with minds unsettled by doubts on the above points should certainly procure this little book.

*Hymns for Church and Home* is a new Hymnal for the young (*Home Words* Office; price 4d., 8d., 1s.), which we can heartily commend. The compiler is the Rev. A. G. Dodderidge, whose great experience as a conductor of children's services, both in church and on the sea-shore, gives him a special right to cater for them, and special qualifications for choosing the right hymns. His work is admirably done. Not only has he included almost all the hymns that are really needed, but he has had the courage to exclude a vast number of inferior ones which overload some collections. The book also contains Forms of Children's Services, and a selection of Carols. Missions take their proper place both in the hymns themselves and in an Intercession Service. A joint preface by the Bishops of Durham and Liverpool and Bishop Taylor Smith should help to give the book a good start.

*Roads to Christ*, compiled and edited by the Rev. Charles S. Isaacson. (London: R.T.S.; price 3s. 6d.) Stories of conversion are here brought together. In the first part sixteen living persons record their experiences of Divine mercy in bringing them to repentance and faith in Christ, among whom are the Bishop of Durham, Prebendary Webb-Peploe, Colonel Seton Churchill, Sir Algernon Coote, and Captain T. Mahan. In the second part, accounts are given of the conversion of seventeen, most of them well-known names, who have finished their course, such as Robert Aitken, Sir Arthur Blackwood, the Earl of Shaftesbury, George Everard, Frances Ridley Havergal, and Henry Martyn. Part Three gives stories of conversions from Romanism, Judaism, Infidelity, Mohammedanism, and Heathenism, and include Bishop Crowther (taken from the *History of the C.M.S.*), Imad-ud-Din, Dilawar Khan, and two Indian converts (written by Prebendary Fox). The objects are to encourage anxious souls and also to encourage Christian workers.

*God and the Sinner*, by the Rev. Canon Denton Thompson. (London: Elliot Stock; price 2s. 6d. net.) Canon Denton Thompson here gives to the public at large the substance of a course of addresses to young men which he delivered at Emmanuel Church, Southport. The parable of the Prodigal Son provides a basis for some of the fundamental truths of Christianity, and all we need say is that the analysis of the subject and the method of treatment are both original and striking; the thoughts are penetrating, the lessons practical, the teaching both deep and clear and thoroughly evangelical. It has been to us a real pleasure to read this little book, and we wish it an extensive circulation.

*India: Past and Present*. (S.P.C.K. Press, Vepery; price four annas.) Dr. John Murdoch, after protesting against the false ideas of the past propagated by certain Natives, and against the delusion that patriotism may demand the suppression or distortion of facts, deals with the benefits conferred on India by British rule, and maintains that the wealth of the country has increased greatly of late years. He proceeds to notice the need of agricultural reform and of a further development of manufactures, and after indicating some methods by which these may be brought about, appeals to the Indian National Congress for its co-operation. The pamphlet will be of interest to those who have the welfare of India at heart.

We have received from our missionary, the Rev. Louis Byrde, of Kuei-lin, a copy of a scheme he has published in Chinese for conveying systematic instruction in the Christian Faith. It consists of One Hundred and One Texts, based on the Hundred Texts of the Irish Church Missions, but modified to suit the conditions met with in China. In English the price is 15 cents for ten copies, post free.

The Secretary of the Nile Mission Press in connexion with the Prayer Union for Egypt has drawn our attention to its new editions of Prayer-Cycles for Egypt, and for Palestine and Syria, to which is added, this year, one for Asia Minor, or Turkey in Europe and Turkey in Asia.

## THE SOCIETY ONE HUNDRED YEARS AGO.

THE first occasion of the Society making a charge for its publications, and the reason for so doing, are found in a minute passed by the Committee on July 2nd, 1804. The meeting was held in the study of St. Ann's Rectory, on St. Andrew's Hill, Blackfriars, and the minute is as follows:—"That the Advertisement of the last Anniversary Sermon and Report be repeated in the several monthly Publications and daily papers with the following addition: As it has been found difficult to get the Annual Report and Sermon into circulation, upon the plan of gratuitous distribution, a very low price has been fixed upon them, in order that they may circulate through the regular channel of the Booksellers." It would be interesting to learn more particularly what the previous experience had been—whether copies sent by Palmer's mail coaches and not prepaid had been respectfully declined and brought back with a surcharge of two or three shillings—and how the new method worked.

Until 1816 the Annual Report was the Society's only periodical publication, and for a quarter of a century after 1816, until, in fact, the *C.M. Gleaner* was issued in 1841, it was not usual to make a charge for publications, which before that date consisted of the *Quarterly Paper* and the *C.M. Record*.

## LETTERS TO THE EDITOR.

## "CONCLUSIONS OF THE HIGHER CRITICS EXAMINED."

DEAR SIR,—May I, as a fellow-worker with C.M.S. in the mission-field, be permitted to make a few remarks on the subject dealt with in your Editorial Note and in an article on "Conclusions of the Higher Critics Examined," which appeared in the February issue of the *Intelligencer*? No one more than myself deprecates the idea that the *Intelligencer* should afford an arena for controversial writing; but the "critical" question in connexion with mission work is, I am glad to see, recognized by you to be not so much a matter of controversy as a matter of principle vitally affecting missionary operations, and when a question of principle is at issue the C.M.S. has never been slow to assert its attitude in a very clear manner. May I mention one or two points of practical importance in regard to which the principle adopted by the Society may be unmistakably manifested in action?

The attitude of the Society with reference to *evangelical* teaching has always been clear and pronounced. The "critical" theories are distinctly opposed to such evangelical teaching. Let us, therefore, have no missionaries sent out who do not absolutely accept the Christ of the Gospel, of the Apostles, of the Christendom of centuries, as the Christ Whom they have to preach. Let us have no missionaries, commissioned by the Society, who do not reject the fallibility of Christ as maintained by the "critical" school, whether of the "extreme" or so-called "moderate" type. Let us have no missionaries approved by the Society who do not fully, in accordance with evangelical teaching, accept the Bible as the inspired Word of God written, and who do not reject the "critical" view of inspiration, which "is absolutely irreconcilable with the Divine character of the Holy Scriptures."

Do I imply that no attention should be paid by missionaries to "critical" theories, and that they should be passed by as unworthy of study or consideration? By no manner of means. Let every missionary accepted for training by the C.M.S. be thoroughly instructed in the views put forward by the "critical" school, so that he may make up his mind on the subject, and be ready to give a reason for the faith that is in him. The missionary who knows little about Mohammedanism is

not likely to be able to combat effectively the errors of Islam. In the same way, a missionary who is not well instructed in "critical" matters will find it difficult to meet the allies of Moslems, as the critical school is now claimed to be. Such training should not merely be given to young missionaries at home—steps should be taken to enable missionaries in the field to have access to suitable literature on the subject. The want of definite and thorough instruction produces more than one type of missionary, who proves a source of weakness in the fight. And here let me say that my remarks are intended to refer to missionaries generally, and not to those under C.M.S. or any Society in particular.

There is, for example, the missionary who loses no opportunity of telling us that on "critical" questions we ought "to keep an open mind"—to be glad to accept the light arising from modern investigations, &c. By all means let us keep an open mind on subjects with reference to which such an attitude is possible; but the missionary has to *make up his mind* as to the basis on which his faith rests, and when he is called upon to receive with open mind theories which detract from the Supreme Divinity and "authority" of our Lord Jesus Christ, there is, it seems to me, under such circumstances, no place for "open mind," which is nothing but a euphemism for doubt. If the missionary can attain to no higher standard than doubt on such subjects, then clearly his place is not amongst missionaries who have made up their minds, and who must reject any such doubt as more or less undermining belief in the infallibility of our Lord Jesus Christ. We do not need missionaries to convey their doubts on vital points of the Christian faith to non-Christians; we require missionaries with settled and assured convictions on such points to give the message of the Gospel.

Then we have the missionary who says that on "critical" questions he must defer to the opinions of modern experts. It will be found generally that such an attitude on the part of the missionary proceeds from not keeping an open mind to the fact that there are "experts," both in ancient and modern times, who are not in harmony with critical views; and from making up his mind to reject the testimony of all such "experts" from the time of the Apostles downwards. He has no open mind for the fact that the theories of modern "critical" experts have been over and over again disproved, or remain unproved: he makes up his mind to accept the fiction that the opinion of modern experts, whether unproved or disproved, outweigh the authority of our Lord Jesus Christ, "in Whom are all the treasures of wisdom and knowledge hidden," and that of His inspired Apostles, to whom our Lord Himself said, "All things that I heard from My Father, I have made known unto you."

Then, again, we come into contact with another type of missionary, who tells us that his attitude towards the "Higher Criticism" is that of Gamaliel—a declaration which may be specious, but which is unscriptural. I find no indication in Scripture that the attitude of Gamaliel (who, *quâ* Christianity, was an unbeliever) should be adopted by the Christian, be he clerical or lay, with reference to Christian teaching or to attacks on Christian doctrine. St. Paul was the disciple of Gamaliel, but his views as to the attitude of Christians towards false teaching are very clearly proclaimed in Galatians i. 6-9. St. Paul was the inspired author of 1 Cor. xiii. on Christian "charity," but he also, under similar inspiration, denounced the "false Apostles" of 2 Cor. xi. St. John, who never fails to tell us of "love"—the love of God, the love of Christ, the love of Christians to the brethren—lays down in very plain terms the attitude to be adopted by Christians with reference to any one who "goeth onward and abideth not in the teaching of Christ." We have a "surer word of prophecy" to guide us than had Gamaliel, and "keeping an open mind" in his fashion is surely not the attitude to be adopted by missionaries, who of all other Christians come out to foreign lands to "contend earnestly for the faith which was once for all delivered unto the saints."

Once more, there is the missionary who is a "moderate critic," professing dissent from the extreme views, but allying himself with those of the critical school whose opinions are not so "advanced" as those of "extremists." "Extreme," after all, is only a relative term:—*extremus* is only the superlative of *exter* or *exterus*, with the comparative, *exterior*; but whether "critical" views be somewhat, further, or very far, removed, the point from which they all are, more or less, removed, is one and the same. How far up, or how far down, the inclined plane "critics" may be, one thing is clear, viz., that they are all on the same plane,

and that plane is, *not abiding in the teaching of Christ*. Where moderation with reference to such departure comes in I fail to perceive.

And that, it seems to me, must be the only standard by which critical views are to be judged. Are such views—be they so-called “moderate” or “extreme”—in accordance with, or removed from, the teaching of Christ? Is the missionary to preach the Christ of the Gospel, or the Christ of Rationalism, “moderate” or “extreme”? The dilemma, as one of the “critics” themselves says, is an “awful” one, but for any missionary who claims a place amongst “the great apologists of the modern world,” the choice between the alternatives is plain. He is an ambassador of the Christ of the Gospel, not of the Christ of the “critics,” and as such he has to give an evidence for the Gospel which “criticism” cannot give, and which “criticism” cannot take away.

JAMES MONRO.

*Medical Mission, Ranaghat, Nuddea, Bengal,*

*Feb. 27th, 1904.*

#### THE LATE G. L. PILKINGTON, OF UGANDA.

DEAR SIR,—It is proposed to found a “Pilkington Exhibition” (in connexion with the Cambridge Exhibition Fund for the U.M.S., of which the Bishop of Durham is President) to the memory of that distinguished missionary and Cambridge scholar, the late G. L. Pilkington, of Uganda. To secure an annual income of £50 for this purpose will require a capital sum of about £1,800. Those who had the privilege of knowing Mr. Pilkington speak of this effort as being exactly in accordance with his wishes, and a most fitting tribute to his memory. The hon. treasurer is R. L. Barclay, Esq., M.A., 54, Lombard Street, E.C., to whom donations may be sent; and the hon. secretary is the Rev. R. G. Pyne, M.A., Beverley, Yorkshire, who will be glad to furnish any information. Donations have already (May 12th) been received from the Lord Bishop of Durham, the Rev. Douglas Hooper, Canon and Mrs. Nolloth, Mr. John P. Hooper, the Headmaster of Uppingham, Archdeacon Boutflower, Mr. Howard Figgis, and the Rev. W. G. Whinfield.

R. G. PYNE.

*Beverley, Yorks, May 12th, 1904.*

#### WANTED—A MILLION!

DEAR SIR,—God has been very good to us in this past year. He has rebuked the want of faith of some, He has graciously honoured the faith of those who trusted Him. Should it not encourage us to go forward as never before? We are, thank God, free of debt, but it has been in part by not extending our work and taking advantage of urgent openings, and by even cutting down in some cases. We need a much larger income if we are to go forward. Ought we not to aim at and expect A MILLION? It ought to be done because it is really needed. It can be done. We are to ask great things and expect great things from God. Our Methodist brethren have raised more than their million guineas. But what we want is a continuous income. Surely such will be obtained by going back to St. Paul's rule and suggestion regarding collections (1 Cor. xvi.) and endeavour to get that carried out. If we can only get 5,000,000 people to contribute 1d. a week regularly the £1,000,000 will be raised, and how vastly our means would be increased! But so many will and do contribute more than the 1d., i.e. 4s. 4d. a year, that so many subscribers will not be needed to raise the sum. I believe a definite effort would produce a big advance at once. A small sum given frequently is not felt to be the difficulty that a larger sum given at longer intervals is. People get into a regular habit. It is continuous. The need is great. As Archdeacon Madden remarked, speaking at the Younger Clergy Union meeting, “If the world as it is now is to be won for Christ, it *must be done in this generation*.” For this generation is rapidly passing away. If we leave it to our successors to do the work, how many such must perish!

May God's great goodness this past year stir us up to greater faith and greater work. May our efforts be to raise not *half a million*, but *a million*. I write as one who has *seen* the needs of the heathen world and the immense blessing the Gospel brings.

A. F. PAINTER.

*Little Stukeley, Hunts, June 1st, 1904.*

## NOTES ON OTHER MISSIONS.

THE "NEW ENGLAND COMPANY" may well claim the title to be the oldest missionary society in England. About the year 1648 the House of Commons, under Cromwell's auspices, established a "Society for the Propagation of the Gospel in New England." It was the first of the three distinct organizations which have borne the initials "S.P.G." A collection was made for it throughout England, which, invested in land, produced an income of £600 a year. From this fund grants were made to John Eliot, the famous Apostle to the Indians, the motto of whose life was that "Prayer and pains, through faith in Jesus Christ, will do anything." It was this inspiration which enabled him to reduce to writing the Mohican language, the task of which can be imagined if it can be remembered that *kummogokdonattoottammociteaongannunnonash* meant "catechism." Much interest was taken in translation of the Bible into this language; and, by the energy of the Hon. Robert Boyle, the Society was re-organized in the reign of Charles II., and may be said to have become the second S.P.G. (*Hist. U.M.S.*, i. 20, 21). Its work was carried on in New England until the Revolution, when it was removed to New Brunswick. Thence it was extended in 1822 to other parts of North America. One of the vice-presidents of the (present, or third) S.P.G., the Earl of Stamford, has recently left on a tour of inspection of the various schools and missions of this "New England Company" among the Indians. Education has always been a marked feature of its efforts. The report of Lord Stamford's visit will be of great interest.

The *Mission Field* contains information of the Bonin Islands, which form a little group in the Pacific, lying some 500 miles south-east of Kin-shiu, Japan. They are chiefly peopled by the descendants of the English, American, Spanish, and Portuguese sailors who have been shipwrecked, together with a certain proportion of Kenakas. In 1875 the islands were definitely ceded to Japan. The language still chiefly spoken is English; hence there are special facilities for missionary work. The Natives are a strong and hearty people, with an easy friendliness about them, and the service on Sunday is one of the great treats of their life. Though the greater number of the elders cannot read, they follow everything reverently, and listen eagerly to the sermon. Ten years ago Sunday hardly meant anything to them, except that they drank more than on other days. Now the majority are teetotalers. The men can never be effectively reached, however, until a church is built, since during a large part of the year the islands are quite cut off from Japan, and during other months the men are away at the whale and seal grounds in the far north.

The Archdeacon of London has spoken in warm praise of what he has recently seen of the work of the Medical Mission in Jerusalem of the LONDON SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS. This Medical Mission was founded there in 1838. The hospital itself is a beautiful building. Separate wards are united in a semi-circle by corridors, and surrounded with a lovely garden, on the highest part of the new city outside the ancient walls, with wide views on all sides. The visits of the patients, and the manner in which they were treated, was most encouraging and delightful to behold. Some of the sick were attended in their own homes, where the doctors, who go from day to day on their errands of mercy, find many opportunities for speaking a word about the true Messiah. The number of Jews in Jerusalem is increasing rapidly. There are now forty separate colonies of neat, modern, well-built houses. The mission hospital is under the ban of ex-communication issued in 1897 by the rabbis of the strict sects of the Ashkenazim. But the undeniable relief from sickness, and the cures of wounds, are breaking down hostility. The Testaments and Prayer-books placed by the bedside lead many to inquire. Those who have been for any length of time under the influence of the hospital continue, as a rule, to have quite a different attitude towards all the members of the Mission. Prejudice and hostility have given way to inquiry and friendship.

The Rev. Dr. S. M. Zwemer, author of *Arabia, the Cradle of Islam*, presents his readers with another reminder that that country is one among those neglected ones in which the Bible has never had real footing. Its eight millions of scattered

inhabitants are for the most part still unreached by colporteur or missionary. Along the coasts of the Persian Gulf not a few stations are occupied by the Arabian Mission, which well-known American effort to reach the Moslems is substantially aided by the BRITISH AND FOREIGN BIBLE SOCIETY. It is now a quarter of a century since the B.F.B.S. sent a missionary on a colportage journey from Bombay to Baghdad. At that date no missionary was working anywhere along the Persian Gulf. In 1880 a Bible dépôt was opened at Baghdad, where, two years later, the C.M.S. began work. The Arabian Mission reached the Gulf in 1891, and there are now many Bible dépôts open. At Amara and Naseriya there are shops in the main bazaar. At Busrah, the Bussorah of the *Arabian Nights*, the Book of books is the best-selling book in the town of Sindbad the Sailor. Southward from Busrah, 360 miles, lies the Island of Bahrein, where during nine months of 1903 over 1,160 portions of Scripture were sold. Lastly, there is Muscat, an important centre of Bible distribution through the villages of Oman—a province with a population of one and a half millions. The following figures show that in ten years under the Arabia Mission the circulation has multiplied nearly sevenfold in Eastern Arabia:—1892, 620; 1897, 1,779; 1902, 4,059.

In the log of the *Southern Cross* (MELANESIAN MISSION) is an account of a Vaukolu, or meeting, which might be better described as a sort of "Church Congress." Last year it was held in October at a village called Gumba, in the Honggo district of Florida, one of the Solomon Islands. Although it was a gathering of the Church, Lipa, a well-known heathen chief in the island, with a following of his Christian people in five large canoes, came to attend it. At the evening service the church was full, and many waited for the communicants' instruction. Before the business of the meeting began, the Vaukolu hymn was sung and prayers were said. Then the Bishop spoke at length in Mota, the teachers interpreting. Among the topics was that of Church support. If a rule made at a former Vaukolu, that every baptized person should yearly contribute *copra* worth 2s., the island would thus contribute £300 per annum and the Church would be self-supporting. But the native offerings had only once reached £100, and this year they were considerably less. "Foreign Missions" were then considered. The names of fourteen Florida men on foreign service in Gaudalcanar, Mala, and Raga were read out, and the announcement made that four men had accepted the Savo people's invitation to go there and teach them. "Home Missions" were touched upon last of all. The Bishop commended the people for the structure of the churches which they had lately built. These showed that the faith was firmly planted, for their houses of prayer were better and more beautiful than formerly, although the novelty of Christianity had passed away.

The Evangelical Union in the Philippine Islands, which is made up of representatives of a large number of societies working on the islands, has just issued an appeal to the Churches of the United States for an increase in the number of workers and gifts. The statement is made that within five years of the Protestant missionary occupation of the Philippines the visible results of Evangelical work are more marked than those in other fields after fifty or even seventy years. It is also said that at least one-third of the seven millions of Filipinos are severed from the Roman Catholic Church, and are ready to hear and accept a pure Gospel. The eagerness of the people is pathetic in their search for something which can meet their spiritual needs. A few years will definitely fix the religious status of the Filipino people, and it may be possible to accomplish within the next decade what it may be impossible to effect in a century if such open doors are neglected.

The *Presbyterian*, of Jamaica, announces a first baptism and communion at Unwana, being that of a native teacher who had expressed his desire to become a Church-member. At Grenada, where are 2,000 East Indians, and where mission work was started in 1886, there are now four stations with as many catechists. At Samaritan the communicants number about 100.

J. A. P.

## EDITORIAL NOTES.

IT is very pleasing to read the references to the Society's financial experience of last year in the June magazines of several of the leading Missionary Societies. One of them, *The Missionary Record of the Free Church of Scotland*, says, "The Church Missionary Society holds on its queenly way, 'like the shining light.' Clouds gather every year before its path, but it 'shineth more and more.' Its 'policy of faith,' according to which it sends out every duly-qualified missionary who offers, has added thousands of pounds every year to its expenditure, and always the income has followed sooner or later." Such generous remarks are as humbling as they are gratifying. We recollect that the policy alluded to was first initiated half a century ago, when the Committee in 1853 announced "their willingness to accept any number of true missionaries, who may appear to be called of God to the work . . . trusting in the Lord of the harvest . . . to supply their treasury with the funds for their blessed and glorious undertaking"; and we are further reminded by the *History of the C.M.S.* that within a few years deficits occurred and recurred, either through diminution of funds or through excess of expenditure, and that then Islington men ready for ordination were kept at home, and once the number of students, already much below the average, was ordered to be reduced; and finally in 1870, seventeen years after the policy had been announced, the climax of humiliation was reached by the sending out of instructions to the Missions not only to add no more native agents to the existing staff, but to leave even vacancies unoccupied, and heavy reductions were made in the Estimates. 1904 is, again, the seventeenth year since the policy was reaffirmed in 1887, and we ask with wonder at the Lord's undeserved goodness why He has dealt so bountifully with us, for we are not better than our fathers. We have had deficits very far in excess of those in the sixties; since 1894 the aggregate sum of these deficits has been £200,000, giving an average of £20,000 a year; yet the freewill offerings of our friends have met them again and again and no single missionary has been kept back and no candidate declined on financial grounds. And this seventeenth year, instead of seeing the policy reversed, as some of us feared, has witnessed its endorsement in the most emphatic and explicit terms by the Society at large.

VERY possibly, however, both we at Salisbury Square and our friends in the country have had our minds focussed too much on the financial needs. This was natural so long as the permanence of the policy was uncertain, but it is time now to call attention again to the need of large reinforcements. The increase of five hundred asked for a year ago represents a modest estimate of the forces that could immediately be located with every promise of blessing in the Society's spheres of work. One diocese alone, as Mr. Willis's article in our pages this month shows, asks seriously for two hundred, and no one, in view of the extent of area and the arguments for prompt possession, can deny the validity of the plea. Yet Bishop Peel could say almost the same of the openings of Kikuyu and Ukumba, and Bishops Tugwell and Elwin might urge the claims of accessible but unevangelized provinces behind the Colonies of Sierra Leone and Lagos and stretching east and west and north of the Niger. Then there are China's millions, for whom Bishop Cassels pleads, and for whom a special appeal is printed on page 534; and Japan will certainly need the Gospel more than ever when it emerges from its struggle to start on a new career of development. We commend to our friends the Letter to Leaders which they will find in this

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number, and ask them to help in making the needs known, and especially in pleading them before God at their parochial prayer-meetings and in private. "The Church," as one has said, "ought to be on the firing line, where the need is greatest. Instead, it is too often found in the rear, caring for the wounded, no doubt, and occasionally urging back the frightened or forwarding the stragglers."

INDIA'S needs have been strongly pressed on the Committee's attention. The Bishop of Lucknow and the Secretary of the United Provinces Mission, the Rev. C. H. Gill, directed the Committee's thoughts on June 14th and 21st respectively to the pressing need of reinforcements in the Lucknow diocese. It is true, and they both acknowledged it with thankfulness, that the past few years have seen marked developments. A new Mission has been planted in Bharatpur, now in the new diocese of Nagpur; work has been started among the Mohammedans of Lucknow; a Students' Mission has been commenced most hopefully at Allahabad; St. John's College, Agra, has developed remarkably; a Girls' High School has been opened at Agra; a large evangelistic district has been assigned to the Rev. Nihal Singh and his native fellow-helpers; an English class has been opened at the Allahabad Divinity School; a movement of great promise, but also of some anxiety, has occurred among a low-caste community in the Meerut district, and over 500 of the Lal Begis have been baptized; Azimgarh, after being left twenty years without a missionary, has got one at last; the Jausaris of the Himalayas are being reached from Mussourie. But, as the Bishop observed, it is useless to start work if it is not kept up; and he proceeded to give a list of recent deaths and retirements which have thinned the staff, and a list of stations sorely needing more men; while in the neighbouring diocese of Nagpur there are populous Native States, some of them as large as Ireland, all virgin soil awaiting the Gospel plough.

THE Bishop of Lahore followed Bishop Clifford, and he led the Committee's thoughts to the Punjab frontier stations, and then to the Jhang Bar, and made us feel deeply saddened by the sense of precious opportunities being lost altogether, or played with when they ought to be availed of in the fullest degree. In the Jhang Bar there are from four to five thousand Native Christian colonists, evangelized and baptized in other districts by C.M.S. missionaries, for whose pastoral care the provision is so grievously inadequate that they are in the utmost danger of lapsing to their former faith through ignorance and the evil influence of their environment; and if they do not lapse they will, unless the Church is roused from its neglect, be a hindrance and a byword among the Heathen instead of a bright and shining light.

THEN, Bishop Hodges presented, on June 14th, a strong case for reinforcements, and yet, as he admitted, his diocese of Travancore and Cochin may be called the "garden of India" as regards the number of Christians it contains, for they represent more than one-fifth of the population. They are 900,000 out of a total of some 4,000,000. Roman Catholics number 600,000, Syrian Christians 200,000, and Protestants 100,000—of whom 60,000 are connected with the London Missionary Society in South Travancore, and 40,000 with the C.M.S. Still there are 2,600,000 Hindus of all castes, and 300,000 of the backward classes—Pulayans, Hill Arrians, and others—and 245,000 Mohammedans. Bishop Hodges was



consecrated on the same day (St. Mark's Day, 1900) as Bishop Tucker, and he can point to very striking statistics of progress, though less remarkable than those from Uganda (see *supra*, p. 496). The stations in Travancore and Cochin have increased since 1890 from 152 to 212, the clergy have about doubled in number, the lay agents have advanced from 264 to 655, schools from 189 to 290, schoolboys from 5,000 to 9,000, and girls from 1,300 to 4,000, baptized Christians from 22,000 to 40,000. These 40,000 may roughly be classed as follows:—those whose parents or ancestors were Syrians, 6,000; those converted from Hindu caste people, mostly Chogans, or descended from converts, 6,000; Hill Arrians, 3,800; and the remainder, the great bulk of the whole, little short of 30,000, are from the depressed classes, the lowest of the low, the outcasts who have been treated worse than dogs. Their contributions since 1890 have advanced from Rs. 8,700 to Rs. 24,000, and Rs. 1,750 (£110) was sent by these Christians to the Million-Shilling Fund. Truly the Bishop made it clear that "a great door and effectual is open," and while he could add that "there were many adversaries," he cautioned us from supposing that those who publish charges in the papers of proselytism and malversation of funds represent the general sentiments of the Syrian community. On the contrary, there are those among them who warmly reciprocate the brotherly sentiments by which the Bishop and his clergy have been actuated.

BISHOP MORLEY was present at the June 21st Committee, and his remarks were directed rather to the overstrain occasioned by the cutting down of Estimates. The results which he had witnessed of mental pressure and anxiety and physical prostration greatly distressed him. He also alluded to the trouble caused by a recent action in the Palamcottah Court against C.E.Z.M.S. missionaries for alleged kidnapping of a girl. He spoke most feelingly of the intense sorrow of the ladies when their convert publicly declined to go with them, and expressed his absolute conviction that she had been drugged. A few days before she had clearly and resolutely refused to give up Christ, but subsequently she showed every evidence of being dazed. "It was like the death of a firstborn," was his remark as he referred again to the pain of the bereavement suffered by the missionaries. All present felt it good to be brought thus face to face with one of the bitterest trials that our brothers and sisters in the field are called to bear. The Committee rejoiced much to be told by Bishop Morley of the pleasure he anticipates in the relation with the Society's Egypt missionaries through his new appointment by Bishop Blyth as Archdeacon of Cairo.

THE Appeal which we publish in behalf of the Japanese Christians will, we feel sure, elicit the sympathy and help of some at least of our readers. Just as we go to press we learn that a destructive fire broke out at Otaru, in the northern island, which burnt down 4,000 houses, including the little C.M.S. church and mission-house. The Rev. G. C. Niven, whose own books and household goods have fallen a prey to the flames, asks us to mention the calamity, and to say how gratefully he will receive help towards the £100 or £130 needed to replace the church. Many of the Christians have themselves suffered heavy loss from the fire, and are bearing war-taxes, so that they cannot be expected to meet the whole cost of rebuilding. Mr. Niven's address is "Basingville, Shanklin, Isle of Wight"; or donations may be sent to the Lay Secretary, C.M. House, Salisbury Square.

THE *Chinese Recorder* for March contains a statistical table relating to Hang-chow and out-stations, showing the number of communicants,

baptized Christians, adherents, and amount of Chinese contributions to Church support, alms, &c., for each year since 1888, and also for 1884, supplied by Bishop Moule. Besides the C.M.S., which is the largest and the oldest Mission at this station, the China Inland and two American Presbyterian Missions are at work. The communicants have increased from 350 in 1884 to 1,479 in 1902; the number of adults baptized during the respective years 1883 and 1903 from 36 to 229; the unbaptized catechumens from 41 to 377; and the contributions from \$320 to \$3,048. Bishop Moule has resided in Hang-chow for double the period covered by these figures, and has been privileged to see the growth from the very beginning. On the Chinese New Year's Day all the missionaries and native clergy of the several Missions met for united prayer.

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SOME months ago the *Record* newspaper mentioned the baptism by the Bishop of Bath and Wells, at Monkton Combe, of a Chinese student at the school. We are informed by Archdeacon Moule that the youth was a pupil at the C.M.S. Anglo-Chinese School at Shanghai conducted by Messrs. W. and E. Moule, and that the Archdeacon and his son Ernest, while in England, introduced him to the headmaster, the Rev. W. J. Kearns, by whom, with the consent of the trustees, he was received. There are two other former pupils of the Anglo-Chinese School, both Christians, in a school in this country.

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THE annual Reports of the C.M. Colonial Associations are always inspiring reading, and the method of presenting the salient features of the work is as instructive as the tone and spirit of the matter are exhilarating. The Twelfth Annual Report for the C.M.A. for the States of Victoria and Tasmania gives forty-eight pages of well-packed and well-arranged information, besides sixteen devoted to contributions. Three missionaries were added to the Association's list during 1903, Miss S. Dixon (East Africa), Miss M. Crossley (Central India), and Miss E. Bond (Fuh-Kien), making a total of twenty-four. The Association has appointed the Rev. A. R. Ebbs as its Organizing Secretary. The "Home Missions," as they are called, among the Chinese and the Aborigines, taken over from the Diocesan Societies a few years ago involve an expenditure largely in excess of the special income for their support, but the burden is cheerfully borne, and the Association is evidently in addition contemplating efforts among Jews in Melbourne. The total receipts for the year were £3,193, of which £475 was from donations and subscriptions, £782 from boxes, £270 from church and Sunday-school collections, £668 for support of Own Missionaries; £445 from the self-denial effort in November, to which we referred in our March number; £224 was specially contributed for the Chinese Mission (against an expenditure of £477); and £102 for the Aborigines' Mission. A full report of Bishop Ridley's, the Rev. J. M. Challis's, and Dr. Maynard Pain's speeches at the Annual Meeting is given; and the reports also are included of the Women's Missionary Council (which organizes ladies' unions; undertakes to provide hospitality for missionaries on furlough; promotes work in schools by arranging for missionary addresses, getting up children's garden parties, and offering prizes for competitive examination; undertakes distribution of literature; and sends out boxes of useful articles to the missionaries), of the Gleaners' Union (a list of the branches of which, with names of secretaries, days of meeting, and number of members, occupies five pages), and the Sowers' Band (with a similar list occupying four pages). There is every sign of life and progress, and if Bishop Ridley's health permits

him to carry out the arrangements made for him after visiting New Zealand, it is evident he will find a most receptive soil in Victoria and New South Wales for the living seed he goes to plant. The Bishop spoke at the Annual Meeting of the New Zealand C.M. Association at Nelson on April 18th.

It is ten years since the Committee commenced to open special accounts for Appropriated Contributions, carrying forward as balances from year to year the sums unexpended on the objects designated by the donors. In the course of this decade nearly £600,000 has been received and spent under this head, an average of £60,000 per annum, most of it for the support of living agents as "Own Missionaries." A study of the contribution lists of the parishes that have conspicuously gone forward during this period shows how much is due to this method of support. The Rev. J. C. Joynt, whose parish of Christ Church, Gipsy Hill, increased from £500 in 1892 to £1,698 in 1902 (and in the year just concluded has added another £140 to that total), of which increase about £500 is given as Appropriated Contributions, in a very valuable paper on "Parochial Missionary Organization," which he read at the Annual Conference of the C.M.S. Clergy Union on June 22nd (which was printed in the *Record* for June 10th and 17th), says:—"There are in our congregations those to whom the appeal for an annual subscription of the ordinary kind does not come home. But they will sometimes be found willing to support something or some one which they can call their own. By this means a real link is forged between the supporter and the supported, and often, too, new helpers are drawn in in this way, or existing help largely increased." There are still a good many names on our lists of missionaries and native clergy awaiting appropriation, and up to the time of going to press the same is true of the whole band of our next autumn's recruits.

THE Committee have accepted offers of service from the Rev. James Frederick Snee, formerly a member of the staff of the C.M. House, and lately Rector of Cheviot, Diocese of Nelson, New Zealand; Miss Ellen Andrews, B.A., London; Miss May Broadfoot, of Wheatley, Oxon.; Miss Emily Hattersley, of Sheffield, sister of Mr. C. W. Hattersley, of the Uganda Mission; Miss Harriet Florence Holdgate, of Leyton; Miss Eleanor Emma Scott Lorimer, of Upper Norwood; Miss Emily Marguerite Piffin, of Battersea; Miss Christiana Moore Taylor, a daughter of Dr. B. van Someren Taylor, of the Fuh-Kien Mission; Miss Edith Agnes Thomas, of Gravesend; and Miss Elizabeth Maude Scott, of Norwood. The Misses Broadfoot, Hattersley, and Holdgate received their training at "The Olives," Miss Taylor at "The Willows," Miss Andrews at "The Willows" and the Home and Colonial Training College, the Misses Lorimer and Thomas at "The Willows" and Bethnal Green, Miss Piffin at Highbury and Luton, and Miss Scott at Highbury and Bristol. The acceptance as missionaries of the Society of the Misses Collinette N. Harris and Lauretta Leonard Shaw, B.A., University of New Brunswick, by the Canadian C.M.S., and of Miss M. M. Clark by the Victoria C.M. Association, was recorded.

WE are requested to state that the Rev. A. H. Bowman, Calcutta Diocesan Missioner, hopes to return to India by the middle of October, and he will be glad to hear at once from any missionaries who may wish him to visit their stations during the coming cold weather. Address: Christ Church Vicarage, Beckenham, Kent.

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## CONFERENCE OF HOME WORKERS AT LEEDS.

**I**N March last an invitation was issued to Hon. District Secretaries and other friends in the Province of York to a Conference to be held in Leeds. To quote from the letter of invitation: "The purpose of the Conference is to meet a need, which we and many of our Northern friends have long felt, for a closer link between the Committee and Executive in Salisbury Square and friends in the North of England who are debarred by distance from attendance at the Committee meetings. The functions of the Conference must necessarily be consultative, not executive; but subjects concerning the Society's policy and procedure, both at home and abroad, will be brought up for free discussion." Nearly 400 invitations were issued and about 140 accepted by friends from Liverpool, Manchester, Sheffield, York, Hull, Huddersfield, Beverley, Carlisle, Newcastle, Sunderland, Blackburn, and other places. The headquarters staff was represented by the Revs. J. S. Flynn, F. Baylis, and D. H. D. Wilkinson, Mr. Eugene Stock, and Dr. Herbert Lankester. The Conference was opened by a devotional meeting on the evening of Tuesday, May 31st. In the absence of Preb. H. E. Fox, which at the last moment became inevitable to his regret and that of the whole Conference, the Rev. F. Baylis presided, and an address was given by the Rev. C. J. Hamer, of Newcastle-on-Tyne.

At 9 a.m. on the following morning there was a celebration of the Holy Communion in Holy Trinity Church, at which an address was given by the Ven. Archdeacon Long. The Conference met at 10.30 to consider the "Policy of Faith" and "How the C.M.S. deals with Candidates." The Rev. F. Baylis introduced the first subject, and the Rev. D. H. D. Wilkinson the second. There seemed to be very little difference of opinion as to the "Policy," but we believe that as a result of the discussion many of our friends saw that a true "Policy of Faith" must not only provide the allowances of the workers, but the buildings and other things that a missionary needs if his work is to be effective. Mr. Wilkinson's exposition of the Society's methods of dealing with candidates was listened to with marked interest. Some of those present were very anxious that when candidates were declined, the reasons should be given to them or to their clergy. It was pointed out that it would be impossible to do this in all cases. Much of the evidence before the Committee is confidential. There are often different reasons which lead different members of a Committee to the same conclusion, and if the cause of rejection were given in some cases and declined in others groundless and unfair inferences would certainly be made.

At the afternoon session the subject of "Extension and Consolidation in the Mission-field" was introduced by Canon Lamb, of Clapham. The discussion ranged very much round the question of leaving missionaries alone without one or more companions at a station and the resulting strain to body and mind; but it was pointed out that a deficient staff, together with the occurrence of furloughs and breakdowns through ill-health, made it impossible to always avoid such regrettable instances. The second subject, "Native Church Organization and Development," was dealt with by Mr. Eugene Stock.

In the evening at 7.30 some local friends besides the members of the Conference were present, and several short addresses were given on: "The Collection of Small Sums," by the Rev. R. Nicholson; "Medical and Educational Auxiliaries," by Dr. Herbert Lankester; "Own Missionaries," by the Rev. C. D. Snell (a paper read by the Rev. D. H. D. Wilkinson in Mr. Snell's absence); and Dr. Lankester also explained the proposed work of the "Summer School." There was a short discussion after each address.

The Conference met again at 10.30 on Thursday to consider the subject of "Development of Home Organization, and improved methods of creating interest, including questions specially affecting the North of England." This was introduced by two papers, one by the Rev. A. A. Parry, the Association Secretary for the Dioceses of Ripon and Wakefield, and the other by the Rev. G. Denyer, Vicar of Christ Church, Blackburn, and formerly Association Secretary for the Dioceses of Manchester and Carlisle. The dominant idea in both papers was that the work for the Society in the North would be better done if there were some delegation of authority from headquarters, either to an Assistant Secretary of the Society, who would oversee the work of the Province, or by dividing the Province into a N.E. and a N.W. district, each having an Organizing Secretary, with offices and depôts, who would have the general direction of deputations, &c., within their respective districts. There seemed to be a general feeling that some move in this direction would be useful as long as it could be carried out without any sense of loss of direct touch with Salisbury Square.

In the afternoon Mr. Stock read a paper on "The Relation of the C.M.S. to other Missionary Organizations." In the evening there was a social meeting, at which Mr. Stock received the guests.

The meetings of the Conference were held in the Philosophical Hall, and were presided over by Archdeacon Long on the first day, and by Archdeacon Eyre on the second.

We believe that the Conference was decidedly useful both to those who attended from Salisbury Square and the friends in the North. Judging by the discussions, the subjects which were really of interest were, the way in which the Society deals with candidates, and the general question of Home Organization. The Joint Meeting question fell quite flat, there was not a word of discussion, and there did not appear to be much interest in the foreign problems that were brought forward. The general idea seemed to be that it was extremely difficult to come to any conclusions on these matters apart from regular touch with the Committees at Salisbury Square, and we think there was manifested a very distinct feeling of confidence in those Committees and in the Executive. We believe that conferences on somewhat similar lines might with advantage be held in other parts of the country.

H. L.

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#### **TOPICS FOR THANKSGIVING AND PRAYER.**

THANKSGIVING for the continued progress of the Uganda Mission; prayer that the Committee may be enabled adequately to respond to the appeal for reinforcements. (Pp. 486—510, 545.)

Thanksgiving for the influence Christianity has had in the social life in Uganda; special prayer for the Native Christians. (Pp. 491—510.)

Thanksgiving (with prayer) for the work in Hai-tan. (Pp. 510—515.)

Thanksgiving for the consecrated services of missionaries and other friends recently called to their heavenly rest. (Pp. 515—519.)

Prayer for the Christians of Japan at this time of stress and difficulty; especially remembering those who have suffered from the fire at Otaru. (Pp. 533, 549.)

Prayer that the stay in England of the Alake of Abeokuta may be productive of good to himself and indirectly to his people. (Pp. 531, 532.)

Thanksgiving for the opportunities before the Church in China; prayer for a great increase of workers in that land. (Pp. 534—536.)

Prayer for an outpouring of the Holy Spirit on all the home work of the Society, so that many hearts may be stirred to consecrate themselves wholly to the Lord's service in heathen lands. (Pp. 545, 552—555.)

Prayer that consolidation and advance may result from the Leeds Conference. (Pp. 550, 551.)

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## THE HOME-FIELD.

TO MEET URGENT APPEALS FIVE HUNDRED MORE MISSIONARIES ARE REQUIRED AS QUICKLY AS POSSIBLE, AND TO COVER THE ADDITIONAL COST, NOT ONLY OF MAINTAINING THE MISSIONARIES, BUT OF PROVIDING FOR THE NATURAL DEVELOPMENT AT THE SAME TIME OF EDUCATIONAL, MEDICAL, AND INDUSTRIAL WORK, AND FOR INCREASED AND INCREASING NATIVE AGENCY, AN INCOME OF HALF A MILLION WILL BE REQUIRED. MEANWHILE, TO MEET CURRENT AND IMMEDIATE NEEDS, THE SOCIETY REQUIRES AN INCOME OF £400,000 THIS YEAR.—(*The C.M.S. "Call."*)

WILL ALL READERS EARNESTLY PRAY THAT THESE NEEDS MAY BE SUPPLIED?

**W**E have actually enrolled 320 members of the Summer School and applications are still coming in. We hope to publish the programme the first week in July, but this will only be issued to those who apply for membership of the "School."

A fairly full synopsis of what has been arranged has been printed in the *C.M. Gleaner*. Here we propose only to give the general plan of proceedings. There will be a celebration of the Holy Communion at 7 a.m. on Wednesday, July 27th. On the subsequent days there will be a short service of missionary intercession, with brief address, at 7.30. At 9.30 there will be an intercessory prayer-meeting in the tent. At ten each morning there will be a meeting, lasting just under one and a half hours, at which papers will be read on various subjects connected with the organization of our Home forces. At 11.35 there will be another session of the same length, which will deal with matters of mission study and of our work abroad. At these latter meetings some of the Secretaries will try and put before us, with the help of missionaries, the actual state of things in some of our mission-fields, especially with the view of showing how much there is still to be done. Recreation of various kinds will be provided during the afternoons. At 6.30, for three-quarters of an hour, there will be three or four sectional meetings each day, affording opportunities for further consideration of different matters brought forward in the morning, and at 7.30 there will be two addresses in the tent on the different spiritual aspects of the work. It is not possible for the Secretary to make further arrangements for the accommodation of members, but friends can join the "School" up to the time of meeting. All correspondence with regard to the Summer School on and after July 14th should be addressed to Dr. Lankester at Court Buildings, Keswick.

On Tuesday, June 7th, the Honorary District Secretaries of the County of Norfolk met at Norwich, at Archdeacon Pelham's. In the afternoon the work of the different districts was considered in detail. Some parishes had been lost to the Society during the year, but on the other hand others had been gained, Archdeacon Pelham and Mr. Hinde kindly provided substantial refreshment at the close of the meeting, and later on an address was given by Dr. H. Lankester, which was followed by a discussion. On the following day the Jubilee of the Norfolk C.M. Union was held. There was a celebration of the Holy Communion in St. Stephen's Church, the Vicar of which is the Rev. Dundas Harford. The sermon was preached by the Ven. Archdeacon Perowne. He gave a very interesting sketch of the foundation of the Union, specially referring to the work of the Rev. Edward Lombe, who was its founder. After pointing out what the Union had done in the past, he showed that there was still much to be done if the land was really to be possessed. At the close of the service the members of the Union adjourned to the rooms of the Church of England Young Men's Society, where luncheon was provided, and afterwards the Jubilee meeting was held. The Ven. Archdeacon Pelham was in the chair, and among those present were Canon Ripley, Canon Gurney Hoare, and the Rev. John Callis, the Secretary of the

Union, and the Rev. G. F. Grace, the Association Secretary for the diocese. After the usual preliminaries Canon Ripley was asked to speak, and it was very touching to hear this aged servant of God tell of some of his experiences of work dating from the second year of the Union, forty-nine years ago. Dr. Lankester then addressed the meeting, laying stress on the need for a real advance both at home and abroad, and on the systematic study of Missions. Canon Hoare moved a resolution to the effect that in future, three months before the meetings of the Union, some subject should be chosen, if possible one of the subjects of the C.M.S. Study Scheme, and duly announced to members, together with a list of suitable books, and that at the meeting this subject should be opened by a special speaker and then discussed. This was carried. The meeting was closed by prayer, which was offered by Canon Ripley.

In past years the Annual Meeting of the C.M.S. Clergy Union has been held at the same time as the Annual Conference. This year a new departure was made: the Annual Meeting was held in London during the C.M.S. Anniversary, while the Annual Conference took place at Exeter on June 1st and 2nd. On the latter occasion there were some twenty delegates present, from Bath, Birmingham, Bristol, Exeter, Leeds, Liverpool, London, Nottingham, Reading, and the "Three Towns"; and representatives of Blackburn and Manchester had planned to be present, but were prevented at the last moment. The President (the Rev. J. H. Prince) and the Hon. Sec. (the Rev. E. J. M. Davies) of the Exeter branch had been well supported by the Rev. E. C. Nightingale and other members of the Union, as well as by some lay friends, in the preparations for the Conference. Judging from the interest and enthusiasm shown in these preparations, success was assured before the delegates arrived in the city. A reception of delegates, arranged with the kind help of ladies, was held on Wednesday evening in the Barnfield Hall. Chancellor Edmonds presided, and Dr. W. R. S. Miller and the Rev. W. E. Taylor gave some account of work in West and East Africa respectively, the intervals being filled in with sacred music arranged by the Rev. A. D. Culley. On Thursday there was a celebration of the Holy Communion in St. Petrock's Church. An address was given by the Bishop of Exeter. After this service there was dinner in the Clarence Hotel, under the presidency of the Rev. J. H. Prince, who also presided at the Conference which followed, at ten o'clock, in the Chapter House, kindly lent by the Dean and Chapter. At this latter there were present some forty-five clergy, including delegates and visitors. After the business there were two subjects for discussion on the agenda: (1) "How can more offers of service be called forth from the Union?" and (2) "Missionary Teaching in Day-schools." The former gave rise to many suggestions, fifteen members taking part in the discussion. On the second a paper was read by the Rev. M. W. Larcombe (Liverpool). A paper was also read by the Rev. F. B. Hadow (C.M. House) on "Grammar and other Secondary Schools." At 3 p.m. there was another meeting in the Chapter House. The Bishop of Crediton presided, and opened with some words of encouragement on the work of Missions. The Rev. R. C. Joynt read a most useful paper on "Parochial Missionary Organization." The Rev. A. B. Fisher then gave a very bright and hopeful account of the position of things in Uganda and the countries round. When Mr. Fisher concluded, a few questions were put to him and he replied. At the close of the meeting all adjourned to the Chantry for tea, at the kind invitation of Bishop and Mrs. Trefusis. Thus a memorable Conference was brought to a close.

On Thursday, June 16th, a meeting of the committee of the West Herts Association (with a few added friends) was held at Darley Ash, near Broxmore, by the kind invitation of S. H. Gladstone, Esq. After a walk round the grounds, two hours were spent in conference over some five or six subjects which had been previously announced. Among other things it was decided to have an "Own Missionary" for the Association if some suitable friend would undertake the work of collecting subscriptions, and also that a Lady Correspondent should, if possible, be appointed for the district. About twenty-four sat down to the luncheon which our kind hosts provided, and after the inspection of a wonderful piece of "home organization," an engine and electric motor which was automatically stopped when the cistern one hundred yards away was full, the Conference was continued,

and then Dr. Lankester, after noting that there had been increases in the contributions from almost every parish in the district, spoke on various matters connected with the Home work from the headquarters' point of view.

The Committee and District Secretaries of the C.M.S. Ladies' Union for London, were entertained on Tuesday, June 7th, by Lady Fox in Queen's Gate Gardens. An address, devotional and practical, was given by the Rev. R. C. Joynt on the baptismal promise to be "soldiers and servants" of Jesus Christ to the end of life. Mrs. Tucker showed some sketches of Uganda made by the Bishop, the most interesting being the new Cathedral at Mengo, with its many pillars of brick. Amongst those present were Lady Kennaway, Mrs. Webb-Peploe, Mrs. Stuart, and the Secretaries (Mrs. Mills and Miss White).

Good progress was reported at the annual meeting of the Leicester Auxiliary, which took place on June 1st, the receipts for the year being £1,968, an increase of £429 on the previous year's figures. Mr. O. Tabberer presided, and was supported by many of the local clergy and laity. The choir of Holy Trinity sang while the audience was assembling. The deputation consisted of the Rev. A. B. Fisher and Mr. A. E. W. Gwyn. Mr. Fisher told the meeting of the great work being done in Uganda, and referred to the fact that everybody there believed in Missions, for they could see the wonderful change that had been wrought in the country as a result of Christian teaching. The Native Christians, he said, stood loyal to the British Empire, and were now trusted "up to the hilt" by the Government authorities. Mr. Gwyn spoke of his work among the students in Calcutta, and urged his hearers to get more into touch with mission work, and to read more about it and of what those in the field had to say.

The Bishop of Southampton (Dr. MacArthur, late Bishop of Bombay), presiding on Monday, June 6th, at the annual meeting of the Southampton Auxiliary, said that Christianity was the one thing needed to secure a great and glorious future for our Indian Empire.

The annual meetings of the Cambridge University, Town, and County Association were held in the Town Hall on May 9th. In the absence of the Vice-Chancellor, the chair was taken in the afternoon by Mr. C. W. Moule, Senior Fellow of Corpus. In the evening the Rev. T. W. Drury, Principal of Ridley Hall, presided. Interesting addresses were given by Archdeacon McCaulay, of Sierra Leone, the Revs. A. R. Fuller, of Japan, and J. R. Fellows, of Sindh. The local report told of the increased income of the Association, for the first time going well over £2,000, largely due to the spirited way in which the five "Own Missionaries" were supported, one of them, Miss Attlee, having gone from Cambridge to East Africa during the year. Sermons were preached in some twenty churches of the town and immediate neighbourhood on the previous day, in which the three deputations and local clergy took active part.

The St. Matthew's, Red Hill, Association held their anniversary on Sunday and Monday, May 15th and 16th. On the Sunday sermons were preached and collections made throughout the parish. At the church the Rev. G. T. Manley preached twice, while the Rev. B. H. Davis spoke to the children in the afternoon, and also occupied the pulpit at the High Street Mission Church. The outlying mission-rooms also had special addresses. On Monday evening a large number of the Society's supporters gathered for a social tea before the annual meeting at eight, which was addressed by Mrs. McClelland and the Rev. G. T. Manley. The report showed a considerable increase on the previous year, notably in the amounts collected for Medical Missions and Our Own Missionary Fund, which has for the first time reached £100. The local officials earnestly hope that the progress thus made will, by the help of God, be sustained throughout the coming year. The collections at churches and meetings show an increase on last year, a happy augury, it is hoped, for the future.

On Monday, June 6th, there was an interesting gathering in the church-house of All Souls', Langham Place, W. (by kind permission of the Rev. F. S. Webster),



on the occasion of the annual meeting of the Nurses' Missionary Union. The proceedings were arranged in three sections, so as to suit the "off-duty" hours of as many nurses as possible. After tea and coffee at 3 p.m., Dr. Henry Soltau took the chair, and Miss Swainson, of the C.E.Z.M.S., gave a graphic account of the beginning and development of her work in Palamcotta among the deaf and dumb children of India, and of the formation of a complete language of signs by which the eighty children under her care, Heathen and Native Christian, from all parts of India, are being intelligently taught the truths of the Bible and as carefully educated as their more fortunate brothers and sisters. Miss Overton (chairwoman of the N.M.U. Committee) followed with an address on the Union and its aims and possibilities, specially emphasizing the necessity of systematic prayer and study of the Bible if there is to be any real advance in the individual Christian life, or any power to bring blessing into the lives of others. During the succeeding interval for tea many more nurses came in, and we also had with us some medical missionaries and many friends of the Union. This opportunity was well used by the nurses from different hospitals to get in touch with each other, and by those belonging to the Union to consult with various members of the Committee about increasing the usefulness of the Union and spreading the interest in it among their fellow-nurses. The book-stall of missionary literature and text-books on Bible-study proved an interesting centre of attraction, and the missionaries, in chatting with little groups of nurses, were able to tell them many helpful details of missionary life and of the great sphere of happy service open to Christian nurses as missionaries in non-Christian countries. Mr. Percy Paton, M.S., M.D., of Westminster Hospital, took the chair at the evening meeting, and after prayer and the chairman's sympathetic introductory remarks, Mrs. Howard Taylor gave a graphic and pathetic account of the appalling sufferings of the people in inland China through lack of any scientific medical treatment, and of the unlimited opportunities there are for medical missionary work. The Rev. F. S. Webster followed with a helpful and cheering address on the certainty of the presence of Jesus with us "all the days" in every place and in every time of need or of sudden temptation. Finally, Miss Lea-Wilson, L.R.C.P. & S., who is going out this autumn as a medical missionary to India, spoke on the motto of the Union, "The Evangelization of the World in this Generation," and forcibly showed the individual responsibility of all Christ's disciples to show their loyalty to Him as Leader by taking their share in this great aim and endeavour. The annual report was read at each meeting, and it was encouraging to hear of the progress the N.M.U. has made during this its first year of actual, systematic working. The membership has increased from four nurses in one London hospital a year ago to 150, working, not only in many London and provincial hospitals, but many are also engaged in district and private work. Four of its members are already out in the foreign field, four or five others expect to sail this autumn, and several more have been brought into touch with various missionary societies and hope to be sent out in due time.

On Tuesday, May 17th, the spring meetings of the Somerset County Union were held at Bridgwater. The proceedings commenced by a meeting of the Honorary District Secretaries for a review of the work done in the districts in 1903, and was followed by a business meeting of the committee. A service was held at twelve o'clock in St. Mary's Church, when the sermon was preached by the Rev. J. S. Flynn. The public conference was held at St. Mary's Parish Hall in the afternoon. The chair was taken by the president of the Union, W. W. Jose, Esq., who, in his opening remarks, struck a note of thanksgiving for the way God had answered the prayers of His people during the past year. He also urged that they could not sit still, but must begin again to do the work of this year in the same spirit of waiting upon God. The Rev. J. S. Flynn then spoke on "The November Call: Half as much and half as many again," and pointed out the call was for 500 more missionaries; and if they had that they would also want half as many again workers at home. The Archdeacon of Taunton, Canon Rogers, the Rev. J. W. Hall, Association Secretary, and Captain Streeten also addressed the conference. The Rev. A. Bentley, the new Association Secretary, was welcomed to the district.

H. L.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 17th, 1904.*—An offer of service as a Missionary of the Society was accepted from the Rev. John Charles Mann, M.A., Glasgow University, and Ridley Hall, Cambridge, Curate of St. Luke's, Maidstone. Mr. Mann was introduced to the Committee, and commended in prayer to God by the Rev. R. B. Ransford.

On the recommendation of the Ladies' Candidates Committee the Misses Edith Theodora Hill, Sophia Laura Ketchlee, Alice Davies, Winifred Margaret Weitbrecht, and Florence Amy Bessie Kempson were accepted as Missionaries of the Society.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Revs. W. G. Proctor (United Provinces, India), C. E. R. Romilly (Travancore), F. Burt (East Africa), and J. W. Purser (Uganda), and the Misses L. A. Eyre (South China), L. H. Barnes (Mid China), W. W. Stratton (Sierra Leone), and E. C. Pike (Uganda).

Mr. Proctor, after speaking of the work of the Trans-Gangetic Mission, Allahabad, of which he had had charge for two years after his last return to India, referred to his three years' work at Meerut. The evangelistic work was hopeful, but, in view of the more delicate and difficult questions constantly arising, needed much wisdom and insight into character. The movement towards Christianity which had taken place of late years amongst certain low-caste people had in it many elements of anxiety and needed careful watching, but he believed the power of God was behind it.

Mr. Romilly, who has had charge of the Alway District of Travancore, besides the responsibility of caring for other districts in the absence of their superintending Missionaries, expressed his thankfulness to the Committee for the grants which had relieved him of financial anxiety, and indicated some of the signs of progress which had cheered him during his last term of service.

Mr. Burt spoke of his evangelistic, pastoral, and secretarial work at Mombasa:—(1) He spoke of the evangelistic work as being carried on by schools, meetings in the mission-hall, house-to-house visitation, and open-air preaching. In connexion with the open-air preaching he described an interview with Mwanga, which the latter had asked for, after hearing from a servant of what was taking place at one of these gatherings. (2) The pastoral work he emphasized as most important, the temptations to which the Christians are exposed being so very severe. In this connexion he quoted the testimony of a Christian of standing (one who had helped to embalm the body of Livingstone), that the temptations to young men were so great that were he still young he felt he could not come out unscathed. (3) In connexion with general secretarial work he described the growth of work in the Giryama Country, and in Kikuyu, and pleaded for reinforcements.

Mr. Purser described the work at Nassa, Usukuma, as not encouraging. The people are quite indifferent, and there is little result. Two sons of the king, however, are reading with the Missionaries and have expressed their desire for baptism, but their father has refused his consent. Mr. Purser also dwelt on the isolation of Nassa and the consequent trials to which the Missionaries are exposed.

Miss Stratton spoke briefly, expressing her sense of the value of the Kindergarten training she had received. Although she had not been very willing to receive it, she had found it one of the most hopeful sides of the work.

Miss Pike spoke of her work among the women of Toro, which she described as very happy and encouraging. She told (a) of the training class for teachers, fifty of whom had gone out to work in various parts; (b) of the classes for women, all of whom were keen to learn, mentioning that the Queen of Toro and her sister were members; and (c) of the Sunday services she held for little children, a good proportion of whom were baptized.

Miss Eyre spoke of the consolidation and extension of the work at Hong Kong, which had resulted from the union of the Female Education Society and the Church Missionary Society. She was able to state that Bible-women were now being provided from amongst women converts of the Society, and not drawn, as in past years, from other Societies. She described the work in women's schools, where the Bible-women receive a two years' training, and women from the country are

admitted for various periods of instruction, and when sent out are capable of reading the Scriptures.

Miss Barnes described the various grounds of encouragement in the Hang-chow district which had followed upon the outbreak of 1900, since which there have been in all directions more open doors and readiness to hear, more desire to study God's Word, and more power in prayer exhibited by the women Christians. She traced all to the prayers of the Church of Christ which had been called forth by the troubles in China in 1900. Miss Barnes pleaded for an augmentation of women workers for the evangelistic, educational, and medical work in the River District, together with the training of Bible-women and the teaching of the women converts.

Miss A. F. Andrews and Miss A. E. Lowick were appointed as Honorary Superintendents of the Highbury Training Home.

*Funds and Home Organization Committee, May 24th.*—It was resolved to form a new district comprising the Archdeaconry of Manchester and the Archdeaconry of Macclesfield, and to appoint an additional Association Secretary to be placed in charge thereof.

*Committee of Correspondence, June 7th.*—The Rev. James Frederick Snee, Rector of Cheviot, New Zealand, was accepted as a Missionary of the Society. Mr. Snee was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. Prebendary Fox.

On the recommendation of the Ladies' Candidates Committee the Misses Ellen Andrews, B.A., London, May Broadfoot, Emily Hattersley, Harriet Florence Holdgate, Eleanor Emma Scott Lorimer, Emily Marguerite Piffin, and Christiana Moore Taylor were accepted as Missionaries of the Society.

The acceptance as Missionaries of the Society of the Misses Collinette N. Harris and Laurette Leonard Shaw, B.A., University of New Brunswick, by the Canadian C.M.S., and of Miss M. M. Clark by the Victoria C.M. Association, was recorded.

In view of the appeal for 500 more Missionaries which the Committee issued last June, the Funds and Home Organization Committee were requested to take into consideration the question of seeking to obtain a larger number of suitable candidates, and to take such steps as may seem to them to be advisable for the purpose.

The Secretaries were instructed to bring before a subsequent meeting of this Committee a suggestion for laying before the Native Churches the fact that while appealing for more workers at home, the Committee would remind them of their greater duty of doing their part to provide agents from among their own people.

The Committee had an interview with the Right Rev. Bishop Cassels, of Western China. The Bishop expressed his thankfulness to God for having been preserved during the past eight years from dangers arising from evil men and from shipwreck. He pointed out that though the work was very slow in early days, and had been repeatedly interrupted by the outbreak of 1900 and the local Boxer movement of 1902, during the past two years there had been very real progress in the Western China Mission. The Bishop emphasized the immense disproportion of Church of England workers as compared with other Protestant bodies in the interior of China. When he first went out, seventeen years ago, he was the solitary representative of the Church of England in the interior. He earnestly pleaded for large reinforcements.

The Committee also received the following Missionaries on their return from the mission-field:—Mr. E. Luckock (East Africa), the Rev. R. H. Leakey (Uganda), the Rev. W. H. T. Gairdner (Egypt), the Rev. N. Malcolm (Persia), the Rev. F. Etheridge (Bengal), the Rev. W. B. Collins (United Provinces), Dr. W. W. Colborne (Japan), Mr. T. B. Woods, and Miss A. F. Forge (Fuh-Kien).

Mr. E. Luckock, home on furlough for the third time in the course of nineteen years' missionary service, described the work in which he had been engaged in Frere Town and Sagalla, and latterly in charge of the temporalities at Frere Town, combined with the final-grade school class. He expressed the view that education for the Africans is now a matter of great importance in order that they may not be thrust out by others from the best posts in their own country.

Mr. Leakey, from Uganda, endorsed what Mr. Luckock said about the need of education. The whole of his recent time of service had been spent at Ndeje, in

Bulemezi, where the work had been going on for eight years. Last year there were 1,400 adult baptisms, and in many ways much encouragement. He believed that quite twice as large a proportion of the Christians in Uganda would be found to be living faithful, devoted lives as in an ordinary English parish. He paid a high tribute to the Christian home life of the chief of Bulemezi, Samwili Mukasa.

Mr. Gairdner reminded the Committee of the instructions he received on going out to work among educated Natives in Cairo, to have the students at Al Azhar mainly in view. Lately he and his colleague, the Rev. D. M. Thornton, had given special attention to educated Natives, but more directly to those who had a Western education in the Government schools than to the Al Azhar students, though some of these latter were met with. He referred to a strong desire for developing the work among these young men on literary lines.

Mr. Malcolm, speaking of his five and a half years' work in Yezd, dwelt upon the importance of giving time to seeing visitors and inquirers in the missionary's own house. This took the place of ordinary house-to-house visitation, and was one of the most effective ways of doing missionary work in a country like Persia. He also referred to the school work in which he had been engaged, and emphasized its extreme value. He urged that the schools should be staffed by Native Christian teachers, either Armenian or Persian, rather than by European Missionaries who are not really wanted for this work.

Mr. Etheridge said that though the number of Christians and the number of workers in the Santal Mission was small, yet the disintegrating influence of the Gospel was very real. He spoke of the boarding and day-schools scattered over 1,000 square miles, also of work done in the dispensaries, and pleaded for more evangelistic effort and for the establishment of more village schools.

Mr. Collins, in reference to his work in Azimgarh, said that he had found it more difficult to overtake than any other work with which he had had to do in India. There were 2,000,000 in and around the city of Azimgarh untouched by any influence except that of the Church Missionary Society. Much might be done if only they had a larger staff of missionary workers.

Dr. Colborne reminded the Committee that his being sent forth as a medical Missionary to Japan was a venture of faith, but he pleaded that there was ample scope for Christian Medical Missions, the necessities of the lower orders being untouched by native hospitals. He believed that some 200 baptisms had taken place in connexion with the hospital at Hakodate, and in that city there were six Christian Japanese medical men.

Mr. Woods stated that out of the fifteen native pastors of the Fuh-Kien Mission, nine owed their conversion to work in Kucheng, and in that district they now had 130 native workers, 70 day-schools, and some 700 children, mostly belonging to heathen families, daily under their instruction. He referred to the work connected with the Leper Asylum, and spoke of the great spiritual blessing connected with the hospital carried on by the Church of England Zenana Missionary Society. Mr. Woods concluded by testifying that self-support is being largely taken up, and a high spiritual tone is evident among the Christians, who are led by three excellent native pastors.

Miss Forge pleaded for more workers for the large hospital at Hing-hwa, and spoke of the great encouragement which the workers received, both in connexion with those who come as patients, who have never heard the Gospel, as well as from those who had previously heard but not understood it.

A letter was read from the Rev. T. Harding, reporting the death on May 22nd, at St. Leonard's-on-Sea, of Mrs. Harding. The Committee desired that an expression of their sincere sympathy be conveyed to Mr. Harding in the loss of his wife, whose fourteen years of missionary service, first as Miss A. L. Wright and subsequently as Mrs. Harding, the Committee have highly valued. (See p. 517.)

It was resolved that the cordial thanks of the Committee be communicated to the authorities of the Native Church, both at Sierra Leone and at Lagos, for their ready response to the appeal of the Committee to relieve the Society's Funds of the expense of training agents for them at Fourah Bay College.

On the recommendation of the Group No. III. Committee it was resolved that the thanks of the Committee be conveyed to Mr. W. E. B. Copland-Crawford for his kindness to the missionary staff in connexion with the recent rising of the Ekwumekwu men at Asaba.

It was resolved to request the British and Foreign Bible Society to print an Ibo translation of the Old Testament books of Joshua to 2 Samuel, and the S.P.C.K. to produce a revised edition of a Nupé Reader.

*General Committee, June 14th, 1904.*—The Alake of Abeokuta was received by the Committee, and an address presented to him. (See pp. 531, 532.)

The proceedings of the Conference of C.M.S. friends in the Province of York at Leeds were reported by the Secretaries and others who had been present as having been useful and encouraging. (See pp. 550, 551.)

The Right Rev. the Bishop in Travancore and Cochin had an interview with the Committee and gave an account of the work in his diocese during the fourteen years of his episcopate. (See p. 546.)

The Rev. C. H. Gill also had an interview with the Committee and gave a brief but most interesting outline of the work of the Mission in the United Provinces of Agra and Oudh during the last five and a half years. (See p. 546.)

Mr. E. Fry, recently home from Abeokuta, had an interview with the Committee. (See p. 531.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

ON Trinity Sunday (May 29, 1904), at St. Paul's Cathedral, by the Rt. Rev. the Bishop of London, Messrs. J. E. Denham, W. B. Gill, B. Grundy, D. S. Harper, F. F. Komlosy, J. H. Linton, S. A. Martin, W. E. Owen, R. H. Phair, B.A., A. E. Pleydell, and E. C. Smith to Deacons' Orders.

*Sierra Leone.*—On the Conversion of St. Paul (Jan. 25), at the Cathedral, Sierra Leone, by the Rt. Rev. the Bishop of Sierra Leone, Mr. Theophilus Ebenezer Vincent (Native) to Deacons' Orders.

*Western Equatorial Africa.*—On Trinity Sunday (May 29), at St. Paul's Cathedral, by the Rt. Rev. the Bishop of London, Mr. J. McKay to Deacons' Orders.

*Bengal.*—On Trinity Sunday (May 29), at St. Paul's Cathedral, by the Rt. Rev. the Bishop of London, Mr. P. H. Shaul to Deacons' Orders.

*Central India.*—On St. Philip and St. James's Day (May 1), at St. Paul's Pro-Cathedral, Ranchi, by the Rt. Rev. the Bishop of Nagpur, the Revs. H. Blackwood, Failbus, and W. Hodgkinson to Priests' Orders.

*Fuh-Kien.*—In November, 1903, by the Rt. Rev. the Bishop of Victoria, Do Sieng Do to Deacons' Orders.

*Japan.*—On Sept. 27, at Hakodate, by the Rt. Rev. the Bishop of Hokkaido, Mr. Asakichi Oi to Deacons' Orders.

*North-West Canada.*—On Trinity Sunday (May 29, 1904), at St. Paul's Cathedral, by the Rt. Rev. the Bishop of London, the Rev. E. W. T. Greenshield to Priests' Orders.

#### DEPARTURES.

*Western Equatorial Africa.*—Miss F. M. Dennis left Liverpool for Burutu on May 28.

*United Provinces.*—The Rev. J. M. Challis left Melbourne for Bombay on April 19.

#### ARRIVALS.

*Western Equatorial Africa.*—Mr. J. N. Cheetham left Onitsha on April 17, and arrived at Liverpool on May 18.

*British East Africa.*—Miss M. C. Brewer left Mombasa on Feb. 10, and arrived in London, via Palestine, on May 6.

*Palestine.*—Mr. and Mrs. G. Nyland left Jaffa on May 9, and arrived at Leipzig on May 19.—The Rev. and Mrs. J. R. Longley Hall left Jaffa on May 10, and arrived at Hull on June 4.

*Bengal.*—Mr. S. W. Donne and Mr. J. H. Hickinbotham left Calcutta on April 29, and arrived in London on June 2.

*United Provinces.*—Mrs. E. Rait left Bombay on March 19, and arrived in London on April 3.—The Rev. and Mrs. W. G. Proctor left Bombay on April 16, and arrived in London on May 2.

*Central India.*—Mr. and Mrs. W. Holloway left Bombay on Feb. 10, and arrived at Melbourne on March 1.—The Rev. and Mrs. A. Outram left Bombay on May 14, and arrived in London on June 8.

*Punjab and Sind.*—The Rev. and Mrs. A. H. Storrs left Bombay on April 6, and arrived at Liverpool on May 8.—Miss Wadsworth left Karachi on May 2, and arrived in London on May 25.

*South India.*—Miss Walford left Bombay on April 16, and arrived in London on May 17.—The Rev. and Mrs. E. A. Douglas left Colombo on April 19, and arrived in London on May 14.

*South China.*—Dr. L. G. Hill left Pakhoi on April 7, and arrived in London on May 13.

*Fuh-Kien.*—Miss K. Nicholson left Fuh-chow on March 3, and arrived at Melbourne on April 5.—Miss M. E. Sears and Miss E. Mort left Fuh-chow on March 3, and arrived at Melbourne on April 9.—The Rev. Dr. and Mrs. S. Synge left Fuh-chow on April 17, and arrived at Southampton on May 31.

*Western China.*—The Rt. Rev. Bishop and Mrs. Cassels left Pao-ning on Jan. 18, and arrived in England on May 10.

*Japan.*—Miss L. Payne left Kushiro on Jan. 29, and arrived in London on March 24.—Dr. W. W. Colborne left Yokohama on April 8, and arrived at Liverpool on May 22.—Miss R. D. Howard left Osaka on April 27, and arrived at Liverpool, *via* Vancouver and New York, on June 1.

#### BIRTHS.

*British East Africa.*—On May 25, at Darwen, Lancs., to Mr. and Mrs. V. V. Verbi, a son.

*Persia.*—On March 18, at Yezd, to Mr. and Mrs. E. J. Clifton, a daughter (Jessie Eleanor).

*Punjab and Sindh.*—On May 14, at Karachi, to the Rev. and Mrs. A. E. Redman, a daughter.—On May 17, at Dharmasala, to the Rev. and Mrs. J. A. Wood, a daughter.—On May 18, at Little Bookham, to Dr. and Mrs. C. Lankester, a son.

*Ceylon.*—On May 12, at Colombo, to Mr. and Mrs. J. W. Ferrier, a daughter.

#### MARRIAGES.

*Bengal.*—On May 11, at Calcutta, the Rev. S. H. Clark to Miss Minnie Collins.—On June 8, at St. Michael's, Blackheath, the Rev. A. Le Feuvre to Miss Alice Mary Butler.

*Ceylon.*—On May 3, at Colombo, the Rev. R. P. Butterfield to Miss Clara Herbert.

#### DEATHS.

*Western Equatorial Africa.*—On May 22, at St. Leonard's-on-Sea, Aimée Laura, wife of the Rev. T. Harding.

On May 16, at Hove, Edith, widow of the Rev. Dr. Storrs, formerly of the *Punjab and Sindh Mission*.

### PUBLICATION NOTICES.

**Annual Report for 1903-04.** The Report in both forms will be published on August 2nd, should no unforeseen difficulty occur, and the distribution will be made during the month of August, by order of dioceses, the Province of Canterbury preceding that of York. The same rules as last year will apply to the issue of the large Report. In the meantime any friends who may not have seen the **General Review of the Year**, as read at Exeter/Hall on May 3rd, can obtain a copy by sending a postcard to the Lay Secretary. Also the **Annual Sermon** preached by the Rev. Hubert Brooke at St. Bride's Church on Monday evening, May 2nd.

**Extracts from the Annual Letters of Missionaries for 1903.** The following additional Parts are now ready:—

Part XI., Letters from the South China and Fuh-Kien Missions. 64 pp., price 4d., post free.

Part XII., Letters from the Mid China and Western China Missions (with a few letters completing the Ceylon Mission). 64 pp., price 4d., post free.

The Series will be completed during July by the issue of the following Parts:—

Part XIII., Letters from the Japan Mission.

Part XIV., Letters from the N.-W. Canada and British Columbia Missions, with an Index to the whole of the Series.

**Sunday-School Missionary Lesson**, No. 23, entitled "A Missionary's Difficulties and Successes," by the Rev. R. Callender, is now ready.

**Popular Missionary Papers.** The following additions to this Series will be ready in July, in 4 pp. 8vo form instead of 4to as before:—

No. 8. Is it Worth While? (Uganda.)

No. 9. One Out of Many. (British Columbia.)

No. 10. Is that Call for Me? (General.)

No. 11. Willing Helpers. (General.)

Supplied free of charge for general distribution.

The new book on the *Fuh-Kien Mission* will not be published until September.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

THE

# CHURCH MISSIONARY INTELLIGENCER.

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## THE PROGRESS OF CHRISTIANITY IN INDIA, As indicated in the Report on the Census of 1901.

**T**HE main results of the Census of 1901 as regards the classification of the people by religions were published towards the end of that year, and the hearts of all who are interested in missionary enterprise were gladdened by the news that the spread of Christianity was continuing unchecked. The increase in the number of Native Christians, which in the period between 1872 and 1881 had been 22 per cent. and in the next decade 33 per cent., was found to be 30·8 per cent. in the decade between 1891 and 1901. The total number of Native Christians rose from  $1\frac{1}{4}$  millions in 1872 to two millions in 1891, and to  $2\frac{3}{4}$  millions in 1901. And the same encouraging tale was repeated as the results came out Province by Province : in some parts the increase was larger, in some it was less, but nowhere was there any serious retardation of the rate of progress, still less any positive setback or relapse from Christianity on a large scale.

Since 1901 we have had the separate reports of various Provinces issued from time to time, and now at last the general Census Report for all India has appeared, summing up the statistical results for the whole country and containing the comments and mature conclusions of the two Census Commissioners. I say two, because the work was begun under Mr. Risley and completed under Mr. Gait, and the two officers combined in drawing up the Report. It is a work which from its size and its official character may easily alarm any but the expert, but it will repay the study of every one who cares to have light thrown on many aspects of the life of our fellow-subjects in our great dependency. It is full of curious customs and traditions, strange and unexpected developments, apposite analogies, conclusions drawn from profound knowledge, theories based on wide collocation of facts ; and if the plethora of figures deters the intelligent reader, he must admit that they are only bones which have been clothed upon by a covering which is excellent in literary form, and which contains the concentrated wisdom of the two men who probably know more of their subject than any other living men in India.

But it is with the results of the Census as regards religion, and especially as regards Christianity, that this article is concerned. The only thing that need be said respecting other religions is that 70 per cent. of the population profess the Hindu religion, 21 per cent. the Mohammedan, and 3 per cent. the Buddhist : and that the numbers of the two latter religions have increased during the decade at the expense of the Hindus, not as it appears through proselytism on their part, but because the Mohammedans in Sindh and Eastern Bengal, and the

Buddhists in Burma, have occupied the only parts of the country which have been free from drought or any other trouble and have multiplied greatly in consequence, while the Hindus have suffered grievously from the two calamitous famines of 1896 and 1900.

While the growth of the general population during the last decade, which would ordinarily be about 10 per cent. during ten prosperous years, was kept down to the low rate of  $1\frac{1}{2}$  per cent. by the unfavourable character of the period, the growth of Christianity has been far more rapid, and the number of its adherents among the Natives has risen by 30·8 per cent. and stands now at 2,664,313. Including Europeans and Eurasians the number is 2,923,241, but we are concerned here only with Native Christians. "The degree of success," says the Report, "attending missionary effort at the present day is even greater than would appear from the rate of increase disclosed by these figures." There is a great inert mass of Christianity in Cochin and Travancore, the stronghold of the Syrian Church, among whom the impetus of proselytism is quite or nearly extinct. The Roman Catholic Missions in Upper India, especially in parts of Bengal and in Burma, are very active, but taken as a whole the Roman Catholic and Syrian Churches, which together number 1,694,000 persons, have only increased by 17 per cent., while the Reformed Churches, which now number 845,000 converts, have increased by 43 per cent.

The number of denominations which are comprised under the head of Reformed Churches is large, the converts naturally returning themselves for the most part under the head of the Missionary Society to which they are attached. Some indeed, whether from ignorance and confusion, or from a catholic dislike to any title which seems to conflict with one common Christianity, have entered vague, indefinite names in the Schedule, such as Protestants, Unsectarian, and so forth, or have returned themselves simply as Christians, with no specific denomination, and these are as many as 144,000 in number. For the rest, the Missionary Societies have been grouped together in a similar manner to that which was adopted in Mr. Baine's Census Report for 1891, and in the statistics Protestant Missions appear under six main heads: Anglican, Presbyterian, Baptist, Methodist and Wesleyan, Calvinist and Congregational, Lutheran German and Moravian. Some changes in the grouping have, however, been made with very unfortunate results, for they go far to confuse the comparison which I should like to make between the results of the two censuses. The Welsh Calvinist Mission in Assam, who returned their converts in 1891 as Methodists, now made a special application to have them tabulated as Presbyterians, on the ground that their form of government is akin to that of the Presbyterian Churches. Those who returned themselves as Protestants have been grouped under Anglicans; they were 49,000 in 1891 and were tabulated separately: now their numbers amount to 92,000 and go to swell unduly the Anglican total.

I have, however, prepared a table showing the number of Native Christians under each of the six main heads, with the figures of the previous census attached by way of comparison. They are arranged according to the main territorial areas into which India is divided in the Census



Report, omitting only some of the small units like Coorg or Beluchistan, in which the numbers of Protestant Christians are insignificant, and in the case of the large Provinces uniting the figures for the native and tributary States attached to those Provinces with the figures for the residents in British districts.

**Table A.—Census Statistics of Native Christians of Protestant Denominations.**

|                              |         | Anglicans  | Presby-<br>terians. | Baptists. | Methodists<br>(Wesleyan). | Congregational-<br>ists and<br>Calvinists. | Lutherans. | Total.  | Increase<br>per cent. |
|------------------------------|---------|------------|---------------------|-----------|---------------------------|--|------------|---------|-----------------------|
| Ajmir . . .                  | { 1891  | 465        | 548                 | —         | 25                        | —  | —          | 1,038   |                       |
|                              | { 1901  | 798        | 626                 | —         | 97                        | —  | —          | 1,516   |                       |
| Assam . . .                  | { 1891  | 1,324      | 7                   | 3,718     | 6,750                     | 3  | 779        | 9,581   | 208                   |
|                              | { 1901  | 1,840      | 16,080              | 9,989     | 4                         | 27   | 1,423      | 29,343  |                       |
| Bengal . . .                 | { 1891  | 23,464     | 1,629               | 12,959    | 564                       | 1,228                                      | 22,954     | 62,798  | 112                   |
|                              | { 1901  | 35,599     | 3,663               | 20,307    | 2,566                     | 1,918                                      | 69,394     | 133,447 |                       |
| Berar . . .                  | { 1891  | 13         | —                   | 5         | —                         | 19   | —          | 37      |                       |
|                              | { 1901  | 274        | 293                 | 21        | 148                       | 9  | —          | 745     |                       |
| Bombay . . .                 | { 1891  | 2,897      | 276                 | 785       | 229                       | 435  | 880        | 5,302   | 496                   |
|                              | { 1901  | 15,406     | 4,932               | 20        | 3,522                     | 9,019                                      | 769        | 33,670  |                       |
| Burma . . .                  | { 1891  | 3,493      | 15                  | 79,433    | 230                       | —  | 18         | 83,189  | —3                    |
|                              | { 1901  | 13,432     | 16                  | 65,755    | 798                       | —  | 223        | 80,224  |                       |
| Central Pro-<br>vinces . . . | { 1891  | 502        | 310                 | 87        | 72                        | —  | 218        | 1,189   | 768                   |
|                              | { 1901  | 2,727      | 873                 | 429       | 2,392                     | —  | 3,872      | 10,293  |                       |
| Madras . . .                 | { 1891  | 120,206    | 16,742              | 88,359    | 1,757                     | 5,523                                      | 38,585     | 271,174 | 61                    |
|                              | { 1901  | 202,295    | 8,339               | 118,702   | 4,428                     | 25,457                                     | 77,451     | 436,672 |                       |
| Punjab and<br>Frontier . . . | { 1891  | 4,822      | 9,235               | 340       | 22                        | —  | —          | 14,419  | 43                    |
|                              | { 1901  | 15,218     | 4,151               | 466       | 550                       | —  | —          | 20,385  |                       |
| United Pro-<br>vinces . . .  | { 1891  | 5,447      | 1,374               | 385       | 18,302                    | 147  | 222        | 18,777  | 233                   |
|                              | { 1901  | 7,100      | 2,179               | 243       | 50,629                    | 500  | 65         | 60,716  |                       |
| Baroda . . .                 | { 1891  | 8          | 26                  | 3         | —                         | —  | 4          | 41      |                       |
|                              | { 1901  | 6,991      | 12                  | 8         | 144                       | —  | 13         | 7,168   |                       |
| Central India . . .          | { 1891  | 75         | 69                  | 3         | 8                         | —  | —          | 155     |                       |
|                              | { 1901  | 659        | 526                 | 2         | 2                         | —  | —          | 1,189   |                       |
| Rajputana . . .              | { 1891  | 75         | 8                   | 6         | —                         | —  | —          | 89      |                       |
|                              | { 1901  | 138        | 557                 | 45        | 269                       | —  | —          | 1,009   |                       |
| Hyderabad . . .              | { 1891  | 1,965      | 462                 | 293       | 642                       | —  | 4          | 3,366   |                       |
|                              | { 1901  | 2,412      | 538                 | 844       | 1,037                     | 277  | 114        | 5,222   |                       |
| Mysore . . .                 | { 1891  | 693        | 41                  | 28        | 783                       | 143  | 114        | 1,802   |                       |
|                              | { 1901  | 2,606      | 207                 | 83        | 1,816                     | 106  | 299        | 5,121   |                       |
| Cochin . . .                 | { 1891  | No figures | —                   | —         | —                         | —  | —          | —       | —                     |
|                              | { 1901  | 1,803      | —                   | 41        | —                         | —  | 52         | 1,896   |                       |
| Travancore . . .             | { 1891  | No figures | —                   | —         | —                         | —  | —          | —       | —                     |
|                              | { 1901  | 78,217     | 4                   | 80        | 3                         | 10   | 4          | 78,318  |                       |
| Total . . .                  | { *1891 | 207,546    | 33,329              | 197,487   | 24,412                    | 46,009                                     | 67,925     | 576,708 |                       |
|                              | { †1901 | 305,917    | 43,064              | 216,915   | 68,489                    | 37,313                                     | 153,768    | 825,466 |                       |
| Increase per cent. . .       |         | 48         | 29                  | 10        | 180                       | —19  | 126        | 43      |                       |

Looking first at the final column which shows the total number of Protestant Christians enumerated in either census, we see how great the increase has been in almost every case. In Assam and the United Provinces the number has trebled; in Bengal it has more than doubled, chiefly owing to conversions among the tribes in Chota Nagpur by the Anglican and Lutheran Missions; and in the Punjab it has increased by

\* P. 179, Census Report, 1890.

† P. 399, Census Report, 1900.

more than a half. These are Provinces in which missionary work has been active and no special disturbing conditions have existed. The same may be said of Madras, where the increase has been more than a half, but there the numbers are so large and the faith has been so long established that the natural growth of population must account for a great deal, as well as the impulse of proselytism. In Burma, on the other hand, with similar conditions, a prosperous and rising population, and active missionary enterprise, the numbers have actually fallen from 83,000 to 80,000. This is caused by a great reduction in the numbers of the American Baptists, to which I shall refer later on. But it is in the tracts most severely afflicted by the recent famines that the greatest influx into the Christian fold is seen. In the Central Provinces, which were hardest hit of all, the number of converts has risen from 1,000 in 1891 to 10,000, and in Bombay from 5,000 to 33,000. In Berar the number has risen from 37 to 745, in Baroda from 41 to 7,168, in Central India from 155 to 1,189, in Rajputana from 89 to 1,009, and in Mysore and Hyderabad the increase is equally remarkable. Here, no doubt, we have a new agency at work, that of the Orphan Asylums, into which so many of the helpless waifs of the great famines were received; and besides this we see the effects of the emotions of gratitude and affection which were aroused by the devoted labours of the missionaries, to whose zeal and untiring energies every spectator, including Lord Curzon, the Viceroy, has paid such liberal tribute.

Turning to the grouping of the six main denominations and looking to the three bottom lines of the table, which contain the total figures of converts attached to the different denominations as shown in the Census Reports for 1891 and 1901, we see the general results of the campaign against Heathenism carried on by the great missionary organizations at work in the country. The number of converts who belong to the Anglican communion has risen from 207,546 to 305,917—an increase of 98,471, or 48 per cent. These are mainly attached to the Church Missionary Society, with its daughter the Church of England Zenana Society, and to the S.P.G. The Presbyterian churches have raised their numbers from 33,329 to 43,064, or 29 per cent. The Baptists have increased from 197,487 to 216,915, a rise of 10 per cent. The Methodists and Wesleyans return an increase of 180 per cent, while the Congregationalists show a decrease of 19 per cent., but this is due to the fact that the missionaries of the London Mission in some parts of India, especially in Madras and Travancore, instructed their converts to record no denomination, on the ground that they wished to discourage the idea that there were any real differences of belief between different Christian sects. The Lutheran Missions, including the Danish Mission in Chota Nagpur and the Basel Mission on the West Coast of Madras, record the greatest growth of all, from 67,925 to 153,768, or 126 per cent. The total increase under all these groups is 248,758, or 43 per cent.

We have, however, another source of information on the subject which should not be neglected in the "Statistical Tables of Protestant Missions," which are based on returns sent in from the different Missions. These show the number of persons whom the Mission heads return as belonging to their communities, while the Census statistics show what the people

concerned return as regards themselves, and they cannot be considered as anything but an approximation to the truth, but they are not altogether without value. They work out to a total figure of 808,210 Native Christians, which involves a smaller difference, from 825,466 of the Census Report, than one might have expected. If we compare the two sets of figures for each group of denominations the results are as follows :—

| Group of Denominations.      | By Census Tables. | By Statistical Tables for Protestant Missions. |
|------------------------------|-------------------|--|
| Anglican . . . . .           | 305,917           | 184,274  |
| Presbyterians . . . . .      | 43,064            | 57,065   |
| Baptists . . . . .           | 216,915           | 154,078  |
| Methodists . . . . .         | 68,489            | 133,446  |
| Congregationalists . . . . . | 37,313            | 171,130  |
| Lutheran . . . . .           | 153,768           | 108,217  |
| Total . . . . .              | 825,466           | 808,210  |

It would seem from this comparison that more converts have returned themselves as members of the Anglican, Baptist, and Lutheran communities than their pastors would admit as belonging to their flocks, and, on the other hand, fewer Presbyterians and Methodists and far fewer Congregationalists have done so. The Table B on pages 566 and 567, compiled from the "Statistical Tables," shows the numbers assigned to each group of denominations in the different territorial divisions for which statistics are there given, as well as in the larger administrative areas adopted by the Census Report, and it will be useful to any one who is inclined to trace out the causes of the discrepancies between the two sets of statistics, especially if he is on the spot and has local knowledge to enable him to go behind the printed figures.

When we pursue the comparison of these figures into the different Provinces and States we find a number of difficulties and discrepancies, which are partly explained by the change in the system of grouping referred to above, but in some cases seem to be due to other causes. Thus in Assam, according to the figures in Table A, the Presbyterians have risen in ten years from 7,000 to 16,080, and the Methodists have fallen from 6,750 to 4,000. This is due to the fact that the converts made by the Welsh Calvinistic Methodist Mission are now tabulated as Presbyterians instead of Methodists. Looking to Table B, we see that the Scotch Mission returns its members as thirty-nine and the Welsh Mission returns 8,703, the total of the two figures being considerably less than the Census return attributed to "Presbyterians."

Again, in Madras the Presbyterian figures of the Census show a decrease from 16,742 to 8,339, and in the Punjab from 9,235 to 4,151. In the Punjab there are a large number of active Societies belonging to this group, the American Reformed Presbyterian, the Reformed Church of America, the Presbyterian Church of the U.S.A., and the Church of Scotland Mission, and according to the figures given in the "Statistical Tables" their numbers have risen from about 14,000 in 1890 to 22,242 in 1900. Similarly, in the Madras Presidency, where in 1890 they had but few missionaries, they now return over 14,444 converts, and

the census figures disagree strangely in both cases. These mistakes seem to be connected with those which have affected the figures for the Congregationalist group, and possibly for the Methodist group also. The total for the Congregationalist group was returned in 1890 as 46,009, but the details recorded against each Province work out to a total of only about 7,500. Whether the total was vitiated by the inclusion of some of the "Minor Denominations," or of those who only returned themselves by the vague name of "Protestant," or whether some figures have dropped out in the Provincial details, it is at this distance of time impossible to discover; but it is evident that the comparison of the Denominational figures of the two censuses must not be pushed too far, as justifying any conclusion as to any great increase, and especially as to any decrease, of the number.

**Table B.—Number of Native Christians returned in "Statistical Tables of Protestant Missions for 1900."**

| Province or State.                   | Anglicans | Presbyterians. | Baptists. | Methodists (Wesleyan). | Congregationalists (London Mission). | Lutheran (German). | Total.  |
|--------------------------------------|-----------|----------------|-----------|------------------------|--------------------------------------|--------------------|---------|
| Assam . . . . .                      | 2,225     | 39             | 9,972     | 8,703                  | —                                    | —                  | 20,939  |
| Bengal: Calcutta . . . . .           | 2,142     | 496            | 842       | 925                    | 784                                  | —                  | 5,189   |
| South of Calcutta . . . . .          | 3,801     | —              | 1,845     | 644                    | 1,187                                | —                  | 7,477   |
| East and North of Calcutta . . . . . | 6,204     | 124            | 289       | 1,573                  | 34                                   | —                  | 8,224   |
| East Bengal . . . . .                | 1,201     | —              | 9,262     | —                      | 238                                  | —                  | 10,701  |
| North Bengal . . . . .               | —         | 60             | 665       | —                      | —                                    | —                  | 725     |
| Sikkim . . . . .                     | —         | 3,489          | —         | —                      | —                                    | —                  | 3,489   |
| Orissa . . . . .                     | —         | —              | 6,188     | —                      | —                                    | —                  | 6,188   |
| Chota Nagpur . . . . .               | 15,127    | —              | —         | —                      | —                                    | 46,571             | 61,698  |
| Santhal . . . . .                    | 3,954     | 1,145          | 12,803    | —                      | —                                    | —                  | 17,902  |
| Behar . . . . .                      | 295       | 163            | 361       | 583                    | —                                    | 707                | 2,109   |
| Total, Bengal . . . . .              | 32,724    | 5,477          | 32,255    | 3,725                  | 2,243                                | 47,278             | 123,702 |
| United Provinces: East Div. . . . .  | 2,572     | 2,269          | No figs.  | 2,169                  | 482                                  | —                  | 7,492   |
| Oudh . . . . .                       | 683       | —              | 186       | 5,857                  | —                                    | —                  | 6,676   |
| West Division . . . . .              | 2,752     | 1,719          | 302       | 84,699                 | 280                                  | —                  | 89,752  |
| Total, United Provinces . . . . .    | 6,007     | 3,988          | 438       | 92,725                 | 762                                  | —                  | 108,920 |
| Punjab . . . . .                     | 9,921     | 22,242         | 1,585     | 2,064                  | —                                    | 171                | 35,983  |
| Rajputana . . . . .                  | 168       | 1,544          | —         | 2,360                  | —                                    | —                  | 4,072   |
| Bombay: Sindh . . . . .              | 167       | —              | —         | 204                    | —                                    | —                  | 371     |
| Gujrat . . . . .                     | —         | 3,238          | —         | 4,667                  | —                                    | —                  | 7,905   |
| Bombay City . . . . .                | 904       | 235            | —         | 721                    | 8,714                                | —                  | 10,574  |
| North of Bombay . . . . .            | 5,942     | 50             | —         | 145                    | —                                    | —                  | 6,137   |
| South of Bombay . . . . .            | 353       | 1,620          | —         | —                      | 211                                  | 1,912              | 4,096   |
| Canara . . . . .                     | —         | —              | —         | —                      | —                                    | 5,737              | 5,737   |
| Total, Bombay . . . . .              | 7,366     | 5,143          | —         | 5,737                  | 8,925                                | 7,649              | 34,820  |
| Central India . . . . .              | —         | 2,000          | —         | —                      | —                                    | —                  | 2,000   |
| Berar . . . . .                      | —         | —              | —         | 107                    | —                                    | —                  | 107     |
| Central Provinces . . . . .          | 843       | 1,076          | —         | 608                    | —                                    | 4,291              | 6,816   |
| Hyderabad . . . . .                  | 2,403     | 1,112          | 495       | 7,576                  | —                                    | —                  | 11,586  |
| Mysore . . . . .                     | 1,029     | —              | 12        | 3,653                  | 560                                  | —                  | 5,251   |
| Coorg . . . . .                      | —         | —              | —         | —                      | —                                    | 370                | 370     |

| Province or State.        | Anglicans | Presbyterians. | Baptists. | Methodists (Wesleyan). | Congregationalists (London Mission). | Lutheran German. | Total.  |
|---------------------------|-----------|----------------|-----------|------------------------|--------------------------------------|------------------|---------|
| Madras: Bellary . . . . . | 6,243     | —              | 9,880     | —                      | 2,832                                | —                | 18,955  |
| Malabar . . . . .         | —         | —              | —         | —                      | —                                    | 6,035            | 6,035   |
| Tinnevely . . . . .       | 35,515    | —              | —         | —                      | 63,152                               | —                | 98,667  |
| Madura . . . . .          | 3,976     | —              | —         | —                      | 17,276                               | 1,271            | 22,523  |
| Tanjor . . . . .          | 3,236     | —              | —         | 969                    | —                                    | 12,591           | 16,796  |
| Trichinopoly . . . . .    | 2,642     | —              | —         | 276                    | —                                    | 414              | 3,332   |
| Coimbatore . . . . .      | —         | —              | —         | 768                    | 909                                  | 272              | 1,949   |
| Nilgiris . . . . .        | 1,339     | —              | 113       | 227                    | —                                    | 681              | 2,360   |
| Salem and Arcot . . . . . | 776       | 10,102         | —         | —                      | 1,003                                | 2,422            | 14,303  |
| Chingleput . . . . .      | —         | 1,265          | 800       | 2,303                  | —                                    | 231              | 4,599   |
| Madras . . . . .          | 4,161     | 1,069          | 300       | 1,029                  | 965                                  | 1,248            | 8,772   |
| Nellore . . . . .         | —         | —              | 52,031    | —                      | —                                    | 2,449            | 54,480  |
| Cuddapah . . . . .        | 3,834     | 688            | —         | —                      | 9,274                                | 79               | 13,875  |
| Kistna . . . . .          | 13,103    | —              | 2,386     | —                      | —                                    | 20,486           | 35,975  |
| Godavery . . . . .        | 1,767     | —              | 5,882     | —                      | —                                    | —                | 7,649   |
| Vizagapatam . . . . .     | —         | 1,320          | —         | —                      | 77                                   | —                | 1,397   |
| Total, Madras . . . . .   | 76,592    | 14,444         | 71,392    | 5,572                  | 95,488                               | 48,179           | 311,667 |
| Cochin . . . . .          | 99        | —              | —         | —                      | —                                    | —                | 99      |
| Travancore . . . . .      | 35,515    | —              | —         | —                      | 63,152                               | —                | 98,667  |
| Burma . . . . .           | 9,385     | —              | 37,929    | 618                    | —                                    | 279              | 48,211  |
| Grand Total . . . . .     | 184,274   | 57,065         | 154,078   | 133,446                | 171,130                              | 108,217          | 808,210 |

Again, the statistics given for Burma are perplexing. According to them there has been a large increase in the number of Anglicans and of Methodists, but a fall of 14,000 in the Baptist community. Turning to the "Statistical Tables of Protestant Missions" for both periods, I find that the number of Baptists is returned as 81,805 in 1890, with over 30,000 communicants, while the number of converts for 1900 is given as only 37,929. The Mission in Burma is conducted by the "American Baptist Missionary Union," and I have not had access to any Report of this Society which might explain the cause of this decrease in numbers.

Besides the converts who are grouped under the leading denominations with which I have been dealing, there are a considerable number who stand outside of these groups, and a still larger number who, while causing themselves to be recorded as Christians, have not given the name of any denomination to which they belong. There were nearly 110,000 such in 1890, and the number has grown to 145,199 in 1900. Definite comparison can only be made in one case, that of the Salvationists, whose numbers were 1,138 in 1890 and are now 18,847; they are found almost entirely in Bombay, Madras, and Travancore.

The following is the list of these miscellaneous items in 1890 :—

|                             |        |                            |         |
|-----------------------------|--------|----------------------------|---------|
| Plymouth Brethren . . . . . | 11     | Salvationist . . . . .     | 1,138   |
| Nonconformist . . . . .     | 63     | Unsectarian . . . . .      | 1,069   |
| Dissenter . . . . .         | 82     | No Denomination returned . | 57,891  |
| Puritan . . . . .           | 2      |                            |         |
| Quaker . . . . .            | 80     | Total . . . . .            | 109,559 |
| Protestant . . . . .        | 49,223 |                            |         |

And in 1900:—

|                               |        |                          |         |
|-------------------------------|--------|--------------------------|---------|
| Undefined . . . . .           | 1,342  | No Denomination returned | 101,920 |
| Minor Denominations . . . . . | 21,815 |                          |         |
| Quaker . . . . .              | 1,275  | Total . . . . .          | 145,199 |
| Salvationist . . . . .        | 18,847 |                          |         |

The head "Minor Denominations" is a new one in the Census of 1901. It includes a great variety of designations, "some in general terms, such as Christian, Heathen convert, Kent Christian, Church of Christ, Disciple of Christ, Union Brothers (3,482), Evangelist (1966) Undenominational, Unsectarian, Nonconformist, Dissenter (5,008). Two are names of sects, Plymouth Brethren (105) and Adventists or Second Adventists (46). The remainder are names of Missions or Churches, such as London Mission (10,321), Gregorian Church, Milton Church, New Jerusalem Church, National Church, Pollelin Mission, Prætorian Mission, Other Mission, Gospel Mission, Kabul Mission, United Service Mission, &c. Most of these are in Madras, and their numbers, except in the case of the London Mission, is very small." \*

It is possible that many of those who returned no denomination may belong to the Roman Catholic as well as to the Protestant branch of Christianity, but omitting these, all the rest can be classed as Protestant, whose total number will, therefore, be 628,368 for 1890, and 868,745 for 1900, a rise of 240,377, or 38 per cent.

Writing as I do mainly for readers attached to the Church Missionary Society, I would ask them to notice what this second table indicates as to the fields in India which are still unoccupied and lie open to the labours of the Society. In Northern Bengal there is only a weak Baptist Mission in five stations, and the English Presbyterian Mission occupies one station. Northern Behar is almost entirely vacant, except for the efforts of the Episcopalians Methodists with three ordained missionaries, and the German Evangelical Lutherans with six; in this tract, with its population of eight millions, room could easily be found for a Church Missionary station without disturbing any of the agencies already established. In Gujrat, Berar, and Canara, there is no C.M.S. Mission, and hardly any from any other Society except the Basel Mission in Canara. All these are areas crying out for the preaching of the Gospel, and the latter are peculiarly suited for its reception in the frame of mind which generally follows after the horrors of famine have been mitigated by public and private charity.

It is time now to leave the statistics and tables of the Census and to turn to the report itself.† It is matter for congratulation that the duty of reviewing the figures and pointing out their meaning should have fallen to one so sympathetic and large-minded as Mr. A. E. Gait. An official report of the Government of India ought not, of course, to be openly favourable to any one religion, but even to the coldest man of science the rapid spread of a religion which, though oriental in its origin, now returns to the East with much occidental modification and colouring, is worthy of careful examination, and the speculation as to what its ultimate scope and future expansion will be, and what causes act for and against its progress, must be of interest to every philosophic mind. In some

\* P. 413, vol. ii. of Report.

† Pp. 387-392, Census Report.

previous Census reports we have noticed a tendency to treat the question in a rather distant and purely arithmetical tone, as if the variations in a sect which numbers only some one and a half millions or two millions were scarcely worthy of consideration to a writer who is dealing with the fortunes of 250 or 300 millions. But here a different and a much more sympathetic tone is adopted, the causes which have influenced conversion are thoughtfully considered, and several interesting facts and arguments are set out which will be valuable to those who advocate the missionary cause on public platforms.

A warning is given against too much haste in admitting catechumens to baptism. Mr. Burn writes of the Methodist Mission in the United Provinces—"The results show that if a high standard is not insisted on, converts are easy to obtain. . . . It is obvious that where conversion has been so easy, relapses are likely to occur, and there is, in fact, a wide difference between the statistics of this Mission, which show between 80,000 and 90,000 members, including probationers, instead of 50,000 as recorded in the Census."\* This point has, as the Census Commissioner remarks, "an important bearing on the statistics showing the relative degree of success attained by the missionary bodies, and on the permanence and completeness of the work. In the district of Nadiya, in Bengal, the evil effects of the wholesale admission to the Church of many imperfectly converted persons who came under the influence of the missionaries during the famine of 1838 continue to make themselves felt even at the present day."

But the most important portion of these pages in the report is devoted to analyzing the motives which have led to this great change of religion, and the effect it has produced in the lives and conduct of the Christian converts. We are met on the threshold by the objection, which is so often heard in hostile mouths, that Christians are bought by bribes of money and employment, and that conversion is due to the prospect of advancement in life. This objection, at any rate in the crude form here set down, is amply met by a remark quoted from Mr. Burn, the Census Officer for the United Provinces:—

"In the early days of Christian Missions it was almost a necessity that the Missions should provide means of subsistence for their converts, and the result of this is still felt as a hindrance in Mission work, and the charge is freely made that the converts change their religions for material gain. Such a charge cannot be maintained now when numbers have increased so enormously, while the expenditure of this [the Methodist] Mission shows a lower rate per head than that of any Mission in the Province."

But the fact remains that the converts belong mainly to the lower castes and to the aboriginal tribes, and the nature of the mixed causes which contribute to this result deserves to be, and has been, carefully analyzed. Speaking of the great increase which has taken place among the Mundas and Oraons, aboriginal tribes of Chota Nagpur, "where the Lutheran missionaries who sympathize with them in their disputes with their landlords, and who maintain excellent schools, have raised the number of their converts from 23 to 69 thousand," while the number of Roman

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\* Compare the figures for the United Provinces in the column headed "Methodist Wesleyans" in Table A, 50,629; in Table B, 92,725.

Catholics has risen from 78 to 90 thousand, the Census Commissioner writes : " One of the oldest missionaries in Chota Nagpur tells me that the movement among the aboriginal tribes of that tract is purely social. They look to the missionaries for help in their disputes with their landlords, and they see in Christianity a means of escape from the payment of fines imposed on witches and on those who are supposed to have neglected the demons, and from the persecution to which they would be subject if unwilling to meet the demands of the *Bhuts* [spirits] and their earthly servants."

There is no doubt that the converts in Chota Nagpur are the class among whom, more than any others in India, the motives for conversion have been, to a large extent, material and earthly, but no one can suppose that these uneducated and uncivilized tribes are able to rise at once to a high spiritual conception of the new faith. Mr. Francis in the Madras Report, dealing with the lower castes of Hindus rather than with aboriginal tribes, puts the case in a clear and more encouraging way :\*—

"The classes of Hindus which are lowest in the social scale . . . have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbours. . . . But once a youth from these people becomes a Christian, his whole horizon changes. He is as carefully educated as if he were a Brahman : he is put in the way of learning a trade or obtaining an appointment as a clerk ; he is treated with kindness and even familiarity by missionaries who belong to the ruling race ; takes an equal part with his elders and betters in the service of the Church ; and in due time can choose from among the neat-handed girls of the Mission a wife skilled in domestic matters and even with some little learning. . . . The remarkable growth in the numbers of the Native Christians thus largely proceeds from the natural and laudable discontent with their lot which possesses the lower classes of the Hindus, and so well do the converts, as a rule, use their opportunities that the community is earning for itself a constantly improving position in the public estimation."

I will close these quotations with one in which the Census Commissioner, Mr. Gait, records the aspect of the question presented to him by a Madras missionary of forty years' standing. Mr. Gait says :—

"According to him the chief human causes are :—

"1. Antecedent labour, or the cumulative result of the efforts made in previous decades.

"2. Increased efficiency in missionary workers, both foreign and native, who are better qualified than at any previous time ; the former have studied not only the vernaculars, but also Sanscrit literature, and are thus in closer touch with the spiritual perplexities of the Hindus.

"3. The translation of the Bible into the vernaculars, and its extensive distribution among all classes.

"4. The improved status of the native community, who by their intelligence, education, and energy have won for themselves a much higher position than they had formerly.

"5. The spread of Western education, which has broken down old superstitious and prejudices.

"6. The help rendered to the needy in famine years, which has made them feel that the Christians are their best friends, and that the religion which prompted this help must be the best.

"7. The impartiality and disinterestedness of the British Government, which has conferred so many blessings on the people and is known to be a Christian Government."



It is highly interesting to compare the three views represented in these extracts. The old missionary of Chota Nagpur, whose experience lies in the part where, though the numbers have been extremely large, the religious character of the converts is less satisfactory than elsewhere, writes in a tone of much discouragement. The Government official in Madras takes a broad administrative view of the rise in the standard of civilization and comfort which Christianity has brought about. The old Madras missionary, living in the parts where the preaching of the Gospel has had its earliest successes and has struck furthest into the roots of the popular mind, takes the deepest, most spiritual, and most sanguine view of its effects. There is truth in all these views. While rejoicing in the Census statistics of conversion, we must not suppose that the whole Christian edifice is built up at once simultaneously with the profession of the faith and with baptism. As Mr. Frederick Myers wrote in his *St. Paul*:—

“ Let no man think that sudden in a minute  
All is accomplished and the work is done.”

The task of maintenance and of edification is as important as the task of evangelization, and demands a constant and concurrent growth in the number of the pastorate, to raise the converts to a constantly higher level. Those who know the country can quote many instances of the highest courage, faith, devotion, and piety among them. But it is no small matter to have placed the convert's feet on the first rung of the ladder, to have obtained even the first step towards success by baptism, to have cut off the contamination of heathen surroundings, superstition, immorality, oppression, and cruelty, to have placed him under such influences as those which emanate from the church and the mission-house, and to have opened out to him the possibilities of a larger life and a higher civilization.

These are the thoughts, full of hope and encouragement, with which a perusal of the Census Report on the growth of Christianity in India must fill every healthy mind, and as we rise from its study the thought springs to our lips, “How mightily grew the Word of God and prevailed.”

C. A. ELLIOTT.

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### INDIA RE-VISITED.

**I**NDIA re-visited after seven years! The same, yet not quite the same! The same daily “pageant of the morn,” from the first faint upward flushings of the “false dawn” to the great outburst of light that marks the actual rise of the sun above the horizon—the same all but boundless spaces of plain and mountain, densely inhabited and closely cultivated village lands; wild, silent breadths of forest—the same stately rivers, bringers at once of fertility and devastation! And, looking to more prosaic things, the same dusty atmosphere, the same aggressive, penetrating glare, the same smell of *assafoetida* in the big railway stations, the same water-carrying bullock, patient, inactive, dogged as of old, yet, when treated in the same undignified way as of old, docile! The same dusky myriads of half-clothed “workers,” showing the same neutral apathy of demeanour that

takes note nevertheless of anything and everything done by an Englishman! Yes, the first feeling as I left Karachi harbour in the up-to-date representative of the time-honoured *gharry* (the Indian "four-wheeler") was that all things are the same. But five and a half months of travel, covering eleven thousand miles by rail and a thousand more by road, have modified this conclusion. Evidences meet even the out-of-doors traveller that the so-called "mental seclusion" of India is not impenetrable, and that here, too, in the "torpid East," things are moving on.

Many memories are revived as I pass from one place to another, our route first taking us up (for a day or two only) to familiar scenes in Lahore and the cordial hospitality of our old friend the Bishop, and the stimulating intercourse of the Missionary Conference. Thence we turned south, staying a night at the Cambridge Mission at Delhi, and passing on the next afternoon to another missionary friend at Rewari. It was a deeply interesting experience, not free altogether from sadness, to stand in the bazaar of the largest town in a district where I had worked for five years as Deputy-Commissioner, and try to say something to the people thronging round me which should cross over the gulf that seemed to lie between their hearts and mine. I thought that fourteen years must have taken away all personal recollection of the "Sahib," but several voices assured me I was recognized, "only the beard was whiter." From Rewari we went on to Jaipur, where we spent the Sunday with that prince of hosts, Sir Swinton Jacob, and where I had the great and unexpected pleasure of meeting with a veteran Presbyterian missionary, who came to India for the first time thirty-three years ago in the same ship with myself, and whom I had not met since. As may be supposed, there was much to talk about.

From Jaipur we had a long railway run to Nasik, and thence, having seen something of Mr. Manwaring's busy and useful work, to Bombay, where again we enjoyed a special opportunity of meeting missionaries, some going to England on furlough, others returning to work or coming out for the first time. How much can be learnt in a few hours spent thus in quiet talk—more, too, in India, it seems to me, than in England, as surrounding objects and the incidents of present daily life supply a commentary on the things said, and give keenness to the memory when recalling them afterwards. A more accurate and fair general adjustment of the mind to the various problems of missionary life and work is, I believe, to be obtained through such personal intercourse with missionaries on the spot, than is possible in any other way; and throughout my tour one of the things I strove most earnestly after was to hear, to understand, and to weigh carefully together, the facts and opinions kindly given me by many thoughtful workers.

Limits of space will not allow me to dwell on the incidents of interest that are connected in my mind with every station visited, but it may be well to indicate the route pursued on the tour. From Bombay I went for a day to Poona; then came a long run to Jabalpur, and from there we went on to Allahabad, the headquarters of what are called now the United Provinces (formerly the N.W.P.), whence I paid flying visits to Jaunpur and Azimgarh. Making a circuit through Cawnpore,

Lucknow, and Gorakhpur, we arrived at Benares, and thence passed on to Bhagalpur, Taljhari, Bahárwa, and so on to Calcutta. After seeing the work there we spent some very interesting days at Bollobhpur, Chupra, and Krishnagar, and then returning to Calcutta we started south for the Madras Presidency. The first point we stopped at was Rajahmundry, on the Godavery River, which we travelled up by boat as far as Dummagudem, the scene of Mr. and Mrs. Cain's brave and lonely work in one of the very out-of-the-way parts of India. We took six days to reach the place, but the welcome we received and the work we saw going on abundantly recompensed us for the time given. Returning down river to Rajahmundry, we came on to Ellore, where Mr. Alexander has been working zealously and fruitfully for forty-six years. From Ellore to Masulipatam with its stirring College work; then to Madras and all the missionary interests there. From Madras, after a visit which we felt to be too short, but which has left very pleasant memories with us, we went across the peninsula to the kind roof (though indeed we found kind roofs everywhere) of Mr. Bishop at Trichur, then on to Bishop Hodges at Cottayam. South-east again to Tinnevely and the Christian village of Mengnanapuram; then back north, calling at Srivilliputhur (where I spent one of the most memorable days of all the tour), to Bangalore for twenty-four hours; then *via* Madras to Bezwáda, where Mr. Harrison, another veteran in God's work, kindly took us in. At Khummamett we had the privilege of seeing something of Mr. Panes, and of Mr. Malcolm Goldsmith at Hyderabad. There, too, for a day we enjoyed the hospitality of an old civilian friend, and then passed on to Aurungabad. From Aurungabad we made a long run to Agra, one of the most important centres of C.M.S. work. From Agra to Delhi again, thence to Meerut, Ludhiána, Hoshiarpur, and Lahore. Up once more in our old haunts, visits were paid to Batala, Narowal, Ajnála, Tarn Taran, Amritsar, and Clarkabad. From the last place we went to the Jhang Bar, where we had the delight of seeing entirely new and recent work. After visiting Toba Tek Sing, Gojra, and Montgomerywala, I went west to Multan, Dera Ghazi Khan, Dera Ismail Khan, and Bannu, rejoining my wife at Peshawar, where we spent a happy time with Dr. and Mrs. Arthur Lankester. From there we made a rapid *tonga* journey to Kashmir (with what a welcome in the Munshi Bagh at the end of it!), and then returning through Lahore and Multan, we paid a flying visit to Bahawalpur, and so on to Sukkur, Hyderabad (Sindh), and Karachi. We had landed there on November 12th, and now started again for Europe on April 27th.

The primary object of the tour was to increase my knowledge of the educational work done by the C.M.S. in India, and in laying out the route and selecting the time of visiting each place this was the point always borne in mind. But while thinking first of schools and colleges, I tried, as far as limits of time allowed, to see as much of other missionary work as was possible, and it always seemed good, if I could not get time to see the work, yet, even for only an hour or so, to see the missionary himself. And though I found it impossible to accomplish everything that I had desired beforehand, the amount actually got through was considerable. It is only a comparatively small part of the

results that can be noted in an article like this, and the record will not become less lifelike if we take things as they come, the small mixed up with the big.

The use of the English language, for one thing, is increasing. In such a connexion even trifles are interesting. "*Are koi portarr hai?*" ("Is there any porter?") was the novel Hindustani phrase heard, not at a seaport, but at an up-country railway station. "*Portarr*" for "*cooly*" is certainly new, and may be, as I was told, a legacy of the many visitors to Delhi for the Great Darbar. The "*cooly*" himself at another station, a thousand miles from the first, hailed my directions (given in vernacular) as to luggage with an "*All right!*" nearly as confident as that of a Port Said donkey-boy! Yes, the study of English is occupying a larger and deeper fringe of the Indian population, while the increasing power of using English idioms exhibited by better educated persons was the cause of comment, not to say admiration. It is doubtful whether the amusing blunders of the famous "*Life of Mr. Justice Onocunder Mookerjee*" could be perpetrated now. And everything points to further progress.

As a fact showing a homely but important change, and indicating great possibilities of development of Indian trade, I note an enormous increase in the use of sewing-machines by the tailors in the *bázár*. Ten years ago it might have been said they were quite a novelty, to be found only in a few large cities. Now, in one small town in the United Provinces, during a short drive in a few streets, I counted thirteen; in another small town of the Madras Presidency about a score were observed in a casual walk; while in an up-country village in a backward district I found three. Now, unless my observations chanced on abnormal facts, which is extremely unlikely, they suggest for the whole of India an enormous number of sewing-machines—amounting in the aggregate to several hundred thousand—in use by native tailors and mainly for Indian customers. A voluntary economic adjustment of skilled labour not harmonious with the doctrinaire pronouncement that "*India can never change*"!

Take another fact of a different character, trifling it may be said again in itself, but suggestive. In a moderate-sized town in North India I found a *tahsildar* (a subordinate Indian magistrate) who, being troubled with obesity, is, in the hope of getting relief, carrying on a correspondence direct with Sandow in England. He has paid considerable fees, and is systematically following the directions and taking the medicine received from the famous athlete *savant*. When asked how he came to know of this authority on corpulence, he said he was told by an official comrade some little time back. An example of England coming nearer to India in a somewhat unexpected manner! What struck me was the matter-of-fact way in which the patient referred to his connexion with Sandow and payment of fees for consultation and medicine (received by post) much as if his doctor were in the next large town.

A more important sign of change is found in the relaxation of "*cast*" restrictions, a process which, begun long since, goes on steadily, and in some parts with accelerated pace. In one Y.M.C.A. institution I found

some thirty lads, nearly all Hindus (a few were Mohammedans), all living and boarding in the same building on a basis of strict *unorthodoxy*. About this the missionary himself said that if he had been told of it eight months ago he could hardly have believed it. But there they were, and to all appearances enjoying themselves heartily! This is, to be sure, a special case, possible at present only in a Presidency town. But it marks progress, and is typical of many other facts of the same kind. Let me note here (with apology to the unknown speakers for having unintentionally become an eavesdropper) a conversation overheard at a roadside railway-station while going north. The first speaker, an Indian dressed in English style (getting out to stretch his legs while the train stops), observes to an unseen comrade in his carriage, "What a funny thing it is having a Hindu *bheestie* giving water for the Hindus, and another one for the Mohammedans!" "Yes," replied his friend in the same north country dialect, "*but all this will go in a short time.*" This is a dialogue between two Indians in their own language, and not intended for any European "gallery." Yes, it will go, but hardly "in a short time." The monster "cast" is entrenched behind many a rampart of senseless custom and hoary practice, and guards enormous vested interests. The pursuit of wealth in Western countries—J. S. Mill's "effective desire of accumulation"—is probably rendered keen, as much as by anything else, by the feeling of superiority which wealth enables its possessor to assume in looking out upon the world, and in dealing with his fellow-men. But apart from its strength derived from religious considerations, "cast" gives this superiority, ready-made, so to speak, lasting for life and practically indestructible! What wonder then if the monster dies hard, though he receives blows every day, some of them well-aimed and heavy?

Meanwhile consider this in connexion with the priestly oligarchy of the highest "cast," the Brahmins. "Which town do you think is the real capital of India?" asked an educational authority of deserved respect with whom I was conversing. I saw from his manner that something unexpected was coming, but could not anticipate the answer he gave to his own question. "Poona," he said. "In real intellectual power there is now no one among the natural leaders of the Indian people equal to the Mahratta Brahman, and when you see him at Poona you see him at the height of his influence. Anything nowadays attempted in the way of national Hindu action has its centre and spring at Poona"! Recent history in the west of India has shown that this influence may be used at times on the side of seditious disloyalty; but I did not understand my informant to mean that the power is merely political. Such Poona leadership is new to me, and would hardly have been prominent, say, ten years ago.

Still dealing with recent changes in India, the saddest fact that comes to notice after seven years' absence is the terrible history of plague visitations—a tale, unhappily, not merely of the past, but of the present, and, it is to be feared, with a future of simply incalculable woe. The awful scourge was just beginning when I left the country, so that I had had no personal knowledge of a plague epidemic, but reading reports from time to time in England, with remembrance of the devastations wrought

by fever and cholera, I realized, as I thought, something of the facts of this new terror. But the reality as now met with is even more terrible—far more terrible. No problem dealing with the protection of human life that has ever forced itself on the attention of the Indian Government—not even the urgency of ghastly famine—surpasses this in difficulty or in gravity. The numbers that have already died from the disease cannot accurately be known, as many deaths have been concealed from the local authorities, but the total up to date must amount to several millions, and there is no reasonable hope at present that the yearly epidemic will cease. Dry heat under a blazing sun seems to moderate the virulence of infection, and the death-rate for a while goes down, but cold and damp give it a fresh start, and there is no assurance when the plague has raged in a town one year, that it will not re-appear there in the next. In fact, there is no sign as yet of an end.

Meanwhile the benevolent activity of Government has met with a check from the ignorant prejudices and superstitions of the people. In the early days of the epidemic strong and varied measures were adopted—quarantine, inspection, segregation, destruction of infected houses (of course with compensation), and vigorous moral suasion towards inoculation. Then came discontent and panic among the illiterate masses, sometimes fomented by educated persons who ought to have known better; in places rioting occurred with actual loss of life, and there became danger of widespread commotion. Now, except in the Madras Presidency, where a moderate system of inspection of railway travellers, and of issuing passports, has been consistently maintained, Government has receded from its first position of prophylactic activity and is doing little or nothing. The Indians themselves are becoming more familiar with the presence of the disease; but this, while diminishing the likelihood of panics, renders them at times so careless as to neglect the simplest precautions (e.g., not to go about in infected localities barefooted). In some places there is more intelligence and less suspicion. I met one earnest and hard-working plague doctor who really was hopeful that inoculation was becoming popular, but, generally speaking, the people are still in an uneasy condition, not seldom approaching panic, as regards the action of Government. In one district, not more than ordinarily backward, a missionary received (at his town address, while he himself was in camp) some boxes containing stationery for a public examination he was going to superintend. On returning to the station he was told by a trustworthy catechist of a report prevalent among the common people that "plague was in the boxes, and as soon as the Sahib came back and opened them, he would start plague vigorously in the town." And other stories, not less absurd, appear to be believed elsewhere.

One of the most striking incidents that came to our personal notice in traversing plague-infested districts was the desolation of the great wheat-market lately started at Gojra, in the new district of Lyallpur, Punjab. The railway journey along the new line running from Wazirabad toward Multan gives a wonderful sight (not easy to parallel out of Canada) of a practically unbroken stretch of wheat more than a hundred miles long—one of the wheat granaries now of the world. Gojra is at present the

largest mart in the tract, and the Colonization officers have erected a fine market suitable to the demands of the enormous local trade. On the day of our visit, plague had been rampant for some time and the whole of the huge area, ordinarily crowded with buyers and sellers, was silent and empty, save for some half-dozen forlorn individuals who looked burdened with the consciousness of impending death. "Where is the prosperity of Gojra now?" said one of these men as we walked in and looked round. He evidently wanted to fix some of the responsibility for such a state of things on the nearest Englishman! I tried to comfort him by saying that in a few days probably the disease would abate. "Yes, if it is our fate it will be so!" The whole *bázár* of Gojra that day seemed almost like a deserted tomb: very few inhabitants at all remained in the town; and yet as we were starting for our next place (Montgomerywala) I saw one of these—poor wretch!—beginning to be afflicted with evident symptoms of the disease.

In all this distress and widespread calamity, bright gleams of light are thrown across the darkness by the strong, patient work of plague-doctors and their helpers, and the heroic nursing labours of women missionaries. Among all the inspiring memories of the many devoted workers it was our privilege to meet during our journeys, none stands out clearer and brighter than that of one lady who, day and night, and working without any European assistance, was living—an incarnate Evangel—among plague-stricken patients in a little country village. Others have done nobly, but the radiant brightness of this worker for God seemed a special gift of His Divine grace. The Indians round her said that she was *sati*—our old word *suttee* put to a nobler use, best rendered into English here by the beautiful Shakspearian phrase, "She died each day she lived." In the early days of the outbreak the first corpse had to be got ready for the grave by the senior male missionary and herself—no one else would volunteer for the office—but it is good to know that afterwards such example had its due effect in making others braver. We need no acclamation from "outsiders" for missionary heroism shown in the field in many places, often unmarked by men, but let us remember that these things are done—let us duly thank God for them—and then go on to do better and braver work ourselves, wherever it comes to our hand.

Travelling over such an enormous area, and seeing so many new places, made me feel how very local is the knowledge ordinarily gained in an Indian career spent in one Province. The Punjab (before its recent loss of the Frontier) was about one-eleventh of the whole of British India, and I had a fair knowledge of most of it; but now going through other Provinces, with different climates, with immense populations of different speech and habits, I felt as if for the first time I was beginning to learn something real and considerable about the facts of our Indian Empire, so that while re-visiting my old Province I was seeing many more places for the first time. This point should be remembered when considering the value of my impressions. I went to Madras, for instance, rather expecting to be saddened with abundant evidence that Christianity there, having been embraced by considerable numbers—having become respectable and of good social standing—had

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begun to degenerate into something like English nominal Christianity at home. This was the main impression (I do not say the only one) received from reading some recent reports written by able and earnest workers. And I certainly do not dare to say, speaking from the comparatively scanty knowledge I was able to get during the time I spent in South India, that there are not facts—perhaps many—which justify anxiety and demand our instant and constant prayers. But this I can honestly and gladly report—that there are bright facts, too, on the other side. I sought specially to make the acquaintance of Indian Christians, and, whenever it was possible, to have a few earnest words of interchange of thought on the deepest matters with individuals alone. And making all fair allowance for the pleasant excitement of the moment, I can recall distinct and deep impressions on my own part of real, humble, vital Christianity possessed and enjoyed by those with whom I was speaking, quite often enough to make the general recollection of this part of my tour a source of repeated thanksgiving to God. The way I should like to put it, to myself as well as to others, is that from what I saw and heard in South India, as elsewhere, there is much evidence that God is working among us, that His grace is calling out, and redeeming, and sanctifying souls in the Indian Church and from among non-Christians, just as really and wonderfully as He did in the days of the Apostles. It is right indeed that we should humble ourselves, for that we have limited that grace by want of faith, and often by want of wisdom, but let us give Him what is only His due praise by acknowledging His glorious Presence, and by believing and acting on the belief that He is leading us on to greater and more blessed results. Of all the grievous faults that we who long for the extension of God's Kingdom can commit, surely none is worse than want of belief in the present and active energy of His Spirit. And the very honesty and humility of our best missionary work may at times bring the temptation of feeling so acutely our own shortcomings, and the disappointing frailties of others, that our vision becomes obscured of the real triumphs being won by God's grace around us. Be this as it may, I thankfully record my own happy memory of converse with individual Indian Christians in almost every part of the country visited during the tour.

It seemed to me a mark of progress—though the stage reached is a troublesome one—that the question of industrial mission work was much in the air; in almost every station visited it came directly or indirectly under discussion, and there can be no doubt that it presses on many missionaries as a matter of urgent practical importance. Such work, however, has two aspects, which ought always carefully to be regarded separately. They may be termed respectively the educative and the commercial aspects, and though in some schemes both aims may be combined, it is very necessary, if we are to deal with matters in a satisfactory, common-sense manner, to ascertain always how far the object sought is to train and educate Indian Christians to earn their own livelihood independently of the Mission; or, on the other hand, how far to retain them in the industrial employ of the Mission, making their labour pay for itself. The first is a philanthropic and indeed in



many cases a real missionary work, the hoped-for outcome of which is to be found in the practical ability and honest industry of the pupils or apprentices trained, who will be able to support themselves, and thus prove a credit to the Mission and to the Indian Church. The second plan proceeds on the supposition that by careful selection of industries, and by skilful and intelligent supervision, a missionary can employ the labour of Indian Christian operatives to such pecuniary advantage that after paying the workmen fair wages there shall be sufficient income left to replace capital advance, and fair interest on it. Such a scheme is in some cases desirable, and may under certain circumstances be feasible, but it involves more complicated considerations than the first, and never ought to be confounded with it.

My tour has left on me an impression that among our C.M.S. missionaries in India, admirably efficient as they are as a body in their own special duties, the faculties required to make industrial work a commercial success are not common. At the same time, the cause why so many missionaries feel driven to try something in this direction must be sympathetically remembered. It is not an uncommon thing for a convert to Christianity in India to lose everything he has in the way of worldly goods, or daily livelihood, and the question presses with very practical urgency, what is he to do? It is not every one who is fitted for evangelistic or other spiritual work, and the burden falls on the missionary, to whom he very likely appeals as his spiritual father, to provide some means for him to earn a living. The matter is a serious one, and, amid the social and religious circumstances of the country, must remain so for a considerable time. A few good men specially qualified for industrial work, not merely artisans able to teach trades, but men who can deal with the larger commercial aspects of an industrial scheme in a competent business manner, are a very real want for India just now.

As an instance, however, which (among others) shows how commercial success may sometimes be achieved in a simple though laborious manner, it is a pleasure to remember the drawn-thread work taught to Christian women in a mission station in the United Provinces by one of those who are among our best missionaries—a missionary's wife. After starting this industry and watching over its development for some years, till the income reached some 2,000 rupees a year, this lady went with her husband to another station. Her successor—note again that it is the missionary's *wife*—takes up the work and carries it on to still greater success, till it brings in at present about 7,000 rupees annually; the work being done by women of the village class, and mostly in their own homes. Meanwhile, our first lady, not wishing to cause embarrassment by starting a rival business of the same kind in her new station, avails herself of the kind skill of a civilian lady friend to teach her women lace-work. This is one instance, and I saw many elsewhere, of keen, capable work done by devoted women who find their reward in the blessed consciousness of serving the Master through His weaker and more helpless ones. Nothing, indeed, is more conspicuous in Indian Missions than the high general level of consecrated devotion exhibited by the women missionaries.

About educational work, as seen in almost every one of the more important educational institutions of the C.M.S. in India, much might be written, but many of my notes deal with matters of detail, more suitable for the Committee-room than for the pages of the *Intelligencer*. On the general question of the place of educational work in our evangelistic work, I hope there is need to say little. If missionary work means bearing witness for Christ and His truth, then some of our best missionary labour finds its scene in our mission schools. If there is still a sceptic on this point (who is seriously concerned with Missions at all) I wish I could have had his company in many a C.M.S. schoolroom, where day after day young boys (and girls) are being taught simply and solidly the elementary truths—often in the very words themselves—of the Bible, or almost better still would it have been for him to visit with me our higher educational institutions and listen to young men; as I did in places so widely apart as Amritsar and Tinnevely, Benares and Cottayam, Gorakhpur and Masulipatam, being taught spiritually by kind yet keen teachers, whose first aim and longing was manifestly to impart Divine Truth.

The general tone and spirit of our educational work is excellent, and the influence exercised by it throughout the country is enormous. This is a point which I have more than once pressed in "Indian Notes," with emphasis, however, less than is warranted by the actual facts. It is not too much to say that whatever moral progress India has made under British rule is mostly due to missionary influence, and that influence has made itself felt more widely in our schools and colleges than in any other way. If it be answered that moral progress is after all not the aim of the missionary, whose province is the teaching of revealed truth, I should reply first that the two things are really inseparable; and further, that the successful enforcement of Christian truth in mission schools is amply evidenced by the history of the conversion of most of the best converts yet given to us by the working of the Holy Spirit. But baptisms of immature lads are not to be sought after—hardly to be welcomed. It is the teaching given in boyhood taking effect on the young man after leaving school which is most likely to be sound and lasting. I do, indeed, think that every educational institution of long standing, especially a mission college which deals with young men coming to maturity, ought to be able to point to some open and decisive results among its pupils, present or past, but even in such a reckoning no complete tabulation of spiritual results can be secured. There are thousands and thousands of nominal Hindus who are morally convinced of the Divine claims of the Lord Jesus Christ, and if they have not the courage to openly confess Him, the blame does not rest with their teachers. But the time will probably come, and that before long, when the number of such secret believers will grow so large as to give the courage for an open and concerted movement toward Christianity. At present the consequences following on individual confession are so formidable that, while we may lament the personal weakness which hinders it in many cases, we shall hardly wonder, especially if we realize our own want of moral courage under less difficult circumstances. What we must pray

and hope for is that Indian converts under the constraining influence of their "first love" may prove truer and braver than most of us, Christian-born in a Christian land! Yet hard as the fight is, God gives us from time to time heart-lifting encouragements, and if the annals of English Christian biography should ever become dry and lifeless, fresh and living evidence of the Spirit's gracious power and working may be drawn from India!

I find I have occupied a good deal of space before I can record a tithe of the things—really memorable as they seem—observed during a time which for the strain put on the mind, in seeing, hearing, thinking, learning, I can compare only to the first few months of my charge of the Delhi District Settlement—a period I always look back on as that of the toughest professional discipline received in twenty-five years of busy service. Many points must remain for future comment, I hope, in "Indian Notes," but two things deserve to be mentioned here with all possible emphasis. Trying to sum up results in few words, I should say that two great facts stand out with almost startling effect. The first is the reality and solidity—the real greatness—of the efforts now being put forth in India in the way of missionary work. Going about quickly from one C.M.S. station to another, I added, no doubt, the mental impression received in one place to the facts observed in another, so that the cumulative result became very strong. Then again, in addition to our own Mission, others, thank God, are putting out strong and fruitful efforts, and one of the cheering experiences that meet the traveller now more than ever before is the growing sense of this Christian co-operation, this blessed unity in the common service of the one Master of many "visible churches" (in the meaning of our Church's Nineteenth Article).

But do not let this fact lead to misapprehension. "Great" is an accurate word to use in an absolute sense about any true missionary work. Its common-sense sanity, no less than its heroism, impressed itself on my mind more and more after each fresh experience, and the moral "greatness" of the missionary life is to me such a truism that it is difficult to remember that others may not be so familiar with the idea. Yet compared with the needs of heathen India, this real greatness of missionary effort becomes so relatively small as to oppress the observer with the haunting question, "Is this all that the working faith of Protestant Christianity feels called to do for three hundred millions of non-Christians?" The bright spots of mission work reached after long journeys through tracts unlighted by any evangelistic torch, though they may seem something considerable in the aggregate when thought of by themselves, *only throw into deeper and darker shadow those enormous intervening masses of population for which as yet nothing is being done.* This in the end must be taken as the most salient fact of all; it remains most vivid on the mind when, after seeing all the bright and devoted work being done here and there, we turn to the map of the huge continent of India and quietly work out a few figures of population. Take, for instance, the case of the so-called "strong mission station." There may be actually three male missionaries and three women workers.

One of the men is occupied in the evangelistic work of education, which demands all his talents and all his energies; a second man is learning the language; one of the ladies works at her hospital. One man and two women are thus available for direct evangelistic "preaching" at headquarters and in the neighbourhood. They may reach perhaps ten thousand people in a year, while in the district nominally attached to the Mission perhaps ten thousand actually die every year! And this is a "strong" mission centre! What shall be said about the places, thousands and thousands of square miles of teeming population, that have never had a chance, have never seen a missionary, have never heard of the Name of Christ? Let us try to fix permanently in the mind some real idea of the vastness of India's needs by comparing the mission centres at present scattered over the country to the roadside railway-stations whose lights flash for a moment on the eyes of the traveller in an express train as it rushes on its journey through the darkness of the night. The momentary brightness, the long intervening spaces of darkness, these not unfairly represent the relative facts—the missionary work done, and work still remaining to be done in India! And yet there need not be—there must not be—any faint-hearted pessimism. "He must reign till He hath put all enemies under His feet"! The end is certain, and *we*—all who read these words—are meant to be co-workers with God toward the full establishment of the universal sovereignty of Christ. *Are we working, or only thinking how "nice," how "splendid" it is of those others to work?* No, I fancy most of us nowadays are doing something; our consciences thus partly compel us;—*but how much?*

It seems as if I ought not to close this brief and somewhat fragmentary record of what must ever remain as one of the most memorable experiences of my life, without adding a few words of a personal nature, which, though difficult to write, may be helpful to some readers. This Indian tour was (as already said) undertaken first to gain more knowledge about the educational work of the C.M.S. I also hoped to be enabled to cheer some lonely worker with the sense of sympathy which, if it had no other merit, should be expressed at some personal trouble. And now, looking back, I humbly dare to think that God guided my steps throughout the journey; there is hardly any of the more important educational institutions belonging to the Society in India which was not visited, and though time was limited (in only three cases did I sleep more than three nights in the same place), the kindness and forethought of those in charge of the work allowed me to utilize every available hour. As regards personal intercourse with missionaries, my prayers were answered above my hopes. I leave India with warm remembrances of happy fellowship and communion enjoyed in many missionary homes; memories which naturally turn to prayers. And, lastly, if in the course of these busy months there has come another discipline, and guidance sought seems to dictate the giving up of long-cherished hope of serving the missionary cause in India, such deprivation shall be neither unwelcome nor unblessed if only it bring—as God grant it may—more power and more earnestness for faithful work in the same great cause at home.

R. M.

## WORK IN THE PUNJAB PLAIN.

Some Extracts from the Annual Letters of Missionaries.

*From the Rev. Dr. H. U. Weitbrecht.*

*Lahore, March, 1904.*

**T**AKEN as a whole the year has been one of not a little sickness and disablement. One missionary has resigned to take chaplaincy work; three have been invalidated home, none of them with certain prospects of return; one has left for an indefinite period because of home calls; another has gone through an attack of typhoid; another was prostrated by heat and had to leave his station; and yet another has been sorely tried both in his own health and in the death of his wife.

Our staff has been distinctly inadequate to the work for which the Mission is nominally responsible; and it has been impossible to carry on the work with full vigour and efficiency. The frontier Missions, especially, have suffered and are suffering from depletion of forces. In the tour that I took last autumn from Peshawar to Karachi, I found at eight principal stations only six clerical missionaries; two stations being completely denuded of clergy, and have been so for years. We may thank God for the devoted medical men and women whom He has sent to these difficult outposts. We are thankful, too, for four Indian clergy on this line of Missions (though two are aged and nearing their term of labour).

An event of much interest in this connexion has been the *faqir* pilgrimage made by Dr. T. L. Pennell, of Bannu, instead of taking the furlough which was long overdue. As Dr. Pennell produced a medical certificate showing that he was physically fit for this, we could say nothing against it. Accordingly, in ochre garb, without money or baggage, Dr. Pennell has been wandering through India, on foot or bicycle, to see the many methods of many Missions. His wants have been supplied and he has returned in safety, with the resultant conviction that though other Missions have their strong points, there is none whose spirits and methods so fully satisfy him as those of the C.M.S.

The branch of work that has made most definite progress during the past

year is the Industrial. The opening of the new Industrial Building in St. John's Hostel last spring marked a distinct step forward. Hitherto efforts had been made at such village centres as Clarkabad and Narowal to train Christian boys in some handicraft by means of specially appointed teachers. In the new Lahore Hostel the plan is also to lodge and supervise boys who are working as apprentices in railway and other workshops, so that they may learn and live as far as possible under natural conditions, and by their own *bona-fide* wits and sinews. The development of Clarkabad, too, both as a Christian village and as a school of agriculture, will, it is hoped, take a fresh start through the appointment of Mr. H. E. Clark, LL.B., a son of the founder, as superintendent.

In the Central Punjab the great work that lies before us in the Jhang Bar has, more than ever, impressed itself upon us. The 4,000 or 5,000 Christians scattered over some 2,000 square miles, including three Christian villages (Montgomerywala, Bate-manabad, and Sikandarabad), might well be formed into three missionary districts, each missionary having a good Indian clergyman and other helpers with him. As it is we have one ordained missionary and one unordained in his first year, an Indian pastor, two catechists, and a few readers. And now the Jhelam Colony, with its centre at Sargodha, is on a smaller scale what the Jhang Bar was ten years ago, and an Indian clergyman has been posted in that land of George Maxwell Gordon's labours to gather the scattered sheep, and to use, as far as he can, the great openings for evangelistic work among all classes which these new districts offer. What are we to do if our forces are decreased? In these rural churches lies much of the hope of the future, but only if they are carefully built up.

Death has carried off two of our elder Indian Christians during 1903. In January we lost, first, our beloved and revered friend, Babu Ishan Chandar Singha, headmaster of the Baring

High School, Batala; and next, Padri Diwan Sahib Dayal, of Jandiala. Mr. Singha's place has been taken by an old Batala boy, Mr. James Marr, B.A., and in Diwan Sahib Dayal's place Munshi Fazl-ud-din was ordained last Advent. The provision of recruits for the ministry, specially from the ranks of our educated young men, is as anxious a question here as at home. We hope that this year will

see two or three entering on their training.

In reverting now to the work of completing the final revision of the Urdu New Testament (first done by Henry Martyn, 1806-11), I ask the prayers of all our friends that the work may be carried to a successful issue and fraught with the greatest blessings to Christians and non-Christians.

*From Dr. A. H. Browne.*

*Amritsar, March 1st, 1904.*

In the Amritsar Medical Mission we have had a not uneventful year; there have been ups and downs, disappointments and happinesses.

I have the great sorrow to record that one of our senior assistants, Dr. Nasir-ud-din, of Batala, read the "Kalma" (i.e., renounced Christianity and professed his faith in Mohammed). For very many years he has been connected with the Mission, and I believe done good work in the past.

Then Dr. Lahiz (son of the late Moulvie Imad-ud-din), our house-surgeon at the Amritsar Hospital, resigned his connexion with the Mission after about twenty years' work.

These two vacancies in one year, together with the deplored death of Dr. Aziz-ud-din (an old Medical Mission worker and a man highly esteemed by all non-Christians as well as Christians), have been a great source of anxiety and have considerably handicapped me. Three gaps amongst our staff of senior assistants in charge of branches, &c., was a serious matter, for good men are not by any means easy to obtain unless we sink out of sight the religious or spiritual qualifications of our fellow-workers, and the main object of our work is most intimately connected with this.

In further connexion with our branch work I would like to mention about the town of Ram Das, a place one day's journey from Amritsar, on the edge of the district, near the River Ravi. For long my colleague tried to get an entrance into this place, but the people steadily resisted, until at last a small hut-like place was obtained, and here we have since gone on working for the past few years. Work has quietly increased, and last year we had there 15,859 patients,

with twenty-six major and 541 minor operations.

Well, as in the early part of the year I received instructions from home to either locally raise Rs. 850 more than we estimated, or else curtail work and so reduce expenditure, I had to face the latter problem, and with much sorrow went to Ram Das to make the needed arrangements for closing. While there the Mahant Sahib came to see me and said that he had heard of the purport of my visit, but before saying anything about it he desired in his own name and (in his official position of head-priest—Sikh—of the town and district, and of president of Ram Das Municipal Council) in the name of his townspeople to thank the C.M.S. for the great relief to suffering given by the local branch dispensary. And then he said that the Government had promised to start medical work if the C.M.S. retired, but that neither he nor his fellow-townsmen wanted the mission work to be closed, rather they would like us to be more thorough in our work, and instead of having a little room to see patients and dispense in, they wished us to extend operations and make provision for about six in-patients.

I explained to the Mahant Sahib that it was largely a question of funds that was making the C.M.S. think of closing current work, and that as for extending, the thing was not practicable because no one would sell us an inch of ground in the place. He replied that he knew this, and he also well remembered the great difficulties and obstacles the citizens put in the way of our starting any mission work there at all, but he himself would help us in the matter. First of all, he would use his personal influence with the Government to get us a grant-in-aid for the dispensary, and,

secondly, he himself would give us land inside the city if we would erect a small dispensary, &c., on it, and provide accommodation for a few in-patients. This plot of land he afterwards showed me; it measures roughly 2,000 square yards, is just inside one of the city gates, and quite suitable for our work.

In view of such unexpected kindness I could not bring myself to complete the arrangements for closing our work in Ram Das, and I promised to remit the matter of his offer home for consideration, and meanwhile to carry on the dispensary.

Not many days afterwards the Mahant Sahib came to see me in Amritsar and told me that he had interceded for us with Government and had obtained the promise of a grant-in-aid of Rs. 25 monthly towards Ram Das work.

And then came a very pleasant testimony to the character and influence of our Dr. Mohammed Hussain, who had been from the first stationed at Ram Das, and whom I had removed to the more important station at Jandiala. The Mahant Sahib asked if the doctor might be sent back to Ram Das, if not now, at all events when we commenced our work on the land he was giving to us. He said the doctor's life had been a great influence for good amongst the people of

Ram Das, that he had never been known to do anything dishonourable, nor heard to speak an untruth.

But to come to nearer affairs, I have to report the steady daily Biblical teaching of our Christian staff, and we also get an hour a day put in at professional subjects, viz., twice weekly at materia medica, and once weekly at the subjects of anatomy, medicine, surgery, and bandaging, &c. At night-time we have a school for our younger members, and try to get our elders to learn Gurmukhi. In the evenings there is the teaching of inquirers.

In the teaching of our patients we have a carefully compiled syllabus of subjects—more or less consecutive teaching on our Lord's life and mission. I like the in-patient work better; the men know us and trust us, and are much more at home than the casual out-patients.

Let me state that our last year's patients, new and old, in and out, numbered 97,000 souls; and these, with accompanying friends, relatives, and onlookers, would probably represent an army of 140,000 persons or thereabouts. Perhaps ninety per cent. (probably many more) of these would never have heard of the Gospel message but for this Mission, and you can readily estimate the grand opportunities our work affords.

*From the Rev. and Mrs. E. Guilford.*

*Tarn Taran, Jan., 1904.*

Doing missionary work is a much easier and a far more congenial task than writing about it; but as it is the desire of those who help us by means of their silver and gold and uphold our hands by prayer to know something of the work, in which they take so practical and prayerful an interest, it is natural and right and the least that a missionary can do that he should endeavour to satisfy that desire by spending a few hours at the end of each year in giving some account of his work.

*Christian Congregations.*—Our Christian congregations have increased by one this year, so that we have six instead of five in this district. From one and all we have received the greatest encouragement.

Our people have responded nobly to appeals on behalf of the Sustentation Fund, and have again given a little more than was allotted to them as

their share of the fund. This fund has enabled us to insert the thin end of the "self-support" wedge, and I trust that it will be driven in farther and farther every year.

The members of one of our village congregations have been sorely tried during the year, and are still bearing the fires of persecution. In the hot weather there was a severe outbreak of cholera in the village, and to drive out the foul disease from their midst, the poor misguided, distracted Heathen and Moslems of the place called in two Faqirs from a neighbouring village. These two worthies began operations by drawing a circle round the village, and gave the order that no one was to go outside it till next morning, when the whole village would have to pass in file before them, and be sprinkled with milk and water. The watchman of the place was sent round to convey this news to every house in the village, and with special

orders to command the Christians to be present at this heathen rite. On receiving these orders the Christians replied that nothing would induce them to comply. The next morning dawned, and the whole village, numbering some two or three thousand persons gathered at the place appointed with the exception of the Christians. Soon the cry went up, "Where are the Christians?" The watchmen answered it by giving the reply which they had received the previous evening. The headman suggested that ten lusty fellows should be sent to compel their attendance by force of clubs. But another of the headmen of the place, who is friendly to the Christians, and wished to spare them, pointed out the danger that would be likely to attend such unlawful proceedings, and suggested that he himself should be sent to them to get them there by more gentle means. He went, but had to return alone, with the message that "The Christians' trust was in the living God, and that no power on earth would make them participate in such unholy proceedings." Again the use of clubs was suggested, but the Solomon of the village arose and said that he had a better remedy than this for bringing these faithless ones to their senses, and one for which the law could not touch them. "Bring paper and ink," said he, "and let us bind ourselves not to let out land to the Christians or employ them in any way on a penalty of a fine Rs. 25 on any one who breaks this compact." This was done by the majority present. But two of the headmen said, that they would not act so unjustly towards the Christians, but would treat them as they had always done, no matter what the consequences might be. But for this friendly act the Christians might have starved. Some of the signatories to the bond are beginning to relent; for when I was there in October, one of them came to me after dark, with two of our brethren, and made a voluntary vow before God that he would give them half the produce of five bigahs of land which, but for the bond, would have been hired out to them. "I fear God," said he, "and I do not want to answer to Him for being the means of starving His servants."

*Village and Night Schools.*—All our schools have suffered more or less

during the past year, first from plague, then from cholera, and, in the autumn, from a severe type of malarial fever. It will be long, I fear, before they fully recover from these fell causes. But in spite of these drawbacks much useful work has been done.

*Work in the Villages.*—We have made several tours of the 300 odd villages in this district since the last annual report was written. Never was the work amongst non-Christians so full of promise and encouragement as it is at present. It is a great joy to be told, as I have been told frequently of late, by the people of more than one village, that they now understand the purport of our message, and what is more, believe it, and that it is only caste, and the pain of breaking off with their numberless relatives and friends that holds them back. Those who know this country are aware what mighty forces these are. But they are destined to give way before the all conquering might of the Spirit of God. So widespread a spirit of inquiry as is now abroad has never before been experienced in this country. And correspondingly Satan was never more active than he is at present.

One most encouraging sign of the times is the great demand for the Christian Scriptures, our sales increase every month. We sold as many as fifty Gospel portions in one day. Some of us are only just beginning to find out how widely the Bible is now being read in India. I was driving along the banks of a canal with my wife in the hot weather, bound for a distant village. It was early morning when we reached a point on our journey about a mile from a village, which we could see on the opposite side of the canal. Here we saw a large box with the lid open, which betrayed the work of burglars who had evidently been busy in the aforementioned village over night. On examining the box we found that it had been rifled of all its contents except books, of which there were not a few in it. On searching amongst these to find out the owner, we, to our great joy, came across a Bible in Urdu. Again, on the same journey we came unawares upon two boys on their way to school, reading from a small book the Gospel according to St. Luke. They were reading it with the deepest interest. Once let the Word of God get into general



use and there will be no doubt about the result of missionary work in India.

*The Leper Asylum.*—The dream of many years in connexion with the asylum here will soon now, thank God, become *un fait accompli*. In my last report I expressed the hope that the Punjab Government would soon put us in possession of the place to work in, in connection with the Mission to Lepers in the East. This hope was realized in July last, and by August 1st the foundation-stone of the new Asylum was laid.

One Sikh Sardar has given Rs. 1,200. This good soul is in the habit of giving in charity tithes of all his income, and when he came to make up his accounts he found that he had more to spare than he had anticipated.

There have been five baptisms at the Asylum. At the end of January thirteen lepers were confirmed by the Lord Bishop of Lahore. The service, as usual, was of a most pathetic and interesting nature.

During the year we have had a school for lepers, which is taught by one of the Christian lepers. It is a deeply touching sight to see the pupils trying to form the letters of the Gurmukhi alphabet in the dust of the ground with their poor stumps of hands.

*Untainted Children's Home.*—This Home for the untainted children of lepers continues in a flourishing condition. During the year we have had three additions to the Home, and expect to receive several more soon.

*Baptisms.*—During the year we have had 118 baptisms from amongst all sorts and conditions of men. Some of these have been most interesting cases. But I content myself with commending them one and all to the prayers of God's children—their brethren in the faith. Some of them have been, and are still being, sorely tried and persecuted while they have suffered the loss of things which men hold most dear.

*From the Rev. T. Holden.*

*Jhang Bar, Nov. 14th, 1903.*

Excepting six weeks in March and April, when with might and main I was helping to combat plague in Clarkabad, and paying monthly visits of inspection of a few days' duration each to the same place, I have steadily and systematically visited the scattered members of our Jhang Bar flock. The congregations now number 135, an advance on last year of five. As near as we can ascertain, and including Montgomerywala and Batemanabad, we have a Christian population of 3,785, i.e., 338 more than last year, and more than one-third of all the C.M.S. Christians in the Punjab. Probably there are others whom we have yet failed to discover. Now that the district is more settled and roads are being made everywhere, it is easier to get about, and the difficulties in this and other respects are nothing in comparison with what they were when I came out to join Mr. Bateman three years ago.

Among catechumens there have been fewer baptisms and fewer applications for baptism. The knowledge that no more land remains for distribution among Christians likely enough accounts for this. And the same reason might, with good truth, be

affirmed for a falling off in village offertories, and for the display of less zeal on the part of Christian parents for the baptism of their children. This is very deeply to be deplored, but one remembers for one's comfort that "loaves and fishes" are not now for the first time incentives to zeal and liberality, nor confined to Jhang Bar Christians and catechumens.

Then again, there is great laxity regarding the due performance of marriage. We should heartily welcome a healthier public opinion on the supreme importance of its being performed according to Christian rites. Much too often a Mullah or a Pundit has been called in to perform this ceremony.

Among the encouragements of the past year I would like to particularize one. In a village thirty-four miles from Toba Tek Singh, three of the Sikh landowners have expressed a desire to become Christians. When in their village not long ago, not only before me, but in the presence of numbers of their co-religionists, they publicly confessed their entire belief in the Scriptures as the Word of God. One of the three is an ex-soldier. They have not yet been baptized, as they require more instruction.

## THE SOUTH INDIA MISSIONARY CONFERENCE.

**T**HE South India Missionary Conference met on May 19th at Ootacamund. At the morning service (eight o'clock) the Rev. A. H. Lash presided, and the Rev. Dr. Downie, of the American Baptist Missionary Union, gave an interesting sketch of the rise and progress of the Telugu Mission, with which he is connected. In the afternoon Mr. C. T. Studd was in the chair, and among other speakers was Miss A. J. Askwith, who described the work of the Sarah Tucker Institution at Palamcottā; Miss Tenneate, of the American Baptist Mission; and Mr. R. T. Archibald, of the Children's Special Service Mission.

Sir James Bourdillon, K.C.S.I., British Resident in Mysore, presided at the evening meeting. At its close a letter was read from Captain N. M. C. Stevens, Recruiting Staff Officer, Ootacamund, to the effect that Government had approved of raising one company, of the strength of 100, of Tamil Christians in each of the twelve regiments resident in the Madras Presidency, with their own Christian officers. The speeches of the Chairman and of the Bishop of Madras are of special interest. For the report of these we are indebted to the *Madras Mail*.

### Speech of Sir James Bourdillon.

"Let me begin by saying that the pleasure of speaking is much enhanced by the knowledge that there are present at this meeting—as there have been present at the Conference of which it is the closing function—representatives of almost all the Protestant missionary societies in Southern India. From such unions I believe that nothing but good can come. It is often said that life in India is played upon a larger stage than at home, that our horizon is wider, our experiences deeper and more varied, and consequently our views broader than is commonly the case in our own country: and I believe that in the face of the great forces of sin, suffering, and sorrow, Heathenism and idolatry, all sections of the Protestant Church are brought to stand more close, shoulder to shoulder, and, consenting to waive non-essentials, to meet in amity upon the common foundation of all, the simple truths of the Word of God. The Centenary meetings of the British and Foreign Bible Society gave an impetus to such meetings of friendly co-operation, and I hope that annual conferences such as that which is now drawing to a close will continue to flourish, and not be allowed to cease. The other speakers who will address you this evening will, I hope, give some account of the work being done in Southern India, or at any rate of some part of it, and will deal with the work of Missions in general, but I propose to say a few words on what I have seen of mission work in Bengal from the point of view of a layman and an officer of the Government. I am afraid that in spite of its much larger population the Province of Bengal is far behind the Presidency of Madras in respect of the number of missionaries and of Native Christians, and although mission work is there being pushed on with vigour and enthusiasm, yet it must be many years before Bengal can come up into line with Madras. Nevertheless there, as elsewhere in India, there is much vitality, the progress of Christianity has aroused strenuous opposition, and men are turning to the old religions, which are being studied and reformed as never before. All this gives ground for thankfulness, for it means that interest is aroused, and that earnest and sincere minds must find the truth at last.

"In Bengal, as elsewhere, the work of Missions is carried on along the three great lines of evangelization, education, and medical work. I wish that I could give you figures of the work done in all these directions, and details of the societies by whom they are carried on, but in the absence of books of reference I am unable to do so, and my information must necessarily be general and incomplete. Evangelization is carried on in almost every district of the province, for though the number of missionaries and of mission stations is miserably inadequate, yet by wise co-operation a clashing of interests is almost everywhere avoided, and by recognizing distinct areas as the sphere of work of particular

societies, the tiny band of workers is distributed to the best advantage. To deal first with the Missions of the Church of England. The Church Missionary Society has its headquarters in Calcutta, in which city and its immediate neighbourhood they have several separate Missions, while they have other centres in the metropolitan district of Nadiya, and among the aboriginal Santals in the hills of Western Bengal. The Society for the Propagation of the Gospel also works in Calcutta and in the great transpontine suburb of Howrah. The Oxford Mission, with which our friend the Lord Bishop was so long connected, has its headquarters in Calcutta with a branch in the deltaic district of Backergunje, peopled for the most part by an amphibious race of bigoted and ignorant Mohammedans. The Dublin University Mission has taken possession of the uplands of Chota Nagpore and is doing a noble work among the aboriginals of that beautiful country. The missionaries of the Church of Scotland, with their headquarters in Calcutta, have occupied the hills of Sikkim and the district of Darjeeling, and will be the first to pass through the open door into Tibet when the time comes. Missions other than those of the Church of England, if my memory is correct, are not so strong in Bengal as they seem to be in Southern India, yet their outposts are scattered all over the province. The Baptists have Missions at three of the biggest cities in Bengal—Patna, Dacca, and Moorshedabad—and also at Serampore, fragrant still with the memories of Carey, Marshman, and Ward, and of the sainted Henry Martyn; while the Wesleyans and the London Missionary Society have their centre in the metropolis. Other societies—German, American, Canadian, and Australian—have occupied vacant fields in the rural districts.

“In educational matters the Missions of the Church of Scotland hold perhaps the strongest position: the General Assembly's institution in Calcutta is second only to the great Presidency College, a Government institution, and a large majority of the schools in the Darjeeling district and the hills of Sikkim are under the control of the Scottish missionaries. In Calcutta, the Oxford Mission works specially among the students of the University and the many high schools, and has a hostel in the middle of the students' quarter, while the C.M.S. has a flourishing High School, and the Young Men's Christian Association a large and important native branch, both in the same vicinity. The London Missionary Society does important educational work in the suburbs. In the rural districts, wherever there is a mission station there is a mission school. Can we doubt that the earnest work of the missionaries in these varied fields must result in a rich harvest among the rising generation, and that even where the students do not openly accept Christianity an immense influence for good is exercised upon their life and conversation? In medical work Bengal is not, I think, so prominent as some other provinces, one reason being the extreme reluctance of the people to seek European medical aid of any kind, but wherever there is a mission station medical aid is available and freely given. Two institutions, however, deserve special mention. One is the Medical Mission maintained some thirty miles from Calcutta by Mr. James Monro, a retired civilian, where the hospital has a daily attendance which puts to the blush every other institution of similar size in the province, and where the Gospel is preached to hundreds every day. The second is the fine hospital of the Zenana Medical Mission at Patna, which has found its opportunity in the plague that has scourged that ancient city, and which has been of incalculable benefit to hundreds of the sick women and of widows and orphans.

“I trust that I have not wearied you with a recital of names and a list of places with which you are not familiar, and which after all can give you no idea of the life and fulness of the work. I have no time to enlarge on the influence for good that is exercised by every mission station in an ever-increasing circle: if they do nothing else, and if no apparent fruit is gathered in, they present at least an example for the respect and affection of the non-Christians around, and are lights shining brightly in the darkness, so that even those who do not share their belief at any rate respect and admire them for their blameless life, their devotion, and their catholic charity. In times of trouble and distress, in plague, calamity, and famine, the teaching of the schoolroom and the pulpit is carried into practice, and I believe that the object-lesson of the missionary's life often does as much to commend the Gospel which he preaches as the words which fall upon the careless ears of the bazaar. No doubt many here could exemplify this statement from

their own experience, but I should like to mention one case which came within my own cognizance.

"In a certain village in the Burdwan district it was decided to start a small outpost of the Zenana Mission. The leading man of the village was strongly opposed to the proposal, but a small house was obtained and the ladies came into residence. Every sort of opposition was experienced from the hostile zemindar, and at last he prosecuted one of the servants of the Mission for trespass and assault. The ladies with some difficulty were able to prove that the case was absolutely false, and it ended in the acquittal of the accused. Upon this the persecution of the enemy was redoubled, and it was seriously considered whether the work of the Mission should not be abandoned; but soon after this sickness broke out in the village, and the ladies of the Mission were able to do a good deal to alleviate it; in particular, they were able to help some of the members of the zemindar's household. From that time the opposition ceased, and their former persecutor, though he did not accept their teaching, became the protector and friend of the Mission ladies. Then, again, I should like to acknowledge the assistance which the officers of the Government can often obtain from the missionary if they will only seek it. He has access to information which they cannot obtain, and can often prove himself a sagacious adviser and a valuable coadjutor in times of trouble, such as famine or plague or cholera, while the cases in which the missionaries by injudicious zeal have hampered the administration have, in my experience, been very few.

"But time presses, and I must draw to an end. What is the conclusion of the whole matter? Why are we gathered here this evening? It is to show our sympathy with the Mission cause, and our interest in the work in which missionaries are engaged. They labour because the love of Christ constrains them, and because they desire to carry out His parting command: 'Go ye into all the world, and preach the Gospel to every creature.' It is not every one of us who can labour directly in that field, but there is not one of us who cannot help in some way or other. Not many days ago a preacher in this station begged not for money but for the prayers of his hearers, knowing, as he said, that the former would follow if the latter was given. May that confidence be fulfilled. In addition I would appeal to my fellow-laymen and fellow-officials to extend to missionary workers, both European and native, their personal sympathy and support which, believe me, is often to them as a cup of cold water to a fainting brother. So shall we all be able, each in his own way, to take some part in the noblest enterprise which man can undertake, the spread of Christ's Kingdom throughout the world."

#### **Speech of the Bishop of Madras.**

"There are two grounds of appeal on behalf of Christian Missions. The first arises from the fundamental needs of humanity itself, and was the first ground on which an effective missionary appeal was ever based. It has sometimes been a comfort to me when going about in England and speaking to audiences not always large and enthusiastic, to think that the first missionary appeal was a short one; it was made to one man and he was asleep, to St. Paul in vision by the man of Macedonia, who said, 'Come over and help us.' The appeal to the heart of St. Paul on the ground of the needs of Macedonia itself, the needs of humanity to any one who believes in Jesus Christ and has any faith in His Gospel, comes with an irresistible force that he cannot evade. When we believe with St. Paul that the Gospel is the power of God unto salvation to every one that believeth, and that there is none other name under heaven whereby man can be saved but by the Name of Christ, then the cry from humanity, 'Come over and help us,' comes with irresistible force as a matter of course. There are great moral and spiritual needs of humanity, and there is but one thing that can supply them, and that is the Gospel of Jesus Christ. I venture to think that the direct force of this appeal has been somewhat blunted and dulled to the great body of Christian laity at the beginning of this century by two causes. The first is that I do not think people generally understand what salvation in the Bible sense really means. There is perhaps somewhat of a reaction against the way in which missionary work has been advocated in previous generations. At the present moment the missionary appeal does not come home to the mind of the laity, even the religious laity, as we should expect it to come home. One reason is that it is generally supposed that the work of the missionary affects the future life, but has no bearing on the

present. Men's minds are generally fixed on the practical work of the world as they see it around them. Men do not realize the direct and necessary bearing of missionary work on the present life of the world in which they live. And yet what is it that we mean when we speak of being saved, that the Gospel is the power of God unto salvation, or that there is no other name under Heaven by which men may be saved? When we come to the heart of the matter, we mean that Jesus is the one Being in the world that can save from selfishness. This is the great need of the present as of the future. Man will be happy in the life beyond the grave just in proportion to the unselfishness of his character. Men, nations, families cannot be happy just because the human heart is naturally selfish. The one thing needed in India is not greater civilization, not better methods of administration or new forms of government, but greater unselfishness pervading all classes. And we do maintain that the one force in the world now and ever that can save a man from selfishness is the Gospel of Christ. There is no other power, let men say what they choose. Is it knowledge, comfort, growth of luxury, better laws? Look at the old Roman Empire. Where would you find greater advance in civilization, the majesty of law more magnificently represented, and Literature and Art more advanced? And yet where would you find a more utter lack of unselfishness? We cannot point to any nations in the history of the world where civilization alone has done anything to cure the selfishness of the human heart. Is there any form of religion that has been able to do it? Look at Buddhism. It inculcates kindness, and yet its fundamental principles destroy the very roots of unselfish love. The main object set before the Buddhists at the end of life is not the development of love, but the annihilation of his personality and the escape from his own misery. Is this power in Mohammedanism? Its idea of God is a Being of arbitrary power, and not of love. What is there in such a conception to impress upon man the idea of unselfishness and love? Look at their idea of Paradise as a place of selfish indulgence to the individual. What is there in that to cure the selfishness of the human heart? Then look at the place which Mohammedanism has assigned to woman for a practical demonstration of the effect of that creed. History has abundantly proved that whatever element of truth there may be in that powerful and widespread creed, there is nothing in it, and cannot be, that will cure the selfishness of the human heart. Take Hinduism. We may well ask what is it? Take the Protean status which it assumes in this country, and is there any form of it that wages unceasing war against selfishness? I remember a well-known Bengali writer saying that the only cause of Hinduism was caste, and certainly that is the one characteristic institution which is common to all forms of Hinduism, and accurately represents the spirit that pervades it, and yet in caste you see human selfishness incarnate. I once addressed a large audience of Bengali students at some length on the brotherhood of man in such a way as to lead them to believe I referred to the treatment of Natives by Europeans. Each statement I made was greeted with loud applause. Then I said: 'All that I have said refers to the way in which you Brahmans treat the Pariahs.' The rest of what I had to say was received in silence. There are very earnest strivings after truth in the literature of the ancient Hindus. There have been men who have risen above their creed and set examples that Christians might do well to follow, but in Hinduism as a system there is nothing that wages war against selfishness.

"But when we come to the Gospel of Christ, which says that God is love, and that that love sent His only begotten Son to suffer and die for a race that had rebelled against Him, then we have the one force that is able to save men from their sin and selfishness. It is said that Christians are selfish, but when so, it is in spite of their creed and the example of Christ. If a Hindu is selfish, it is because of his caste. If a Mohammedan treats woman cruelly, it is because of his creed. If a Buddhist suppresses in his own breast impulses of affection and passes into a cold nothingness, that is because of his creed. But if a Christian is selfish, he is selfish in spite of the spirit of his creed, and against the pleading of the Holy Spirit in his soul. If unselfishness is the one thing that the human race needs, and if salvation consists essentially in deliverance from selfishness, then it is true that there is none other name given whereby man may be saved, but the Name of Christ that reveals the love of God as coming from the very bosom of the Father.

"The second ground on which the missionary appeal may be made is that the

missionary work is a necessity of the Church's life. We appeal to the laity to help us in our work. Souls are perishing, they need your help, they need the Gospel of Christ. Help us with your money, labour, and prayers. Here is the Gospel of Christ, the one thing that can meet the needs of men. Help it with all your power because you need to do so for yourself. And we must remember that for the Church, its missionary work is the very essence of its life. If the Church is not missionary, if the clergy and the laity are not missionary, it only means that they are not Christians at all. We cannot say this too often, nor repeat it too frequently, that if we ask the laity to help on the work of Missions, we ask it not only for the souls that need it in foreign lands, but for the sake of the laity themselves. If the Church has not the mind of Christ and cannot look upon the world with the eyes of her Master, if she cannot regard the spread of the Gospel of Christ as the great work which her Master has given her to do, and as the one thing that kindles her enthusiasm and rouses the best energies of her nature, she is none of His. It is a thing profoundly shocking to hear a person who professes to be a Christian and to have faith in Christ, who repeats the Christian Creed and attends Christian services, say in cold blood, 'I take no interest in Missions.' And one can only sadly say, 'If you take no interest in the spread of Christ's Kingdom, then you have no part in Christ's work in the world.' Just so far as the Church can respond to the last command of our Lord and Saviour Jesus Christ, and realize that she is the army of the living God, bonded and bound together as one great Society, one great Church, not to do her own will, but the will of Him that sent her, so far will the Church live, grow, and prosper, and in her own life feel that she is led by the Spirit of God. We meet here, then, not only to plead for those who need our help, but to express our profound conviction that the work of Christ and His Kingdom is the supreme work of the Christian Church."

## THE FOOLISHNESS OF PREACHING.

A Paper read at the First Meeting of the Hong Kong Missionary Conference.

By the Right Rev. BISHOP OF VICTORIA.

I HAVE been much interested of late, whilst reading an account of the early wars between England and China, and of the early days of the Colony, to notice how many of the names of the ships of our navy which took part in those proceedings are borne now by ships at present in the China Squadron. But as I have read of those early naval operations, the thought has again and again been borne in upon my mind of the wonderful difference between the ships then in use and the ships which we see now. In A.D. 1840 England still trusted to her wooden walls; the material of which her ships was made was grown in the forest; for motive power they relied on sails. Now our ships are of iron, wrought in huge machine works; for movement they depend on massive engines; from stem to stern, from the keel to the very tops of the masts, they are complicated networks of machinery. This particular comparison serves, I think, to illustrate the change which has come over the world during the last half-century. We live in an age of machinery. The food we eat, the clothes we wear, the things we use, are, if not machines themselves, machine-made. A few weeks ago a gentleman came to my house and showed me a machine which he has invented which at a set time lights a candle and a lamp, boils water, makes tea, pours it out, and finally rings a bell to awaken him. It stopped short of drinking the tea and shaving him, but these things may come in time.

Now this development of machinery has, it seems to me, spread over all branches of life and work. The government of a nation, of a county, of a parish, of a school, the organization of a church, of a mission, of a parish, even of our charity, is all controlled by machinery. One visits a parish at

home, and one is perplexed and appalled by the amount of machinery that exists: the time of many clergy seems to be taken up almost entirely with attending committees and running machines. The same may be said of some of us, not least of a Bishop, in a Colony like this. And, to bring the matter home to our present gathering, the one feature which impresses me more than any other, with regard to the development of missionary work in China during the last fifty years, is the enormous development of missionary machinery. Fifty years ago "a Mission" meant a few men, some of whom had wives, whose time was taken up by the endeavour personally to make known the Gospel of Christ to the Heathen. Now "a Mission" means a vast and complex system of machinery, schools for boys and schools for girls; schools for Christians and schools for Heathen; colleges for men and colleges for women; schools for teaching English, schools for teaching science; industrial schools, and schools for the blind, &c. Then again we have medical work, hospitals for men and hospitals for women; maternity hospitals, and hospitals for lepers; medical men and medical women, some with hospitals, some without hospitals. We have organizations for translation, for printing, for publishing literature of various kinds, religious, moral, scientific, educational. We have churches and chapels and halls, clergy and catechists and evangelists and teachers of various kinds, both men and women, European and Chinese. We have organizations for Native Self-support and Self-government, Native Missionary Societies, Students' Associations, Christian Endeavours, and what not?—wheels within wheels, a complex machinery, which it requires clear heads and strong hands to drive, and which is very different from what constituted "a Mission" fifty years ago.

Now I am not going to criticize this machinery. Much of it may be necessary, all of it may be useful. Personally, I think that we have too much of it, but I fully admit that a great deal of it is the natural growth and development of mission work. I only wish that I could say that it is the natural growth and development of the Native Church in China. Were that the case, I should heartily rejoice over all of it. But it is not that. Almost the whole of the machinery which I have described is missionary machinery, supported chiefly by foreign funds and avowedly established for the propagation of the Gospel amongst the Heathen. Now the point that I want to raise is this: Is the multiplication of machinery the best way of propagating the Gospel? Is it not possible that the work of proclaiming Christ crucified—I assume that we all agree that that is the ultimate aim of all missionary effort—is it not possible, I ask, that this work may sometimes be almost hindered rather than forwarded by the modern complex development of Missions? Might it not be better if we were to revert rather to the methods which our predecessors in China had perforce to adopt, and which certainly seem to be more after the model of those adopted by earlier and successful missionaries from the Apostles downwards? I am not prepared to answer these questions decisively myself; but I think that I can give you reasons for believing that the modern multiplication of machinery is not altogether without its disadvantages. Let me indicate two or three such reasons.

In the first place the multiplication of machinery is very expensive in money. Great buildings, colleges, schools, hospitals, and other institutions spring up all over China. They do not spring up, nor are they maintained, without heavy cost. Of course, if they are the most effective way of spreading the Gospel we must not count the cost; but, so far as my personal experience and observation goes, I consider it very questionable whether big institutions established for the purpose of "influencing the people" and

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indirectly teaching them the Gospel, are so effective as the use of simpler and more direct methods.

Again, the multiplication of machinery is very expensive in men and in time. There are a great many missionaries, men and women, in China. I wonder how many of them are employed in running machinery, and how many are personally employed in preaching the Gospel of Christ? I have strong reasons for believing that there are large numbers of missionaries who never preach the Gospel to the Heathen; and that there are many who have not even equipped themselves sufficiently for the purpose. Men and women are drawn into the machine work before they have had time to study the language, to say nothing of the literature of the country. The number of missionaries, men as well as women, who know nothing more of the language than a certain amount of some local dialect, to whom the classics, or any book in ordinary Chinese style, are sealed books, is very considerable. They are running some piece of machinery. They have not had time to acquire, they have not time to use, even if they have acquired, some of the most necessary qualifications for evangelistic work amongst the Chinese. I have known the missionary of six years' standing decline an invitation to preach the Gospel to the Heathen on the ground of incapability. I believe that there are many such. And as regards Natives, the number of our best Christians who have been drawn into machine work and never preach the Gospel to their heathen fellow-countrymen must be very large. Not long ago I was talking to a group of picked men about this matter. They all acknowledged that they never preached to the Heathen now. They had all been in former days strenuous evangelists, but they had got entangled in the machinery and their evangelistic work had ceased.

And once more, is there not a danger in trusting in the machinery rather than in the power of the Gospel message and the Holy Spirit of God? "They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag." We are very apt to think that fine machinery means a fine Mission; and we hear men pressing for the establishment of a hospital or of an English-teaching school, "to break down opposition" or "to pave the way." But the power of God lies not in pills nor in institutions, but in "Jesus Christ and Him crucified."

But now, I can almost hear some say, are not all these things which you call "machinery" excellent methods of spreading the knowledge of Christ? and is it not the case that what you would call the simple preaching of the Gospel, whether in preaching-halls or in the streets and villages, is in great measure apparently fruitless? I frankly answer both these questions in the affirmative. Most thankfully do I acknowledge that, so far as my experience goes, God does use "the machinery" in the conversion of souls. Most frankly do I acknowledge, from much personal experience, that there is a vast amount of simple, direct, faithful preaching of the Gospel, which is *apparently* void of result. I would emphasize the word "*apparently*," for after considerable personal experience and observation of the progress of mission work in China, I am convinced that appearances are usually deceptive, and that the real progress of Christianity in China is much more the result of this "foolishness of preaching" than the result of the machinery of the modern Mission. Let me instance a few points which have led me to this conviction. I do not say that I can *prove* my contention. In things of the Spirit, arguments from figures or personal observation can prove but little; for the Holy Spirit of God does not



tie Himself down to work in any particular method. But I may be able to give you some thoughts which may at any rate provide some of you with food for reflection, and which may encourage some of you in the work of simple preaching, which to not a few in these days appears to be "foolishness," but which is, I am convinced, the chief means used of God for the conversion and salvation of mankind.

I will not dwell on the fact that for eighteen centuries, from the Apostles downwards, the chief means used for the founding and building up of churches has been the simple method of preaching, without the machinery which has been developed of late years. History is as open to you as it is to me so I shall dwell rather on facts which I have gathered from my own experience and observation, which may be new to some of you.

My own experience, then, takes me back to intimate intercourse with many of the pioneers of Protestant missionary work in China, the men who founded the churches with the development of which we are now concerned. That they were successful we know, marvellously successful in spite of enormous difficulties, and in spite of having to wait often for many a long year before they saw results. How then were these results achieved? By the "foolishness of preaching," by the steady, unwearying proclamation of an unacceptable message, without hospitals or colleges, without complex machinery, but by the patient, persistent proclamation of Jesus Christ and Him crucified, in the preaching-hall and at the street-corner, in the town and in the country. And the lesson which I, as a junior, learned from these pioneers was, "Preach, and stir up others to preach."

In my own experience I have been permitted to see some very marked expansions of the Church of Christ. I have seen the Gospel take root in districts where it had not been heard before, and churches spring up which now number many hundreds if not thousands of converts. In some of those districts there is still very little "machinery." In all of those districts the work of planting and watering has been done by "the foolishness of preaching," not by the establishment of hospitals and colleges, and other machinery.

I have also been very much impressed by the way in which evangelistic preaching, which at the time was apparently fruitless, has been followed years after by a marked ingathering of converts. I could take you to several places in which, so far as I know, my students and I, in our evangelistic tours long since, were the first to preach the Gospel of Christ. Now there are flourishing churches in those places. We knew of no results at the time; I know of no connexion between our preaching and the churches which now exist; but I seem to see a fulfilment of our Lord's words when He said, "So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

I have, moreover, been very much encouraged by the fact—at any rate it seems to me to be the fact—that, whilst the number of conversions directly effected by simple evangelistic preaching is apparently small, those who are thus converted seem to be, so far as my experience goes, more *deeply* impressed, and more eager to tell their fellow-countrymen of the treasure that they have found, than those who have been led to Christ in institutions. I do not for a moment question the reality of the conversion of this latter class, but whether it be that they are apt to consider the institution a necessary part of machinery for evangelistic effort, or whether there be other reasons, they do not appear to be so eager or so effective in telling others as those who have been called out by a simpler method of evangelistic preaching, which they themselves can at once imitate in their own homes and

villages. I speak, of course, from a limited experience, and stand open to correction, but I have certainly known God to set His seal in this way upon evangelistic preaching in a very remarkable degree. And when we remember that the Gospel is being spread in China chiefly through the instrumentality of native converts, this is a point that is well worth considering when we discuss the relative value of machinery and "the foolishness of preaching."

I am afraid that I have kept you too long, so must hasten to a conclusion. And my conclusion is this: Let us make much of preaching, let us exalt the work of the evangelist. I do not say, Make no use of machinery; but I do say, Let us put the machinery in the second place. There is a great danger in these days of putting it in the first place. Let us determine ourselves to be evangelists. We may have been set to work a machine, to take charge of an institution, and such a charge may be of very great importance, but let not such an occupation prevent us from being evangelists, both within and without the institution. Nothing will do our own souls more good, nothing will serve so much to stimulate those around us, our helpers in the institutions and the members of the Church outside, as steady, eager, evangelistic work for the souls of others. I often look with affectionate remembrance on the portraits of old pupils of my own, men whom I had to train in an institution, many of whom have been largely used of God in, I would say, apostolic work in the founding and building up of churches. I attribute the zeal and the earnestness of those men, under God, to the fact that we always combined strenuous evangelistic effort, whether residing in the College or taking long tours together in the country, with the regular course of collegiate study.

And this brings me to my last word, which, though I deem it very important, must be very brief. Let us train ourselves and let us train Natives for this work. Let us train ourselves. Let us not think that even fluency in a dialect will compensate for ignorance of Chinese modes of thought and habits of mind, which can only be appreciated by those who study their literature. Nor let us think that we can effectively do the work of an evangelist, which seems so easy but is so intensely difficult, without the constant, careful, prayerful study of God's Word. And as for the Natives, we must train them if they are to be, as thanks be to God they have in hundreds of cases proved themselves to be, effective evangelists and pastors. "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." So wrote St. Paul to Timothy, and the words constitute, so far as I can remember, the only maxim for aggressive missionary work, as distinct from the work of edification, that St. Paul wrote, besides those summed up in the words, "Do the work of an evangelist."

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## JAPAN TO-DAY.

### I.—SCENES IN OSAKA.

BY THE REV. C. T. WARREN.

IT is said that a foreign military officer who recently landed at Yokohama, and expected to find that city in a state of excitement over the war with Russia, was astonished at the prevailing calm and quiet. Said he, "These Yokohamaites are engrossed in business; Tokyo will surely present a

very different scene." So he went on to Tokyo, only to find things much the same; and the same he would have found it had he travelled the length and breadth of the Empire.

Here in Osaka, a stranger passing along would not think anything special was going on, unless, perhaps, the



# JAPAN TO-DAY—SCENES IN OSAKA

1. The Lower View—Scene outside the Offices of the Osaka Asahi. 2. A *Chari* Runner. 3. *Katsushika* accompanied by friends on their way to the Harzacks. 4. Pupils of the Bishop Poole Memorial Girls School waiting for distribution amongst the Soldiers. 5. Gifts for Soldiers: Towels, Tea, Soap, Goswami and Testaments in front, Japanese Naval, as by







# JAPAN TO-DAY—SCENES IN OSAKA.

1. The Latest News—Scene outside the Offices of the Osaka *Asahi*. 2. A *Gōgai* Runner. 3. Reservists accompanied by friends on their way to the Barracks. 4. Pupils of the Bishop Poole Memorial Girls' School folding papers for distribution amongst the Soldiers. 5. Gifts for Soldiers: Towel in the centre, Gospels and Testaments in front, Japanese Naval Flag at the back.



streets happened to be dressed with bunting in celebration of a victory or in honour of troops starting for the front. His attention might be arrested by a little crowd outside a newspaper office, eagerly scanning the latest news; or perchance he might meet with a band of people, with banners flying, accompanying some reservists, each with a red sash, on their way to the barracks to rejoin the colours.

Again, he might go to the railway-station and see train after train full of soldiers, and hear the shouts of "Banzai" (lit. "10,000 years," used in the sense, "Long live!" or "Live for ever!" and where we should say "Hurrah!") from many throats as the trains steamed off. Again, as he continued his perambulation, he might see the people running out of their houses—yes, excitedly this time! What is it all for? Hark! Tinkle, tinkle, tinkle—what is that? He hears the one word, "*Gōgai, gōgai!*" The newspapers here always issue "extras" ("*gōgai*") when any important news arrives, and these "extras" are distributed to subscribers free by special *gōgai* runners, who have a small bell fastened to their waists, which rings as they run. Hence the tinkle, tinkle; hence the exclamations of "*Gōgai, gōgai!*"; hence the not unnatural excitement. As the "extras" are distributed the people would be seen to break up into little knots in the various shops discussing the news, maps being produced when necessary for the solution of some geographical point.

Again, on an evening he might see some hundreds of people in procession, each with a red lantern, singing patriotic songs and cheering in jubilation at some victory on land or sea. But in a few minutes it will have passed on and quiet will reign once more.

In a word, though on the surface there may be these occasional ebullitions, the nation as a whole is in a serious mood: the people for the most part fully realize the immensity of the stakes at issue, and are ready to *do* or *die* in the attempt to secure what they believe will prove to be the lasting peace of the Far East.

Now, how is the war affecting our work? So far as general evangelistic effort is concerned, we in Osaka have been much encouraged by the fact that the number of those attending the

preachings has rather increased than otherwise, and that our night-school for the study of English and the Bible is as full as we care to have it, with from seventy to eighty students, who are divided into four classes. On the other hand, the churches are beginning to feel the strain in decreased contributions to the Pastorate Fund and for church maintenance, consequent on increased taxation, the general rise in the price of commodities, the depression of the labour market owing to the stagnation of trade, and also in some cases from church members being called out to rejoin the colours. In the little congregation of the Church of the Resurrection, with which I am connected, three of the members are lieutenants and another (a catechumen) is a sergeant-major. Two of these have already started for the front, and the others are expecting soon to follow them. One of our Divinity School students, who, after completing eight out of nine terms of his course, had to leave to serve his time (three years) in the army, came back to the College at the end of last year, and by dint of hard work was able to pass the final examination in March. He has now been summoned to join his regiment, and we feel sure that he will be a real help to many of his comrades.

There is much genuine distress amongst the families of the reservists. These men, having served their time in the army have in most cases returned home, married, and settled down. With the outbreak of war came the order for mobilization, and they have had to rejoin the colours at a few hours' notice. The breadwinner being, in many cases, thus suddenly taken away, whole families have been brought to starvation-point. The Government now, in such cases, grants the bare necessities of life where no other source of income is available, and this is supplemented by the work of the various Patriotic Associations. The Osaka Christians have formed their own Patriotic Association, one feature of its work being the systematic visiting of the reservists' families, another an arrangement by which the various churches in turn send contingents to the railway-station to give a hearty welcome and send-off to the troops passing through between the hours of midnight and 6 a.m. This self-denying

effort has been much appreciated by the soldiers.

Many thousands of copies of our little evangelistic paper, *The Light of the World*, besides other tracts, have been given to the men, who gladly receive them. Many of the missionary ladies have done good service in this distribution work, and several of the soldiers have sent us post-cards conveying their thanks. The folding of the papers—no mean task—has been gladly undertaken by the girls at the Bishop Poole Memorial School.

The Association above-mentioned gave the men several thousand Japanese towels, which had on them an outline of Mount Fuji in gold, with the words, "Righteousness exalteth a nation," running up the long ascending side, and "Sin is a reproach to any people" on the shorter and descending side. The British and Foreign Bible Society and the National Bible Society of Scotland have spent some £400 in supplying the soldiers with small-sized

copies of the Gospels, and the officers with New Testaments. We are now endeavouring to send a large number of copies of *The Light of the World* to the soldiers and sailors at the front. Last month we sent 2,000 copies to the men in the navy and 1,000 to the troops in Seoul, and we are hoping to do more this month. We are also preparing some scrap-books, filled with pictures taken from the illustrated papers, &c., with here and there a page devoted to suitable texts of Scripture, for the military hospitals.

I might write at much greater length, but am afraid that the Editor will be saying that I have already occupied too much space! In conclusion, will every reader pray that God, the King of Kings, will overrule this present war "to the advancement of freedom and righteousness, and to the triumph of His Truth, and that not peace alone, but mutual good-will may speedily be restored to the nations now at strife"?

## II.—ALARM AT HAKODATE.

[A C.M.S. missionary in the Hokkaido Diocese, in the northern part of Japan, sends us the following extracts from a letter from a friend at Hakodate, a seaport commanding the sea-passage called the Tsugaru Strait, and facing the Russian fortress of Vladivostok, which vividly shows the alarm caused by the approach of the Russian fleet. To the extract is appended a cutting from a newspaper of a later date than the letter, giving the reason why the bombardment did not take place, "which plainly shows," the missionary writes, "that the hand of God protected Hakodate in the crisis."—ED.]

*Hakodate, Feb. 15th.*

All was quiet till last Wednesday, and though military preparations were being carried on day and night, yet there was only one Japanese gunboat in the harbour and no one expected anything extraordinary to happen here. On Thursday morning it was reported that four Russian men-of-war had been detected by the searchlight lurking off Hakodate at nine the previous night, and that it was possible they might attempt to shell Hakodate when night came on again.

On Thursday afternoon the booming of guns could be distinctly heard by those down in the town, and the excitement grew apace. At night the whole place was in a hubbub, and looking out from my bedroom window between eleven and twelve o'clock I thought I had never seen anything more weird. All the military buildings brilliantly lighted up—whole strings of twinkling *chôchin* (lanterns) crossing and re-cross-

ing the usually still and silent park—long thread-like lines of dark figures incessantly hurrying hither and thither across the glistening snow. Every few minutes the great white shaft of the searchlight flashed out through the darkness and slowly wandered across the isthmus, over the town up to the military buildings, rested for a moment on the powder-magazine, then flashed out to sea again, scrutinizing every nook and cranny in the coast-line like a human thing, and then sweeping round across the Straits, disappeared as suddenly as it came, only to flash out a few moments later and go over every inch of its track again.

All night long the sleigh-bells told of incessant traffic up and down the hill to the Fort, and the whole atmosphere of the night was charged with a sense of seething, unresting, strenuous exertion, and the hurrying, tireless, unwearyed effort of man and beast to meet the great crisis which hung over



us. The next morning we heard that *Eaashi* and *Fukuyama* had been burned, and that the *Muroran*—Hakodate boat—on which we had every reason to believe the P.'s were, had been shelled and sunk, and that the Russians were landing soldiers from their transports! All this turned out to be untrue. . . .

Four thousand people fled from Hakodate, and a four-wheeled vehicle was not to be had for love or money. The panic was not allayed till the story of the Russian gunboats having been torpedoed off *Fukuyama* got about. It was untrue, but the authorities encouraged it rather than otherwise in order to allay the wild excitement which prevailed. The Russian gunboats were afterwards signalled as being off *Niigata*, and have not been heard of since.

The relief squadron has now arrived, communication with the mainland is again opened up, and even the people

who sat up for three nights ready to fly at the first boom of a gun are now going to bed like other folk. Thousands of soldiers are being poured day and night into Hakodate, and many passed on at once into out-districts. Temples and the Methodist church have been requisitioned, and even quite tiny houses have eight or nine men billeted on them.

"New York, Feb. 22nd.

"The following telegram of to-day's date has been received here from Nagasaki:—

"The Vladivostok squadron intended to bombard Hakodate, but snow prevented its entrance into the Tsugaru Straits. The squadron will make an attempt to reach Hakodate in March. The civilians at Vladivostok have been ordered to leave the town owing to the scarcity of food. The authorities are taking all the available supplies."

## "AS THE LORD COMMANDED MOSES."

Exodus xxxix. 42, 43; xl. 16, 19, 21, 23, 25, 27, 29, 32.

WHITE linen drapery finely wove,  
Blue, purple, scarlet curtains fair,  
Gold-linked from silver sockets, move,  
Swayed gently by the desert air.  
"The Lord commanded Moses"—It is done!  
Witness! Each evening's glow, each rising sun!

Within, the ark and mercy seat,  
Blood-sprinkled, in due order stand;  
The shewbread laid, the lamps all lit,  
Altars and laver fresh at hand:  
"The Lord commanded Moses"—and behold!  
The "wise and willing" lavish gifts and gold.

By error stained, by schism rent,  
By winds of battling doctrine torn,  
The Standard-Cross to victory sent  
Streams now, then droops as backward borne;  
"The Lord's Command" is that His Church be one;  
One Faith, one Hope, one Doctrine! Is it done?

Strike deep your stakes, and stretch your cords,  
Great Church of God, to earth's far bound!  
All souls in all lands are your Lord's;  
Far let the silver trumpet sound!  
It is the Lord's Supreme Command! and lo!  
Our gifts how poor! Our following steps how slow!

A. E. M.

## THE MISSION-FIELD.

### Sierra Leone.

**T**HE Rev. T. Rowan, Secretary of the Sierra Leone Mission, now at home on furlough, has taken the degree of B.D. at Dublin University.

At the evening service on Whit Sunday, at Bonthe, one of the parishes of the Sierra Leone Native Church, on the Island of Sherbro, the African pastor, the Rev. D. J. Coker, admitted twenty-eight persons into the Church by baptism, of whom twenty-two were adult Africans.

### Western Equatorial Africa.

The familiar *Niger and Yoruba Notes* is now incorporated in a new publication called *The Western Equatorial Africa Diocesan Magazine*. The July number contains articles by Bishop Tugwell (who has undertaken the duty of "Foreign Editor"), the Rev. T. J. Dennis, and others, and interesting items of news from the mission-field. In some notes on the work, the Rev. F. Melville Jones refers to the splendid health record of the European staff for several years past. For various reasons several of the mission-houses are unoccupied, and Mr. Jones suggests the insertion of an advertisement: "To Let—Mission Houses in Yorubaland. Life Tenants welcomed. For particulars apply to C.M.S., Salisbury Square, London, E.C."

On May 1st the Rev. T. J. Dennis baptized thirteen adult converts in Akwukwu, one of the places where the Ekwumekwu destroyed the mission property and drove out the Christians in January. The congregation present to witness the baptisms numbered not less than 700 persons. Mr. Dennis writes: "God is bringing good out of evil, and thus manifesting His power, and never was there such flocking to hear the Word of God."

### East Africa.

Seven adults were baptized at Itumba, an out-station of Mamboia, in Ussagara, on April 10th. Of some of these converts, the Rev. A. North Wood writes:—

One of them is a 'Masai young man and has chosen the name of Yohana. He came to us, shortly after we commenced work at Itumba, to be treated for a bad leg and has remained here ever since. He is soon to be married to the newly-baptized woman named Loi. She is an Itumba girl and was also brought under our influence through medical treatment. It was with great pleasure I acceded to her request last Sunday that she might be allowed to say a few words to the people. Having given her permission I gave the men the same opportunity, which they readily embraced. Loi began by telling the people how bad she had been, and thanked God that He, in His mercy, had called her. She exhorted her fellow-countrywomen to follow her example. As there were about 200 people present, it required some amount of courage for her, a young woman, to thus give her testimony.

A man, who chose the name of Petro, in the course of his remarks said: "I

have just heard of the death of my brother, and the thought came to me, I must go and weep at the public mourning for him, but I remembered it was the day for my baptism, and *Jesus Christ must come first.*" It put me in mind of our Lord's words, "Follow Me, and let the dead bury their dead."

Two of the men came from one of our out-stations named Mbilili. They represent the work, under God, of the native teachers, as I have not been able to go very often to their place. They came for special instruction once a week, walking two hours and three-quarters each way. It was very encouraging to see their earnestness. One of the men said, addressing the people: "You are like people who are expecting to be satisfied with a pot of boiling water; we are like people who have not only the boiling water, but plenty of flour to put in wherewith to make porridge."

One of the candidates was a young unmarried man, who said to the people: "You have been teasing me and saying

I shall have to die in the *kwisepe*" (the house where the unmarried men live). "Be it so. I am willing to die unmarried rather than be false to my Master."

One young man would have been ad-

mitted but he is not prepared to give up the native heathen way of marriage, owing to the opposition of his mother-in-law. He is, we feel, a true believer, but needs special grace to help him to overcome his difficulties.

#### Uganda.

Amongst the monitresses in the girls' school in Mengo there are two princesses and the two eldest daughters of the Regent Apolo Katikiro. Although a good deal of reverence is shown for royalty in Uganda, Miss E. M. Brewer, who is in charge of the school, says the princesses do not mind sitting down with the peasantry.

In an "editorial" in *Uganda Notes* for February we read:—

It is a distinctly hopeful sign that, in spite of the extremely inadequate allowance at present given to teachers, a rate considerably lower than that given to day-labourers, the number of candidates for native teachers' letters shows a steady increase; so much so that it has been found necessary to recall the Rev. H. W. Weatherhead from his work in the islands, to share with the Rev. J. Roscoe the work of training the senior teachers. The standard of examination is steadily being raised, so that we are securing a better and more educated class of teachers. With a larger supply

of trained teachers the work of the untrained local ones will tend more and more to drop out. It is impossible, in the present state of the finances of the Native Church, to pay as they should be paid the large number of local teachers now engaged. The only solution apparent is that in place of tiny churches, each in charge of an untrained local teacher, there should be a larger central church under the charge of a trained man, which would lead indeed to the employment of fewer teachers, but they would be at once better trained, better paid, and more fully occupied.

The following is a list of the principal books sold in the Uganda Mission during 1903:—

|                          |        |                                     |        |
|--------------------------|--------|-------------------------------------|--------|
| Bibles . . . . .         | 1,136  | First Reading-books . . . . .       | 40,956 |
| New Testaments . . . . . | 4,226  | Catechisms . . . . .                | 9,674  |
| Gospels . . . . .        | 13,486 | Hymn-books . . . . .                | 4,160  |
| Prayer-books . . . . .   | 3,275  | <i>Pilgrim's Progress</i> . . . . . | 212    |

The British and Foreign Bible Society supplies all Scriptures, the S.P.C.K. the Prayer-books, and the Uganda Book Fund is responsible for other books and for stationery, school materials, &c., of which large quantities are sold. In the Mengo and Entebbe markets are well-built book depôts with Africans in charge. The sales each month in the former shop average from 250 to 300 rupees.

A new hospital for the servants of the administration was opened at Entebbe by Mrs. Sadler, the wife of H.M.'s Commissioner in Uganda, on March 18th. Dr. Moffat, C.M.G., the principal medical officer, and Mrs. Moffat received the guests. Archdeacon Walker, who was called upon to speak as representing the C.M.S. in Uganda, said the healing of the sick was essentially Christ's work, and the provision of this means of alleviating suffering was worthy of all praise. Colonel Sadler said the cost of the hospital, apart from hut-tax labour employed, was £2,000, and that of the nurses' house £600. To this must be added the furniture, at a cost of £350.

Miss T. L. Dyke, of Ndeje, wrote on March 30th:—

We have been much interested in the discovery of an ancient heathen temple near here. Being built rather away from the village, in the long grass, it had not been discovered; neither had its drum been beaten for a long time for fear of exciting comment. Nevertheless it was, it seems, visited by people from the surrounding districts. The

worship centred round the dried body of a man which was fastened to one of the posts of the large, round reed house. He had left instructions that he was not to be buried, and was soon converted into a Lubare (or god) of the name of Kihringa.

The Kangao, the head of our county, no sooner heard of the place than he

ordered it to be burnt—a rough method, perhaps, of showing the people the uselessness of the whole thing. At the time we did not know there was a body in the house. It was mainly a place for divination, and the people would go, chiefly under cover of darkness, to be told whether their plans would be successful. . . . There were three very ancient spears found, and also a long wand of honour with strings of shells and beads round it, which was planted in front of the house when proceedings were going on.

I expect the destruction of this place will cut at the root of Heathenism for some distance round in time. But now they are waiting to see if some dire calamity will not follow, and an old heathen chief close by who was a con-

stant inquirer at the Lubare's, and who is the father of the Kangao, is filled with great dread that his son will die in consequence. . . . Pray for the people that they may find the truth and be open to teaching.

A few years ago such places were common all over the land, and at a village quite close to this there used to be one of the god of Food; and at another of our villages may be seen a large boulder in which the Leopard god Kungu was supposed to dwell. The priest used to hide in a hole under the stone, and from there give his utterances. But in these days such places are not found, even if they exist, with the exception of this one to Kihringa, as public opinion is in favour of Christianity, and those who are not lie low.

Writing from Bugala, Sesse Islands, on April 4th, Mr. H. O. Savile says:—

The sleeping-sickness here on the islands is terrible, and really the prospect is frightful. It seems as if nothing short of depopulation of the islands can result. This, of course, makes the work here rather trying, but otherwise it

seems to be getting on well. But one does sometimes wish there was a little of the opposition and persecution here that we have been hearing there is in India. It would make the Church so much stronger.

The missionary celebration of the King's birthday in Toro took the form of an exhibition of native work. There were rather fewer entries than in the previous year—only about 200—but the standard was much higher and the variety greater. It is hoped that this annual fixture will stimulate the people to improve the standard of their work. The queen, who was herself a prize-winner, presented the prizes, and the king and Namasole showed much interest. We read in *Uganda Notes*, "The royal band enlivened the proceedings with music at a discreet distance outside"!

At the daily service in the church at Kabarole, the capital of Toro, the congregation averages 150. In a private letter dated March 31st, the Rev. T. B. Johnson wrote:—

I don't think you could well picture Christmas out here—at least not without a good deal of imagination. In the morning at nine we had a crowded service, the overflow going into the school-room after filling the vestries, and the children, numbering over 200, brought the total up to over 1,000, of whom 350 stayed for Holy Communion. Our communicants' roll only numbers 995, scattered all over the kingdom, so I don't think a very large proportion of those in the capital can have stayed away. Such a service is very deeply impressive, as one cannot but remember what they were less than ten years ago before the first Christian teacher had come. After lunch Mr. Maddox and I went up to have a peep at the gatherings of about 200 each at the feasts of the king and the two biggest chiefs, and

from there we dropped in on the French Fathers for a little message of goodwill.

You may like to hear of one little bit of news—of my visit just lately to a curious character calling himself an evil spirit. I had gone off on a ten days' itineration to meet two ladies and escort them with their caravan for three days through a stretch of uninhabited, foodless wilderness. The younger lady (Miss Attlee) was coming in charge of the other to settle here and help Dr. Bond in the new hospital just opened. After seeing them safely into their first camp at nine in the morning, I went off to spend the day in dropping down a couple of thousand feet to the edge of a lake—to visit some teachers at work in villages along the edge, and a solitary Christian in charge of a

market—and climbed back again at night. On the way my guide—a little Christian boy—told me as quite a big piece of news of the existence of this “evil spirit,” and, of course, I wanted to go and see him. He keeps a big solid iron spear, and makes earthquakes and heals or kills people, and claims various powers to keep the people in fear. When we got near, a chief who had joined us later tried to lead us past the spot along the direct path to our next village, but the little Christian boy pulled my head down, and whispering in my ear, “The evil spirit,” just prevented the mistake. He certainly was an ill-visaged

man, but seemed to listen attentively to my message, and one has hopes of the “seed growing secretly.” I learned afterwards that the people felt very much concerned, but perhaps the fact of my having escaped without ailment or trouble and being still alive may be of some service. Our native priest is the son of a similar character, and from his testimony and that of many others, and the juggling apparatus they use, there is no question whatever that they are mere deceivers and servants of the “Father of lies,” and are not merely to be pitied as self-deceived.

We are sorry to hear that the Rev. Nua Kikwabanga, pastor of Bukaleba, in Busoga, has been attacked by the “sleeping sickness,” and that there is no hope whatever of his recovery. He was Mr. G. L. Pilkington’s first instructor in Luganda, and saved Mr. Weatherhead’s life at the time of the Nubian revolt.

On the education of the Basoga, Archdeacon Walker writes:—

In Usoga there is very little opportunity for giving the young chiefs the education and instruction that they need. It has therefore been decided, with H.M.’s Commissioner’s approval, to bring up some of them to Mengo, that they may enjoy the advantages gained by attending the C.M.S. school on Namirembe. One of these young chiefs has already come, and two more are to arrive shortly. These lads will see the knowledge others have acquired, and will therefore have a great stimulus given to them in their desire for instruction. But after all, however valuable the instruction may be which can be gained by attending the daily classes in the school, yet the education of the lads’ minds religiously and morally is far more important. If these lads come and live in Mengo, and are allowed to

run wild, they may gain even more harm than good by their stay here; for probably they would be under less restraint here than at their houses in Usoga.

We have been anxious to provide a home for these lads where they could be properly looked after. We could find a man who would undertake the work of superintending their home life, and in the C.M.S. schools we could give them useful instruction; but the whole scheme seemed likely to be a failure owing to there being no suitable house for these lads to live in. I am thankful to say that H.M.’s Commissioner has most kindly come to our help, and has provided the means by which such a house can be built. This is, in fact, just another of the many acts of kindness for which we are grateful.

Nassa is a district of the large tract of country south of the Victoria Nyanza known as Usukuma, and is in German territory. It has a population of some 10,000, but the Rev. F. H. Wright reckons the population of Usukuma at 500,000, and beyond lies a great population reckoned at from one to two millions, among all of whom Kisukuma is understood. The chiefs are called *batemi*. Their principal work seems to be to obtain rain. If they fail to produce copious showers in the right season, they are in danger of being driven from their kingdom by their subjects. Kapongo, the *ntemi* of Nassa, says that he knows he has no ability to get rain, but he has to pretend to try, otherwise his people would rise in rebellion. Their ideas of a future state are very vague, a man’s future existence depending apparently on his wealth in flocks and the number of his children. A belief in evil spirits, who cause various sicknesses, combined with a species of ancestral worship, is all the religion they practise. The Mission in Nassa has been sadly handicapped by the lack of continuity in the European staff. Some fifteen missionaries have laboured there since the start of the Mission in

1888. Of the results of the work and the prospects for the future, Mr. Wright says :—

In spite of hindrances, over 130 baptisms have taken place in Nassa, and many of these converts have proved real, true-hearted Christians. Daudi, the first convert, was a most earnest, spiritually-minded man. His death last year was a great loss to us, but we rejoice to think of him as a member of "the Church of the firstborn" in heaven.

The method of work adopted by the earlier missionaries in Nassa was that of the boarding-school system. A number of boys and young men used to live on the station with the European, to the number of about thirty. The great advantage of this system was that we were able to train under our own personal supervision the young men, and give them a more intelligent grasp of the truth than they could have got in any other way. The result has been that we have had several young men truly in earnest, whom we have been able to send out as teachers. A evangelist the natural timidity of the Basukuma prevents them from being in any sense aggressive, so that we find none of the teachers approaching to the standard of the ideal evangelist.

From the point of view of the minister of the Gospel, anxious to found a self-supporting and self-extending Church, the boarding-school system has not been a success. The young men whom we have trained have gone to other places seeking work, and in few cases have shown any desire to return and help us in the work of teaching.

We are hopeful for the future of Nassa. Recently some seventeen people, men, women, and boys, stood up in one of our evangelistic services as being anxious to come forward for baptism. The two sons of the king, who stand next in the order of succession, are both eagerly asking for baptism, in spite of the fact that for some years past their father has strenuously opposed them, and urged them to marry many wives and continue in heathen customs. Should either of these become king in years to come, he would exert an immense influence for good. Several boys, now grown into young men, who were trained in our school, have recently applied for books, and have surprised us by the amount of knowledge they have retained.

#### **Palestine.**

In our April number (p. 281) we quoted some favourable comments on the Medical Mission at Peshawar, in the Punjab, made by the Rev. Dr. George Adam Smith, Professor of Old Testament Language, Literature, and Theology, of the United Free Church College, Glasgow, who was spending the winter in India. On his way home, when in Syria, he took a short tour in the Land of Moab and got as far as Kerak. Dr. Johnson, who is in charge of the Mission, was at the time in Jerusalem for language examination, but the Professor was very pleased with what he saw of the work carried on there. He wrote on June 16th :—

I am greatly interested in the little band of Protestants your Mission has gathered. The whole history of Christianity in Kerak is wonderful. After the Crusades the Christians of that part of the country were left to themselves. They gathered in upon Kerak, and for centuries lived there side by side with the Mohammedan population, without any contact with either the Greek or the Latin Churches. They had no instruction and no Bible. They kept the Mohammedan feasts, and though they had knowledge of Easter and Christmas, they do not themselves appear to have kept them. So far as I could make out, their conception of Christ sank to a Mohammedan level. But they never intermarried with the Moslem, they did not practise circum-

cision, and they were proud of their own name, Nasara, or Christians. About fifty or sixty years ago they desired instruction from Jerusalem, but at the time unfortunately they were divided by family quarrels, so some went to the Greeks and some to the Latins, and that division remains to-day, but on other than family lines. The Latin priest, to whom I owe the above information, told me, with a deprecating shrug of the shoulders, that the division into Greeks and Latins was no longer a family one, but that the Latins, being stricter in discipline, had a fewer number of adherents than the Greeks. I said, "Then it is now a matter of conscience and temperament." "Precisely," said he.

I met, individually first, a number of

your communicants, and in the evening of the day we were in Kerak I attended the daily Bible-class conducted by your pastor, the Rev. Hanna Dimishky. There were thirteen or fourteen men and one boy in an upper room in his house. This is much smaller than the winter attendance, as a number of the men—some with their families—are out in the fields, or with the flocks at pasture. In fact, the Kerakee Christians are half-nomad, living in town in winter, but in summer living in tents, and hardly to be distinguished from Bedouin. The class was being taken through St. John's Gospel, and the lesson for the evening was the third

chapter. Each man read a verse in turn, and after each verse Mr. Dimishky expounded it. I noticed that he chiefly laid stress on the divinity of our Lord and the work of the Holy Spirit—two facts which the Kerakee Christians had lost during three centuries of seclusion from Christendom. The interest and attention of the men, with their Arab faces and dress, was very impressive. At the close of the lesson I addressed them and Mr. Dimishky translated. Then we had prayer together.

Altogether I have been much impressed with the importance and hopefulness of the work. You have no more important station in Palestine. . . .

#### Persia.

New premises are much needed for the Women's Hospital in Isphahan, especially the out-patient department. Dr. Emmeline Stuart wrote on April 15th:—

Our numbers are simply appalling at present, and we do not know where to stow away the patients. We have had between fifty and sixty inmates in our hospital for weeks past, and only eighteen beds and very little extra room. Last Saturday I treated 185

patients at the town dispensary, and here on Tuesday had 167, and to-day 155. We are so cramped in our out-patient department here, that it is very difficult indeed to manage such crowds and treat them properly.

Writing from Julfa on May 28th, Dr. D. W. Carr says:—

We have had the joy of having the first baptisms this week which are simply and solely the outcome of the men's hospital work. There have been others who have been patients and in one way or other connected with the medical work, but I look on these as the firstfruits of the hospital work

in a very special sense. They are a paralyzed boy and his mother. His intellect is quite clear, and he is so keen and so radiantly happy. He was carried into church and laid on a bench, and it was quite lovely to hear him *shouting* out the responses in answer to the questions in the service.

Dr. H. White asks for prayer for the medical work in Yezd, for which he believes there is a great future. He wrote on April 23rd:—

The work here is growing very fast. We have twenty-eight beds in the men's hospital, and a few days ago had forty-five men in. We always have patients on the floor now. Then we have had in the women's hospital

nearly as many patients during the first three and a half months of the year as we had during the whole of last year. The attention during prayers and Bible-reading is most marked, and one man is being prepared for baptism.

#### Bengal.

The northern half of Calcutta contains some 550,000 souls. The C.M.S. is the only Mission that is working for the evangelization of the masses in that part of the city, as the other Missions are more especially directing their energies to reaching the educated classes. In the North India *C.M. Gleaner*, the Rev. E. T. Sandys, Chairman of the Church Council, writes as follows of new plans for reaching the people by "Ward Missions":—

To evangelize these vast throngs the C.M.S. had only a small band of street preachers whose number had gradually dwindled down to four men. This small band could make very little attempt to reach a definite district, and

as a matter of fact their main efforts consisted in going to visit a few houses in the morning and proceeding in the evening to a street corner to preach for an hour.

How to awake from this dull routine

and infuse life into the work was a problem. No victory can be expected with soldiers who are disappointed and who are always leading a forlorn hope.

As we were thinking and praying about this, God put into our hearts a plan which has since had abundant proof that it was His idea alone. It was to send out our men to live at different centres, to be responsible for certain districts, and to work up new Missions.

The Native Church Council started by placing its evangelist, Babu Rajoni K. Ghosh, in the suburban area of Narkeldanga, Beliaghata. An industrial school, tin smithy, and carpenter's shop was started for Christian boys, while the work of evangelization is also being done. This was in January, 1903.

At this stage the idea took still more definite shape, that we should occupy every ward of Calcutta, so that, as for Government and municipal purposes each ward has its centre and its staff of overseers and workers, so each ward should be occupied in the Name of Jesus Christ with an evangelistic centre and staff of workers who shall be responsible for reaching every house and every soul in that ward.

In July, 1903, by a re-arrangement of our work we were able to put out another preacher, Babu B. M. Das, at Halshibagan, with two masters for starting a school. Unfortunately our masters have had to be changed frequently since, and the school has not made the progress it should have done. Still a beginning has been made and we have fifty names on the roll.

The Rev. Canon Pearce having heard of our plan, kindly collected Rs. 300 in his parish in England, which is promised annually for a school, so another preacher of the Church Council and a master are placed out at a third centre, at Maniktollah, and

Of the six recent baptisms in Calcutta, referred to in the above quotation, Mr. Sandys writes:—

On Sunday, April 10th, the Lord Bishop of Calcutta visited Trinity Church, Calcutta, and dedicated the new marble pulpit which has been erected by friends in memory of Mrs. and Miss Charlton, and also dedicated a new marble font. The Easter baptisms of converts was also held on that occasion and six adults were baptized. These were Wazuddin, from the

a small school was opened there in March, 1904.

A sincere well-wisher having given us Rs. 1,200 (annual) for a Ward Mission, we cast about for another centre; and this time we took a house at Shambazar, stationing there Babu J. N. Chowdhury, who had expressed his desire to join us in our work. This was opened in April, 1904.

In April also we were able to take up work in Coolootolla Ward. The ladies of the Old Church having raised some Rs. 300 in donations and Rs. 45:8 monthly, we were able to appoint a Bible-woman and two teachers and to take over a school of seventy girls, which the American Ladies' Mission was on the point of closing for lack of funds. Another promise has been given to us of support for two more Bible-women.

On May 1st, 1904, we expect to open yet another Ward Mission, supported to the extent of Rs. 150 per month by the men of the Old Church Parish. We have taken a house and engaged the services of Babu Punchanon Biswas, who is a man of long experience in missionary work.

Besides these we are employing two other preachers who have applied to us.

This is simply a record of answered prayer and shows what God is willing to do for us if only we lean upon Him. The idea is prompted by Him, the gifts are prompted by Him, the workers are sent to us by Him. The blessing that shall come will be His too.

Just at the time when we go forward in His Name to this new effort, He gives us the privilege of baptizing six persons, as though He would encourage us to claim from Him a far greater harvest of souls than we in our faithlessness have reaped in past years. Help us, dear readers, by your sympathy and by your prayers.

Mohammedan mosque at Barnagore, with his wife. For some four or five years he had been thinking of becoming a Christian. He had been taught by the Rev. A. Le Feuvre and his preachers, but lacked the courage to come out. When the final step was taken a month ago, they had to escape for their lives. A relative rushed at them with a sickle-shaped knife. On



arrival at our Mission compound their wounds were first washed and then quarters provided for the night. Augustine (Kunju Behari) Kundu was a Hindu youth who came across our preacher at Burdwan and was sent to Calcutta for instruction. He fetched away his young wife, a mere child, and now both, after seven months' preparation, have been baptized. Jiban is a Hindu carpenter, the elder son of a woman, Golap, who some ten or eleven

years ago was baptized at Krishnagar with her younger son. The mother has been praying for her son, and now he has come forward with his wife for baptism. The service was attended by a large congregation.

On Sunday, April 24th, three women were baptized. One, an orphan of Mohammedan parents, had been brought up in a Christian family. The two others were from Miss Mulvaney's Home for Homeless Women.

#### United Provinces.

Of a *mela* at Soron, an out-station of Muttra, Miss J. E. Puckle wrote from camp at Anupshahr, Bulandshahr, on February 16th:—

Soron, where our Bible-woman, Mrs. Obadiah, is working, is one of their pilgrimage places, and at this sacred *mela*, held, of course, in memory of their gods, the people come by hundreds . . . one long stream of human beings all bent on the one object, *mukti* (i.e. salvation). When they near the Ganges and it comes in sight they immediately call, "Jai, jai, gunga Ji ki jai" ("Praise be to the Ganges").

During this *mela* there were two special days, and then, very early before daybreak, the Bible-woman and I started off. Being just before Christmas it was very cold, but we all had a good *chhoti hazri* of tea, *chapatis* (cakes), and eggs, and after a time of earnest prayer for blessing we started.

I think we might have been called thorough Hindustanis as we left, with our day's provisions tied up in a *jhara*n (duster), and all squatting India fashion at the bottom of the *gari*.

All the way down to the river, a distance of three miles, our two patient old bullocks plodded through thick sand. But we found very soon the work began, for numbers took tracts and bought portions; and on arriving at the river it was indeed a busy scene, whole families had come, and there was such a babel of noise. The *pardah* women had an enclosure to themselves

for bathing, and the poorer women also had their apportioned place. Our band of catechists, with Mr. Bannerjee (the native clergyman), were there, and we all found more than enough work. Our object was more especially to get amongst the women, though we found the men also soon came round. We indeed had a sermon to hand; again and again I used the little "wordless Book," and we had such attentive audiences.

We heard many tales from one and another how they had come from far. One man, a Brahman priest, told me he was at the Anupshahr *mela* last year when we were distributing tracts and Gospels. He had bought a portion (St. Luke's, I think), and he had come to the *mela* for the purpose of bathing, but he much hoped he might also meet some one who would give him another book. In these numberless ways the opportunities are golden.

The second day, when all began to again start off, I took up my position, with one of the Bible-women, just at the point all had to pass in order to get to the way leading back to Soron—road I cannot call it—and I think I may say that every man who could read received a tract, and numbers of Gospel portions were sold. The Bible-women and I sold about 150 one day and about 100 the following.

#### Central India.

The church of St. Philip and St. James at Katni, in the Central Provinces, was dedicated by the Bishop of Nagpur on May 3rd. The church is built to accommodate 150 people and takes the place of the old mission-hall, which was utterly unfitting and insufficient for the growing Christian congregation. The Rev. H. Blackwood, whose admission to Priests' Orders on May 1st was recorded last month, has been placed in charge of the Mission.

#### Punjab and Sindh.

The foundation-stone of the Robert Clark Memorial Hall, Amritsar, was laid on April 20th by the Rev. T. R. Wade. It is hoped that the building will be com-

pleted by the autumn. The girls of the Alexandra School, past and present, have been working for many months to get up a memorial of their own, to the Rev. Robert Clark, who was not only the founder of the school, but to the end of his long and busy life he took individual interest in its pupils. After contributing some Rs. 700 they decided to hold a Fancy Sale, managed by "Old Girls," by means of which they hoped to raise their fund to at least Rs. 1,000. The sale was held on April 13th, and the *Punjab Mission News* says "their hopes were not disappointed."

We are sorry to hear that the Rev. E. Rhodes has met with a severe and what might have been a serious accident in the Jhang Bar. His camel ran away and he was thrown and severely bruised, though fortunately no bones were broken. As he was unable to walk, he had to borrow a pony and ride at walking-pace some twenty-five miles back to Gojra, suffering severe pain and finding the heat most trying.

The Rev. J. Tunbridge writes:—

After nearly ten years' experience of the Kangra Valley, I have been much impressed of late with the evident change which is coming over the people. Their general attitude towards Christian truth is becoming one of almost intelligent appreciation. Hinduism is

gradually losing its grip of all classes alike. This is the Jubilee of the Kangra C.M.S. Mission; and though it has mostly during these years been either feebly manned or not manned at all, still it has undoubtedly exerted, and is exerting a powerful influence for good.

#### South India.

Mrs. Breed, of Sachiapuram, North Tinnevely, wrote on March 14th from Vageikulam, where she and her husband (the Rev. F. W. Breed) were in camp:—

For a few days last week we were staying in a little mud and thatch rest-house, belonging to the Zemindar of Sevalpatti, while my husband visited in the neighbourhood. On Tuesday morning we were told the gentleman would pay us a visit, and soon afterwards he came, riding a white horse. He proved to be a pleasant-looking young man, who spoke English slowly but very well. His ancestors had been in possession of the zemindary of about twenty-eight villages for 250 years. They had been faithful to the English in the wars here in 1800, and had gained some privileges. He said he had very little belief in Hinduism, but has not accepted Christianity, although he has read the Bible. He seems anxious to do well by his people. He invited us both to pay him a return visit, which we did in less than two hours. . . . I had no chance of seeing any ladies of the family, and we wondered how much purification would be needed after our departure. The Zemindar had evidently been through some ceremony after his morning visit to us, for when we met the second time he had the Vishnu mark on his forehead. Still his seeing us at all was a concession. and my husband was able to speak to him on behalf

of a convert friend who lives in one of his villages.

In the afternoon we went on to a village called Swamianathapuram, where we stayed for some sixty hours, in a little prayer-house about seven yards by four, with one low door and three windows. These latter were just holes in the mud walls, with six sticks built in for bars, and about eighteen inches square. It was very hot, but we were glad to be there, for this prayer-house has a history. It has been put up at his own expense by the convert spoken of above, who is a Ritti, or farmer. The Rittis are not Tamils by origin, but emigrants from the Telugu Country. Their women are not kept in zenanas, and they are of independent character as a class. This man was converted from Hinduism to Christ through reading the Bible for controversial purposes. He was baptized nearly two years ago, at the Sachiapuram harvest festival, and has had to undergo a great deal of petty persecution, such as being deprived of the services of the village *dhobie* and barber, &c. His chief opponent is the village Munsiff, the man who is responsible to Government for the maintenance of order in the place.

Our present visit was chiefly with a view to my husband holding a dedicatory service in the prayer-room, but all day Wednesday and again on Thursday he and a native pastor were away visiting congregations and schools in the vicinity. On Thursday they returned about 4 p.m., and after tea all our goods were taken out of the building and we had the service. A young schoolmaster, who is deemed skilled in the violin, led the singing.

About nine o'clock we were sitting outside in our "deck" chairs, and I was working by the light of a candle beside me, when we heard the Munsiff was coming to see us. Mats were spread on the ground in front, and he soon

came along, garlanding us with flowers and presenting limes, as usual. Then he sat down, and others with him, with our Christian friend on the left. All the men of the village gathered behind, and a good many women were near, under shelter of our cart. It was a dark night, and the one candle only lit up a few faces, so the effect was distinctly striking. Most of the men were clothed only in a loin-cloth. There was a long talk, in which my husband tried to make for peace, but the Munsiff is as foxy a man as ever I saw, and is unmistakably for war. They do not like the convert's refusal to contribute towards expenses in connexion with the village temple-worship, for one thing.

#### Travancore and Cochlin.

On March 4th, the Rev. Dr. Richards, of Allepie, baptized a man who was under sentence of death for murder. His story was a very sad one. He had two step-brothers. One of them, although the man had brought him up, so treated his wife that he had to send her away. Then in order to get rid of a document, the same brother set fire to his house, and by false witnesses got off scot-free in the police court. Then he and his two younger brothers, including the one above-mentioned, had a dispute over some money due to him, and suddenly in his anger he sprang upon them: the man who had most deeply wronged him escaped with some wounds, but the other died. He was convicted of murder, and in the prison was visited by Dr. Richards and a catechist, and instructed daily for some time. From notes made by the catechist, and from his own knowledge of the case, Dr. Richards has sent an account of the conversion of this man, from which we take the following:—

He admitted as the result of conversations that he was a sinner before God, and that he was guilty of murder. Relying on the Divine promise to those who confess their sins, I explained the way of salvation. . . . He seemed to grow in knowledge and in simplicity. His very face, naturally not bad, had been defiant. Now at times he looked quite pleasing and bright. The catechist carried on the instruction in the afternoon, explaining the sacrifice of Christ for man's sin. Late that evening I had word that the convict wished for baptism, and so on Friday I went with the catechist at about 9 a.m. On arriving we found that one of our allies, a Bible colporteur, was explaining the parable of the Prodigal Son. The man had got hold of the word Jesus, and that Jesus was God, and when the colporteur said that "against heaven" meant "against God," he said, "That's *Jesus*," and the colporteur had to keep to that explanation throughout the story. So the father of the prodigal

stood for Jesus. When he left we explained St. Paul as the type of a forgiven criminal. The catechist began by saying, "There was once a man who injured many people. You killed one, he many." Then he explained 1 Tim. i. 12-18. We taught him how to pray, and explained the meaning of baptism, and the reason of a new name as picturing his separation from old sins, old ways, and old hopelessness. I pointed out to him that as water washes and cleanses the body, so the blood of Christ cleanses the soul. . . . And so with a short service, for he was only a babe in Christ, I baptized him into the Name, and called him Paul after the catechist and "the chief of sinners." He made me promise that I would go with him to the scaffold, and so I left. The catechist remained instructing him, and I explained that business would keep me away until next morning. It was a great thing to have one so earnest as catechist Paul to complete his instruction, and

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I rested in that knowledge and in prayer.

At six sharp this morning (5th) we were at the gaol. We prayed with him, and about half a dozen Native Christians were allowed to be present. Then the magistrate asked him, "What are your last requests?" "I made my will yesterday; please do according to that paper. No, I have nothing more to say except that I have confessed my sins, and I am rejoicing in forgiveness." Now at the last he asked to see the judge who condemned him. This, of course, could not be; there was no time. Then I suggested that he should send

his message by the magistrate, and he said, "Tell his honour that I am justly convicted." . . . The scaffold was at last reached, a long half-hour was spent by him in a palm-leaf hut in prayer with the catechists . . . At 8 a.m. his spirit went to God Who gave it, and by eleven I was committing his body to the earth in our cemetery. It seemed to me well worth while returning from happy England and my family if only to bring this poor sinner to God and peace. . . . As I stood by him with the catechist on the scaffold his last words were, "The blood of Jesus Christ, God's Son, cleanseth me from all sin."

#### Western India.

At an ordination at Poona, on June 24th, the Bishop of Bombay admitted the Rev. W. Wyatt, of Nasik, to Priests' Orders.

In October last the Rev. H. J. Smith was transferred from the Bombay Mohammedan Mission to Aurangabad, in consequence of the furlough of the Rev. W. C. Whiteside, who came home in December. He was joined by the Rev. C. W. Thorne in February. In an account of Aurangabad and his work there, Mr. Smith wrote on March 31st:—

Aurangabad is about 230 miles by rail from Bombay, and is the second city in the Mohammedan State of Hyderabad. . . . The Christians are mostly from a very low caste of Hindus, and very ignorant; the district around is large and hard to supervise, and full of perplexing problems. The work in the station consists of orphanages for both boys and girls, school work, pastoral work, and technical work. . . . Mrs. Smith has the practical oversight of all the internal affairs of the orphanages.

My work is at present in two parts: (1) I am in charge of the industrial work, i.e. carpet-weaving, carpentry, and

smithing. In our beautiful workshops we can make almost any kind of furniture or other articles in wood or iron, and are just now making a *tonga* (country carriage) for use in our Mohammedan work. (2) Then, of course, there is my own proper sphere of work amongst the few Urdu-speaking Christians, and the Mohammedans. We have as yet hardly made a full start, on account of the plague, but have high hopes for the early future. We have a small room for preaching open three or four nights in the week. We also preach in the weekly market. There are one or two inquirers already.

The most interesting part of this work, Mr. Smith says, is touring in the villages. As the way opens, he hopes to get a preaching and discussion room in the city. His Indian helpers are two, Chanan Khan, a Punjabi Christian, and Qazi Aziz Masih, whose baptism in Bombay was recorded in the *Intelligencer* for April, 1903, page 297. Both are, he believes, faithfully preaching and living the Gospel.

#### Ceylon.

During a tour in the north of the island in March, the Bishop of Colombo confirmed thirteen candidates at Jaffna, sixty at St. James's, Nellore, and five at Anuradhapura. At the last-named place the Bishop was formally welcomed at the C.M.S. schoolroom on March 2nd by the Government Agent, the Revs. A. E. Dibben and C. T. Williams, Major Mathison, and representatives of the Burgher, Tamil, and Singhalese communities. On the 5th the Bishop gave a helpful address to C.M.S. Singhalese catechists on "Service."

St. John's College, Jaffna, which has just completed its sixty-third year, recently held its annual prize-giving, when the Chief Justice of Ceylon (Sir Charles Layard), the Bishop of Colombo, and the Rev. J. Bicknell, of the American

Board Mission, were among the speakers. Four hundred and eighty-eight boys are on the rolls; 200 at Kopay and 288 at Chundicully. Some of the old boys of the College have recently shown their affection for their *alma mater* by responding liberally to an appeal for funds to clear off an adverse balance in the College accounts.

#### South China.

On April 24th, two men, five women, and four children were admitted into the Church by baptism at St. Stephen's, Hong Kong. All the adults had been under instruction as catechumens for at least six months, and some for a longer period.

At the meeting of the Canton and Shiu-hing Native Church Council at Hok-shan on March 23rd, it was stated that the number of baptisms in the district during the previous year had been fifty-three (of whom forty were adults). There are at present about eighty catechumens. The total number of Church members is 350, and their contributions for church purposes during the year was \$550, or an average of \$1.50. This amount, the native pastor, the Rev. Mok Shan-Tsang, did not consider sufficient, and hopes for a higher average. (The Rev. W. E. Hipwell informs us that \$1 to the ordinary Chinese peasant may be said fairly to represent £1 to an Englishman in the same position in life.) The most cheering of the reports from the stations read at the meeting was that from Kong-mun, the new treaty port on the West River, the third largest city in the province of Kwang-Tung, where the baptisms had been twenty-three (ten men and thirteen women). The report specially referred to one of the Christians, a man recently baptized, who is by trade a tin-smith, whose testimony is particularly bright. Whilst working at his trade he gathers the people around him and tells them of the joy and peace which he has found in Christ. The work amongst the women was most encouraging, owing, under God, to the devoted life of one of the Church members who a few months ago was called to her eternal rest.

In spite of local disturbances, 1903 was a record year for the number of patients attending Pakhoi Hospital. In the Leper Hospital at the close of the year the men's wards were quite full with their complement of one hundred. In the women's wards there were nearly fifty. The baptisms of the year number twenty-seven (including eleven leper men and four women). The statistics of the year were as follows:—

|   |        |          |
|---|--------|----------|
| Out-patients seen on first visit . . . . .          | 8,375  | } 31,193 |
| Subsequent visits . . . . .                         | 20,937 |          |
| Patients at Ko-tak, Lim-chau, &c. . . . .           | 1,881  |          |
| In-patients (General and Leper Hospitals) . . . . . | 731    |          |
| Operations . . . . .                                | 1,224  |          |

#### Fuh-Kien.

At an ordination at Ku-cheng on St. Philip and St. James's Day (May 1st), the Bishop of Victoria (Hong Kong) admitted to Priests' Orders the Revs. Li Tai-Ing and Wong Hung-Huong (of Ku-cheng), and to Deacons' Orders Mr. Lau Cong Ing. On May 8th, in Kien-ning City Church, the Bishop admitted to Priests' Orders the Rev. Tiong Ing-To (of Kien-ning); and on the following Sunday, in the College Chapel, Fuh-chow, he ordained the following:—to Deacons' Orders, Messrs. Ngai Ki-Seng (located to Hok-chiang) and Sioh-Su Sieng (located to Hing-hwa); to Priests' Orders, the Revs. Ding Huai-NGie (of Huok-leng, Ning-taik), Diong Iu-Kiang (of the Divinity College, Fuh-chow, transferred to Lo-ngwong) and Ding Ing-Ong (of the Boys' High School, Fuh-chow). Of the latter ordination the Rev. L. Lloyd, the Society's Secretary at Fuh-chow, writes as follows:—

Nothing speaks more clearly of the growth of the Church of Christ in non-Christian lands, or seems to guarantee so surely the permanency of our work amongst the Heathen, as the appointment and setting apart of ordained

native pastors to minister to their own people in sacred things. It may be taken for granted in these days that no Bishop of our Church lays hands suddenly on any of these men, and that all of them are, prior to their ordination, carefully examined and have proved their sincerity and genuineness by long service in other capacities in the Missions to which they belong. Certainly this is the case in Fuh-Kien.

During the Bishop of Victoria's visit to the province, which has just terminated, he set apart no less than eight of our native brethren for ministerial work; three to the Diaconate and five to the Priesthood. Of these, five were ordained at Fuh-chow last Sunday, May 15th, and it is of this service I wish specially to write. As four out of the five ordinands were old students of my own, either at the High School or the College, I naturally took a special interest in their ordination.

The two deacons were Messrs. Sioh and Ngoi. The former is a native of the Ning-taik western villages, and is the son of one of the earliest converts in that region. Some years ago he was transferred to Hing-hwa, where he has done good work, and he may be described as Mr. Shaw's right-hand man. Mr. Ngoi is a native of Ku-cheng, from which district so many of our clergy and catechists are drawn, and has been for

many years a catechist in the Hok-chiang district. He will now be the pastor in the city of Hok-chiang, under Mr. Carpenter. The three presbyters are Mr. Ding, the present native master of the Boys' High School here; Mr. Diong, who occupies the same position in the College, but who has been transferred to Lo-ngwong as pastor in charge of that large district; and Mr. Ding, who has the oversight of the work at Huok-leng, a large trading centre about twenty-five miles north of Ning-taik City, where the interest is growing rapidly and largely.

The ordination service took place in the College Chapel, and was attentively and prayerfully followed by a large and reverent congregation. The sermon was preached by myself from Col. iv. 17, and the candidates were presented by the Archdeacon. About a dozen of the Fuh-Kien clergy, native and foreign, assisted at the laying-on of hands, and at the administration of Holy Communion which followed the ordination about a hundred were present.

Much prayer has been offered in the Mission for these new accessions to the ranks of the Fuh-Kien clergy, and we hope that our friends at home will constantly ask that our native brethren may be given all needed grace and wisdom for their responsible duties.

Mr. W. Muller, of Fuh-chow, wrote on June 1st:—"You will be thankful to know that the Bishop was very pleased at the signs of real progress manifested in what he saw during his visit to this Mission. Besides several ordinations, the Bishop confirmed no less than 666 male and female Chinese Christians in Ku-cheng, Kien-ning, and Fuh-chow."

#### West China.

In the course of a letter recently received, the Rev. Dr. Squibbs, of Mien-chuh, says:—"The dispensary has been open during the whole of the past year, and 7,000 visits paid, representing personal contact with 2,400 different individuals, and securing us always an introduction and a welcome. We were sorry to be compelled, a little time since, through press of work, to restrict the dispensary to alternate days."

#### Japan.

On the afternoon of Sunday, May 8th, when the Rev. G. W. Rawlings was on his way to a meeting at the Y.M.C.A. in Osaka, his attention was attracted to two boys struggling in the river. Their boat had been capsized, and while one was making successful efforts to swim ashore, it was very apparent that the other was in danger of drowning. Mr. Rawlings, at once throwing off coat and waistcoat, plunged into the quick-flowing river and swam to the rescue, but before he was able to reach the lad the latter sank for the last time, and all search failed to discover the body. The Japanese papers were warm in their praise of Mr. Rawlings' gallant effort, and one gentleman wrote a letter to say that, though he was not a Christian, the contemplation of Christian principles as exemplified by

this act made him appreciate the teachings of Christianity, "even to the gushing out of tears from his eyes."

Bishop Evington, of Kiu-shiu, paid his first visit to the island of Tsushima, between the Main Island of Japan and Korea, last summer, in response to the urgent appeals of Christians who had settled there. About thirty Christians of different Churches meet at the house of Mr. Ninomiya (who was baptized at Nagasaki three years ago) for worship every Sunday. The island is about nine hours by steamer from Nagasaki. Izuhara, the principal town, has a population of 5,000. Here the Bishop, who was accompanied by Mr. Yonehara, met some of the Christians in the house of one of their number. The Bishop writes:—

In the evening several officials from the Excise Office came to a meeting, and Mr. Yonehara and I explained some of the fundamentals of the faith. The room was full and the audience attentive, but few questions were asked. Before going away arrangements were made for Christian meetings on the following day. On Sunday morning we began with morning service for the Christians—some of our own Church and one or two who had been baptized in other Churches. I spoke to them of Lydia, from the second lesson, as applicable to the few Christians among many unbelievers, and how we see they found grace from God by being regular in their meeting together for worship. In the afternoon Mr. Yonehara took charge of the children, and I had a Bible-reading with some Christians and

others on 1 John i. In the evening we met again. . . . It was nearly midnight when we got back to the inn. . . .

On Monday morning our first meeting was for women, of whom ten came, two only being baptized Christians. The wife of the local Governor (Toshi, governor of the island) was of the number, and Mr. Yonehara and I gave addresses. Mrs. —, who came from Nagasaki, remembers having been shown, when a girl, the place where the *fumiye* (crucifixes for trampling upon) were made in Nagasaki. At five o'clock we had a gathering of Christians and others for a Bible-reading in my room. I took as my subject our Lord's interview with the woman of Samaria, and water as an illustration of the work of the Holy Spirit.

On the Monday evening arrangements were made for preaching to the general public. The front of the hotel was opened out and the front rooms were filled, a great crowd standing round outside. As an illustration of the fact that there seem to be some in every place who have heard or read something of Christianity, the Bishop says:—

There was a man who had been educated at the Dōshisha in Kyoto, also a young woman formerly a teacher in the girls' school here, who had gone to the Dōshisha school for higher instruction and was again in her native place. In this remote corner were those who had heard in Kagoshima, Kumamoto, Nagasaki, Kyoto, Osaka,

&c. The man from the Dōshisha said if he could be convinced of the Divinity of Christ he was ready to ask for baptism; the young woman had already been under instruction with a view to baptism. Some other questions as to the consistency of Christianity with loyalty to the Emperor, &c., were broached, and at a late hour we closed.

On the Tuesday and Wednesday frequent interviews and meetings were held. The Bishop returned to the mainland on the Thursday, but Mr. Yonehara had a very busy week after he left. There are several candidates for baptism on Tsushima, and it is hoped that the Rev. J. T. Ko, the Japanese pastor of Fukuoka, may shortly pay a visit to the island.

In his report to the Spring Conference of the Kiu-shiu Diocese, the Rev. H. L. Bleby, of Oita, relates how an old Samurai was led to ask for baptism:—

The services at Taketa continue to be well attended, and there have been several earnest inquirers. Some of these were Chu-gakko lads who are now scattered to their homes in the country,

but some of them have been baptized. I should like to mention one very interesting case. A young official named Yoshida became a Christian several years ago. The fact was un-

known to his parents until he received an appointment in Formosa, when he sent his wife home to their care. The old father was a stubborn old Samurai, and the instructor in archery under the old *régime*, very bitterly opposed to all innovations and especially to Christianity. The persecution which the young woman was called upon to bear was for a long time very severe, but the influence of a consistent Christian life gradually won the old father-in-law to a more tolerant spirit. When Mr. Nakashima went to Taketa, she introduced him to the house. Old Mr. Yoshida was really far more ready to listen to the Gospel message than he cared should appear. By the time I first met

him he had thrown aside all reserve and listened eagerly. When, about a year ago, the son returned invalided from Formosa, he was astonished to find the change which had taken place, and how the hard, stern old man had by grace reversed the thoughts and habits of a lifetime. Only a few days after his son's return, old Mr. Yoshida fell ill with pneumonia; his great anxiety was to send for Nakashima San and ask for baptism. The end, however, came more suddenly than the doctor at all expected and before the rite was administered, but not before he had made a profession of his faith in the Saviour. His son is a candidate for the position of probationer catechist.

#### North-West Canada.

On December 28th, Bishop Lofthouse, of Keewatin, left Rat Portage on his first visitation of the stations on Lake Winnipeg, and to hold confirmations among the Indians who would be at that trading-post for Christmas and the New Year. The following paragraphs are taken from the Bishop's account of his journey:—

Hiring a team of horses and a "cutter" at West Selkirk, I started in the morning of the 29th for a drive of fifty miles. The day was fairly bright, but rather cold, being nearly 40° below zero. The first five or six miles were down the Red River, through the settlement of St. Peter's with the Indian hospital and the mission church, where the late Archdeacon Cowley did such noble work.

After travelling about twenty miles we stopped at the house of a settler to give the horses a rest, and also to "thaw out," for after two hours or more one felt the need of a fire. Driving is certainly pleasanter and quicker work than running after dogs, but it is not such warm work, and to sit still in a cutter was to me quite new. Getting well warmed through, we started as the sun was setting very low down in the heavens. Our way now lay all through the bush, where sometimes the track was so narrow that the cutter brushed the trees on both sides, and the track was also very bumpy, so that at times it was hard work to keep on the seat. Shortly before eight o'clock Fort Alexander loomed up, and soon we were met by Mr. Thomas, our native minister in charge, who gave us a most hearty welcome, and I was glad to get into his cosy, comfortable mission-house and have a cup of tea. Fort Alexander is one of our most important mission stations on Lake Winnipeg. There are

some 300 Ojibbeway Indians in connexion with the trading-post, and about half of them belong to our Church, the rest being members of the Roman Catholic Mission, which stands about two miles nearer the lake than our own.

The day after arriving at Fort Alexander I was to have gone twenty miles by dog-sledge to Black River for a confirmation, but a regular blizzard was blowing, and as the journey had to be made on the lake it was impossible for me to start. I was really very sorry for this, as I had planned to go not only to Black River, but also to Hole River, forty miles farther north, and as I had to be back at Fort Alexander for the Sunday, the latter part of my trip had to be postponed, and the Indians of Hole River would, I knew, be greatly disappointed; but in winter out here one cannot always travel when and where one likes without consulting the clerk of the weather.

The last day of the old year broke fine and bright, but bitterly cold. About 9 a.m., with a good team of dogs provided by the Indians, I started in a small sledge, well wrapped up in a rabbit-skin robe, and as in the North I had always been accustomed to tramping after the dogs, this seemed the height of comfort, though I do not think any one in England would think it such. When we set out on the lake I was glad enough to get out and run, for a strong north wind was blowing



and it was bitterly cold. After four hours' steady jog-trot we reached Black River, and I was met by the school-teacher, Mr. Slater. This is only an out-station from Fort Alexander, and has some fifty Indians. As soon as I had finished dinner the bell was rung, and the Indians gathered in the little church, which had been wonderfully decorated by the Indians themselves. We began our service by the baptism of the dusky babies; then the Ante-Communion Service, followed by the Confirmation Service, when ten Indians renewed the promises made in baptism, and I spoke to them plainly and simply on the vows they were taking upon themselves. At the close we had the Holy Communion, when twenty-seven knelt around the Lord's Table. The whole service lasted a little over three hours, and then I had about two hours' talk with the chief and councillors, so that it was nearly 9 p.m. before I got an evening meal.

A little after 9 a.m. on New Year's Day I started back for Fort Alexander, and as the day was somewhat warmer (it was thirty below zero) I enjoyed the ride behind my dogs, and was quite ready for a mid-day meal when we reached Mr. Thomas's Mission at 1.30 p.m. On the Saturday we had a meeting of the church vestry, when about twelve Indians were present to talk with the great "Praying Chief." If an Indian loves anything it is a "pow-wow," and they would talk for hours unless you stopped them.

Sunday, January 3rd, was a regular field-day, and fortunately the day was beautifully fine. By 11 a.m. the little church, which seats about 150, was quite full. After morning prayers we had the Confirmation Service, and

twenty-seven candidates were presented by Mr. Thomas, mostly middle-aged people, but one old Indian named Robert John must have been nearly seventy. After the confirmation and an address we had the Holy Communion for those who were not in on Christmas Day, and there were thirty communicants. The whole service lasted two and a half hours.

In the afternoon we had one of the most mixed services that I ever took part in. It was partly in English and partly in Indian. We began with Evening Prayer; then a baptism; as soon as this was over the body of a young man who had died the day before was brought into the church, and we had the Burial Service; after which I spoke to them for about twenty minutes. It was a strange mixture, but about the most impressive service I ever engaged in anywhere, and before I finished the tears were rolling down the faces of many, and Indians are not easily moved to tears.

We were up before 6 a.m. next morning, and a little after seven o'clock started with Mr. Thomas's team of horses for the fifty miles' drive to Selkirk. It was bitterly cold, and when about half-way it began to drift pretty hard. We stayed twice on the way at the houses of settlers, once for dinner and once for half an hour to "thaw out." At five o'clock we reached St. Peter's, and I was not at all sorry to get into a house for half an hour to get warm before going on the three miles to Selkirk for the night.

Next day I went up to Winnipeg by rail, and, after a very busy day there, got safely back to Rat Portage on January 6th.

Bishop Young (formerly of Athabasca) wrote in the *Times* of June 25th:—

A disastrous flood which occurred last April swept the Hudson Bay Company's warehouse at the Athabasca Landing. Besides their own northern freight they had a large consignment of provisions and clothing for Missions as far as the Arctic Circle. The Landing is the shipping point for all goods for the further north. No similar flood had occurred at this point within the memory of the residents. It was occasioned by ice-jams forming above and below. The river there is by measurement as wide as the Thames at London Bridge, and flows with a strong

current. These jams caused the water to rise so rapidly, that before the goods could be removed the whole were submerged, and continued so until the lower jam gave way. Flour, tea, sugar, and other necessities of life are hopelessly damaged. Bishop Reeve, of Mackenzie River, who has just passed through the Landing, considers the loss, when fully ascertained, as "running into some thousands of dollars." In some cases it will be impossible to replace the losses before winter sets in; in other cases it may be done if the aid is prompt.

## NOTICES OF BOOKS.

A PROTESTANT DICTIONARY, CONTAINING ARTICLES ON THE HISTORY, DOCTRINES, AND PRACTICES OF THE CHRISTIAN CHURCH. *Edited by the REV. CH. H. H. WRIGHT, D.D., M.A., PH.D., &c., and the REV. CHARLES NEIL, M.A., &c. With Plates and Illustrations. London: Hodder and Stoughton, 1904. (Pp. 832. Price 15s. net.)*

THIS is a very valuable and much-needed collection of articles on Protestantism, defined as the "re-affirmation of the Primitive Faith combined with a distinct protest against those errors of doctrine, ritual, and practice" brought into the Church, accepted in mediæval times, and "still too prevalent." The list of contributory writers, which includes such names as those of the Bishop of Durham, the Deans of Norwich and Canterbury, Drs. Beet, Bruce, Fausset, Mackennal, Nicol, Rigg, A. Robertson, C. H. H. Wright, and the late Dr. Salmon of Dublin, Principals Greenup and Lindsay, Professors Margoliouth and Orr, and of such recognized authorities as the Revs. N. Dimock, R. Lovett, Canon Meyrick, Mrs. Margaret Gibson, and Messrs. E. Stock and G. T. Tomlinson, with many others of high merit, gives ample assurance that the work over their names has been well done. It will be understood that the book has been compiled strictly with a view to meeting those errors which have sprung from the Roman Church, and touches very slightly on the problems raised by non-Christian religions, or even by the materialistic and rationalistic tendencies of a degenerate form of modern Christianity. For the purpose at which it aims the Dictionary will be found a most useful work of reference. As the errors with which it deals are world-wide it should have a place in every mission library. We should welcome the gift of copies from friends for that purpose.

H. E. F.

*Ulrich Zwingli*, by Samuel Simpson. (London: Hodder and Stoughton; price 5s.) Zwingli has had no lack of German biographers, as the bibliography of twelve pages at the close of this unpretentious but carefully-written volume testifies; in the English language, however, except for one or two translations, there appear to be only one or two worthy of the name. The great Swiss Reformer has, in comparison with his contemporary Luther, received scant attention even from the Churches which owe so much doctrinally to his influence and that of Bullinger and Calvin, his successors. The story of his life, from his birth on January 1st, 1484, at Wildhaus, above Lake Zurich (the house is still standing), to his death on the battle-field at Cappel in the night of October 10th to 11th, whilst ministering to a fallen comrade, with the words on his lips, "They may kill the body, but they cannot kill the soul," is well told—its temptations and falls, its courageous wrestling with error and superstition, its no less courageous and (by comparison) singularly patient controversy with Luther on the Lord's Supper. The chapter on Zwingli's views on the last-named subject deals very cursorily with what is known as Zwinglianism. The Author evidently thinks the Reformer has been misunderstood. He quotes a sentence of his which does assert the Lord's spiritual presence—His presence to our souls—in the Sacrament.

*The Programme of the Jesuits*, by W. Blair Neatby, M.A. (London: Hodder and Stoughton; price 3s. 6d.) We are sorry that the Author of this admirable historical essay should have run the risk of creating a prejudice in the minds of readers by hinting at an intimate relation between the subject of his book and the recently legalized Education Acts. These constitute, in his view, a more alarming feature of the present outlook than the advent of the French religious orders! We hope this instance of unbalanced judgment, as we regard it, will not deter any from perusing these very readable chapters in which the formation of the "Society of Jesus," the equipment of its members, their plan of operations, &c., are ably and temperately treated. The astuteness of the policy of the struggle with Jansenism, and indeed its necessity if the Church of Rome in its distinctive character was to survive, is vindicated, notwithstanding its immediately disastrous

consequences. It was the assertion of the principle that Romanism could never survive by a compromise with Protestantism. The two last chapters are on the present and the future in the light of the past. There is not much in the book about Jesuit Missions. Loyola himself contemplated for a time devoting his life to the conversion of Mohammedans, and went to Jerusalem for that purpose, but of the first seven members who took the threefold vow of the order on August 15th, 1534, only Francis Xavier devoted his life to work among non-Christians. Some of the characteristic missionary methods of the order are pointed out in the chapter on "Phases of Jesuit Activity," especially the temporizing with ancestral worship in China and with caste in India. Students of Missions should not be ignorant of the history and character and influence—both in the moral and political spheres—of a Society whose agents are at work in close contiguity with Protestant Missions in well-nigh every land.

*What hath God Wrought!* An Autobiography of the Rev. Canon Richard Hobson. (London: Elliot Stock; price 7s. 6d.) This is a story of home missionary work, and a truly remarkable story it is. As Bishop Chavasse, who contributes an Introduction, says, "It is an evidence of the power of the Gospel and of the work of the Holy Ghost in the conversion of souls." It is also a witness that the Church of England parochial system, when worked with faith and sympathy and devotion, is adapted to the poor as well as to the well-to-do. It tells how God's work in an exceptionally poor and degraded district of Liverpool advanced from a beginning in a cellar, with a congregation of four people, until thirty-three years later when Canon Hobson left a most thriving congregation with a communicants' roll of 811 and a band of over 200 voluntary church workers, a Sunday-school of 1,200 children, and twenty-three adult Bible-classes, attended by 500 people. Canon Hobson has been well advised in giving to the Church this record of God's work through him. It is full of wholesome and much-needed lessons, especially of reliance on God for success and faithful adherence to Gospel teaching and Gospel methods.

*Day-Light for Japan*, by Francis Awdry. (London: Bemrose and Sons; price 3s. 6d.) After short introductory chapters on the history of Japan and the beginnings of missionary work there, this book proceeds to describe in detail the agencies of the Guild of St. Paul in Tokyo and its neighbourhood. The low level of commercial morality prevailing in Japan as compared with that of China is accounted for by the fact that, foreigners being excluded, there was prior to the door being forced by America and England no field for merchant princes, and "buying and selling was a mere necessity left only to those who cannot be expected to have a high sense of honour." The Empress of Japan is described as "good and charming, a typically fine lady with all the delicate courtesy which makes Japanese womanhood so attractive, and with, moreover, progressive ideas as to female education such as were unknown before she came to lead society, though she has made them a fashion." Neither she nor the Emperor are interested in Christianity, "though they tolerate it as a useful thing, like sanitation, which helps people who have a taste that way to be happier and more law-abiding." It is stated on the authority of one of Mr. Ensor's seven or eight converts, Mr. Kojima, that six or seven hundred Japanese owe their baptism to Mr. Ensor and those whom he baptized. The book is attractively written and very well illustrated.

*Thirty Years in Madagascar*, by T. T. Matthews. (London: Religious Tract Society; price 6s.) The Author went to Madagascar as a missionary of the London Missionary Society in 1870, the year in which the news of the burning of the royal idols in Imerina by the order of Ranaivalona II. reached England, and he here gives an account of his labours in the province of Vonizonga during the past thirty years. It the later chapters light is thrown on the machinations of the Jesuits in connexion with the French expedition and conquest of the island in 1895. The Author bears testimony to the fairness of the French governors since the character of Protestant missionaries has been recognized as having no political aims, and he laments that in some particulars French civilization is a greater hindrance to missionary work and Evangelical religion and morality than is Heathenism itself. The quiet Sabbath is a thing of the past, and immorality (a sin to which the Malagasy are peculiarly prone) is publicly recognized. Notwithstanding that individual officials often favour the Jesuit Mission, the Author states that four-

fifths of the people of Imerina and the Betsileo Country are Protestants, and that the Jesuits have less power and influence to-day than they had before the war.

*Raymund Lull: the Illuminated Doctor*, by the Rev. W. T. A. Barber, B.D. (London: Charles H. Kelly; price 2s. 6d.) It is an encouraging sign when the headmaster of a public school devotes some of his busy moments to the preparation of missionary biographies. Mr. Barber, of Leys School, Cambridge, a few years ago wrote the life of David Hill, a missionary in China, and now he has put students of Missions under an obligation by bringing out a short popular account of one who six centuries ago, in the eightieth year of his age, met a martyr's death at the hands of Moslems in Northern Africa. The message of Lull's life is contained in his "Book of Proverbs," and it is a message worthy of being laid to heart in these days: "He who loves not, lives not; he who lives by the Life cannot die." Mr. Barber's excellent little book deserves, and doubtless will meet with, a cordial welcome.

*A Memorial of Horace Tracy Pitkin*, by Robert E. Speer. (London: Fleming H. Revell Company; price 3s. 6d. net.) After some strenuous work in America as a Student Volunteer, Mr. Pitkin went out as a missionary to China. His period of service was brief. He reached his adopted country in 1897, and three years later was murdered by the "Boxers." Mr. Speer states in his Preface that the book is memorial in its character, and is intended rather for Mr. Pitkin's friends than for strangers, but all the same it seems rather much to devote nearly two pages to the sister of the great-great-great-great-great-grandfather of the subject of the biography. In spite of what seems a lack of proportion, the memorial volume may prove an inspiration to many.

*Studies on the Teaching of Our Lord*, by Henry Barclay Swete, D.D., Litt.D., Regius Professor of Divinity, Cambridge. (London: Messrs. Hodder and Stoughton; price 3s. 6d.) These studies have been reprinted, with a few changes, from the *Expositor* for 1903. They take the four Gospels, beginning with St. Mark, and point out the special features of our Lord's teaching which they contain. A preliminary chapter gives the general character of His teaching, and a closing one collects the results. Here and there we notice an imputation of error to one or other of the Evangelists, and to attribute St. Matthew xi. 28 to 30 being placed in this special context to the "consummate skill of the Evangelist" does not indicate a very high conception of inspiration. On the other hand, the writer emphatically attests in the face of a "large and growing body of modern theologians," as he states, the Divinity of our Lord. In a footnote he says of St. John iii. and vi. that "a sound exegesis will refuse to find a primary reference to the Sacraments in words addressed to Jewish hearers before the institution of either rite."

*Studies on the Teaching of Jesus as recorded in the Synoptic Gospels*. (London: British College Christian Union; price, paper, 1s. net, cloth, 1s. 6d. net.) The *Intelligencer* has already noticed some of the series of Bible Study Text-Books, intended primarily for use in College Bible Circles, which are published by the British College Christian Union. They are marked by thoroughness and clearness, and the present volume, which is the latest addition to the series, partakes of those characteristics. Mr. J. H. Oldham, who has drawn it up, writes thoughtfully and his book should prove useful and suggestive. We confess, however, that the continual use of the name "Jesus" without the addition of the title "Lord" or "Christ," to our mind rather detracts from the reverent tone which otherwise is conspicuous throughout.

*God's Witness to His Word*, by Hugh D. Brown, M.A., T.C.D., Barrister-at-Law (London: Hodder and Stoughton; price 6s.) There is much in this book which is calculated to be useful. The first part deals with an examination of the claim to inspiration made by the Scriptures; the second with the "Endorsements of the Bible"; and the third with the "consequences and duties arising from such claims." The substance of the book, the Preface tells us, has appeared in the pages of the *Sword and Trowel*. It is not a learned treatise, and in turning over the leaves we notice many things of very doubtful taste, but the general line of argument is well conceived and forcible.

*Horæ Bibliæ. Short Studies in the Old and New Testaments*, by Arthur Carr, M.A., Vicar of Addington, Croydon. (London: Hodder and Stoughton; price

6s.) These thoughtful papers have already appeared in the pages of the *Expositor*. They will well repay reading. Those in the name of "Xristianos," "St. Paul's attitude towards Greek philosophy," "The use of Pagan ethical terms in the New Testament," and "Love and righteousness, a study on the influence of Christianity on language," are likely to prove specially interesting to missionary students.

*The People's Psalter*, by the Rev. G. H. S. Walpole, D.D., Chaplain to the Archbishop of York. (London: Elliot Stock.) The writer's aim is to provide a book for use in church which, within a small compass, renders the Canticles and Psalms more intelligible to the devout worshipper than he fears, no doubt justly, they commonly are. At the head of each Psalm, first the general subject is tersely stated in bold clarendon type, and the text is further broken up into divisions with head-notes indicating the progress or change of the main conception. The occasion of writing is indicated so far as known, then the application to the experiences of the Church, and lastly its use. The following are marked as for Foreign Missions:—ix., xiv., xviii., xxvii., xlv., lxi., lxiii., lxvii., lxxii., lxxvi., lxxix., lxxxvii., xciii., xcvi., cxxxviii., cxlix.

*Guide to the Study of the Book of Common Prayer*, by the Rev. A. R. Faussett, D.D., T.C.D., Canon of York, and Rector of St. Cuthbert's, York. (London: C. J. Thynne; price 1s. net.) Evangelical Churchmen (not students, for whom it is not intended) will welcome this revised edition of Canon Faussett's excellent and forcible vindication both of the Protestant character of the Prayer-book and of the Church system, as against dissenters. Canon Faussett's moderation and charity in maintaining the catholicity of our formularies should also commend it to Nonconformists who may desire information on the subject.

*The Teaching of the Church of England on Some Points of Religion*, by John Wordsworth, D.D., Bishop of Salisbury; together with a Russian Version. (London: S.P.C.K.; price 1s.) This booklet is published in response to questions asked by members of the orthodox Eastern Church concerning the Church of England and its doctrines. The spirit of Christian love which breathes in all that is said cannot fail, we think, to commend it to readers of the orthodox Christians of the East. It follows the Thirty-nine Articles, according to the Scriptures their right place, as the Rule of Faith, by which both the creeds and acts of Church Councils must be tested; and it states that the Church of England requires repentance and faith, and obedience to and a right reception of the two Sacraments. The replies to the questions regarding the number of Sacraments and predestination strike us as wanting in clearness, and the former of them as being difficult to harmonize with Article Twenty-five.

*Across Siberia with a Baby*, by the Rev. A. T. Polhill, M.A. Edited with a Preface by Robert Sinker. (London: George Bell and Sons; price 2s. net.) The writer is better known by the name of Polhill-Turner, being one of the two brothers of that name included in "the Cambridge Seven" who went to China under the C.I.M. twenty years ago. After a visit to England upon the disturbance of 1900 he returned to China by the Siberian Railway in the autumn of 1902, and the journal letters he wrote on this journey are here published. There is added as a Postscript an account of a visit to a Chinese prison.

*Prayers for Church Missions*, edited by a Devonshire Clergyman, and published by A. R. Mowbray and Co., at 3d. "A Manual of Intercession for the Home and Foreign Missions of the Church." The prayers are Scriptural and devout in tone, harmonizing well with those of the Book of Common Prayer, from which some are taken or adopted. Twelve well-known missionary hymns are added. Those who wish for more than is provided in the Society's Manual and Cycle Collects will find this little book very useful.

*Indian Stories*, by B. Herklots, M.A. (price 3d.), as the name implies, consists of a number of stories of Indian life which may be useful as illustrations to those who work among the young. They were written during a tour which Mr. Herklots made in India under the auspices of the Children's Special Service Mission before he joined the C.M.S. The booklet is printed at the Secundra Orphanage, of which Mr. Herklots is now in charge, and may be procured from the Children's Special Service Mission, Warwick Lane, E.C.

We have also received:—*Sermons of the Age*, by the Rev. T. Meredith Williams,

Vicar of Llanarth, Cardiganshire. (London: Elliot Stock; price 3s. 6d.) *Children in Blue, and What they Do.* By Florence Codrington. (C.E.Z.M.S.; price 1s. net. Second Edition.) *The Lord's Supper: What it is, and what it is not,* by W. H. K. Soames, M.A., Cantab. (London: Elliot Stock; price 1s. net.)

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## LETTERS TO THE EDITOR.

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### THE TRAVANCORE TRUST FUND AND THE SYRIAN CHURCH.

DEAR SIR,—I find that in view of the statements and letters which appeared in the *Times*, *Guardian*, and *Church Times*, a little while back, regarding the possession and administration of a Trust Fund held on behalf of the Syrian Christians of Malabar, representing the C.M. Committee and missionaries as oppressors, proselytizers, and almost robbers, my article in the *May Intelligencer* apparently took too much knowledge of the subject for granted. Those who know the *personnel* of the C.M.S. Committee, lay and clerical, will know at once that such charges are false. But suspicion has been created in the minds of many who do not know much about the C.M.S., and it is well that our friends should have a ready answer to give when questioned. I will, therefore, give a brief summary of facts.

Our missionaries first went to Travancore in response to an invitation from the then Syrian Metran, through Claudius Buchanan, to endeavour to enlighten and reform the ancient Syrian Church there. That country had twenty years before been delivered from the peril of an invasion by Tippoo Sultan and had accepted British protection. Much gratitude was felt and the then British Resident had great influence with the reigning Ranees. Like many of our great Indian administrators, Colonel Munro took a deep interest in Christian Missions. By his influence the Ranees made grants of money to the Syrian Christians, a grant of land to the L.M.S. missionaries in South Travancore, and grants of money to be invested in Government Funds in the names of the Syrian Metran and C.M.S. missionaries for the education and enlightenment of the Syrian community. Colonel Munro in his letters again and again stated that he wished all the money to be used under the direct supervision of the missionaries, as he did not trust the Syrians. The large piece of land which was given by the Ranees towards the upkeep of the College was given in the name of the Rev. Joseph Fenn and his successors in office.

After twenty years, through a new Syrian Metran refusing to work any longer with the Church missionaries, it became necessary to divide the funds. At the suggestion of the Madras Government and the British Resident three arbitrators were appointed, one chosen by the Travancore Government, one by the Syrian Metran, one by the C.M.S. They were able and experienced men. After careful consideration of all the circumstances and perusal of Colonel Munro's letters they unanimously decided (a) that certain monies should be handed over to the Syrian Metran and some laymen, to be held in trust for the benefit of the Syrian Church; (b) that the remaining money was to be invested in Indian Government securities, the interest to be administered by the Cottayam missionaries and the C.M.S. Secretary in Madras, as trustees for the benefit of the Syrians; (c) that Kallada Island property, which was given in the names of the missionaries, was to be administered by the same trustees. Like so many parties where the arbitrators' decision is given against them, the Syrian Metrans were dissatisfied and tried to repudiate this decision. They appealed to the Governor of Madras, who decided that, though the Syrians had not bound themselves to accept the decision, yet, as they had appointed an arbitrator, they had really agreed, and he refused to advise reconsideration.

The money, which had during the dispute been lodged in the British Resident's treasury, was divided according to the terms of the arbitration, and part was accordingly handed over to the C.M.S. trustees. The Syrians still objected, and after some years the Court of Directors advised the whole matter being decided in the law courts. The C.M.S., who had been carrying out the

terms of the Trust in accordance with the decision of the arbitrators, did not feel able to accept advice which would have wasted time and money. They simply went on administering the money and the matter dropped.

After some years a strong reforming movement arose in the Syrian Church. The leader was a very able man, Thomas Athanasius, who went to Antioch and was consecrated by the Jacobite Patriarch. For a time he carried nearly all the Syrians with him. He accepted the terms of the arbitration and withdrew the Syrians' share of the money, which till then had lain in the British Resident's Office, and used the income for the good of the people. After a time, however, he went wrong.

A strong anti-reforming party arose who brought back many of the superstitions and commenced a vigorous war against the Reformers. They were led by an able man named Dionysius, who persuaded the Patriarch of Antioch to consecrate him and depose Mar Athanasius. The latter was never done. He then commenced an action in the Travancore law courts to get possession not only of the share of the monies awarded to the Syrians and handed over by the British Resident to Mar Athanasius, but also of the churches and Church properties held by them. He succeeded, as mentioned in my previous article, against the opinion of the one English judge in the High Court.

The Metrans and clergy of the Athanasian party claim to be the true representatives of the ancient Church of St. Thomas, just as the English Reformers did of the early English Church. They have some very able and truly pious men among them, are a large body, and have built many churches.

The anti-reforming Metran, Mar Dionysius, has not only endeavoured to drive out the Athanasian party, but has acted in a strange and irregular manner. He sent his suffragan Bishop to Ceylon to consecrate a deposed clergyman of the American Episcopal Church, in spite of strong protests, and through him has ordained the notorious "Father Ignatius" priest, and consecrated as Bishop, Marsh Edwards, who was lately tried on a most serious charge of immorality. He has now, after vilifying the C.M.S. missionaries in his diocesan paper as "teaching the way of hell," written letters to the English Bishops and to the public papers, accusing us of wrongfully keeping the money committed to our trust, oppressing the Syrian Church, misusing the Trust Fund, and endeavouring to proselytize. At the same time he has threatened to prosecute us in the Travancore law courts if we do not give up the Trust money. The C.M.S. Committee feel that it would be betraying the Trust to do so. The missionaries have endeavoured strictly to administer it in accordance with the terms of the Trust, and have applied the income towards carrying on the important and successful English College at Cottayam, where for years Syrian youths of all parties have been educated. The Athanasian party, and the Syrians who at the time of the disruption joined the English Church, are strongly opposed to the money being handed over to Mar Dionysius.

We have, as I said in the *May Intelligencer*, endeavoured, not to destroy, but, by God's help, to enlighten and invigorate the ancient Syrian Church and make it a bright light for Christ in a dark land.

A. F. PAINTER.

#### BASLE MISSIONARIES IN ASHANTI.

[We are sure our readers will be glad to share our pleasure in perusing the following letter from our veteran brother, the Rev. F. Ramseyer, whose labours and sufferings for Christ's sake in Ashanti are well known to all who have followed the progress of the Gospel in West Africa.]

DEAR SIR,—The *Intelligencer*, since our return here, has also found again its way to us, and it is scarcely necessary to tell you with what pleasure we read it and draw from it. The *Intelligencer* reminds me always of the kindness shown to me when I had the privilege to be introduced to the Committee, and to relate—in a broken English—something of our trialful experiences.

Perhaps it will be interesting to you to hear that the Lord has granted us the great desire of our hearts, to rebuild our station of Kumassi, and to bring up our work in Ashanti in its former state. This new beginning, to rebuild on the black wall of our burned-down station, and to take up again what was nearly

annihilated, was indeed an "up-hill" work, full of the greatest trials and difficulties, during which time my wife and I, and in our age, had to live again in miserable native huts, suffering so often from the rain. But the Lord was holding us by the hand, and hour after hour, day after day, we could make the experience how true His promise is (Isaiah xl. 31), "*They that wait upon the Lord shall renew their strength, &c.*"

And now, as I have already said, our station, rebuilt on the ruins of the former one, is up again as beautiful as before the revolt; the chapel the same, and our schools are giving us much encouragement. And it is not only at Kumassi that the banner of the Gospel is floating, but also in six other places, out-stations, in Ashanti. It is true we are at the beginning, and our present work is to sow the seed, looking in prayer to the Lord of the Harvest; but nevertheless our hearts are rejoicing, for we too can say, "*The Lord has done great things unto us.*" We had already many encouragements; we had lately the joy to baptize several people, and in a few days we shall have the same joy with four. In January we would again send four of our elder scholars (all Ashantis) to our High School at Begoro, where already four are in that preparation school, and so we can hope to have, in a few years, young teachers and evangelists, *from Ashanti*, to work among their own people. Can we not rejoice?

But now, after having had the great privilege to help in bringing up the work again, we feel, and the Lord has shown us, that the time has come to leave the work in the hands of younger missionaries. The bodily strength begins to fail (it is now forty years that I arrived in Africa), especially with my dear wife, although a few days ago she was still saying, "I wish I were twenty years younger, and to be able to remain at Kumassi"; and so we shall probably leave our dear station for good in two or three months. In writing this I feel already home-sick, and feel how hard it will be for us to take leave of a country, of a people among which we have suffered so much, but in which the Lord has done such great, marvellous things unto us. But we know that He is leading us, and this is sufficient for us. And at home I will be perhaps of some blessing in pleading the cause of my poor Ashantis.

You have heard of the *railway*, the first train arriving at Kumassi on October 1st. What a change! what a contrast! for us especially. The *railway station* at some 200 steps of the place where, thirty-two years ago, the corpses of hundreds of poor victims were thrown, and near the place where, thirty-two years ago, we were dragged as slaves, as prisoners and in rags, before the king. What a contrast! In those days we had to hear so often the *death-drum* and the *death-horn* announcing that poor victims had been beheaded—and now every day the *whistle of the railway*! The Lord be praised for this great step—may it bear many fruits for the coming of His Kingdom!

Excuse me to have written so long, but I felt that I had to give you some news about us before leaving the country.

F. RAMSEYER.

Kumassi, March 29th, 1904.

#### MISSIONS AND THE PULPIT.

SIR,—In an address I lately heard, surprise was expressed at the little interest taken by people in general in Foreign Missions. I think the speaker would be much more surprised if he knew how extraordinarily little outsiders hear of the subject; and the reason is this: there is only one place where people can be made to hear about a subject they do not want to hear about, i.e., church. People go to church from habit, and it is there that the one opportunity lies for speaking to them on a subject in which they are not interested.

I have been in this parish fourteen years this June, and I can only recollect *twice* (with the exception of a missionary who was a curate for a short time) having heard the subject of Foreign Missions alluded to—I mean, of course, by our resident clergy. If we relied on what we hear in church we should hardly be aware of the existence of the C.M.S. or any other Missionary Society; and how are those not already interested to become so? It seems to me almost an impossibility. How can they hear without a preacher?

I am sure many clergymen are honestly in *sympathy* with, only not *interested* in, mission work, and I wonder if some sort of letter or appeal could be made



from the C.M.S. as a "Church" Society to clergy known to be sympathetic but not interested, asking them to introduce the subject more frequently in their sermons. I am certain that when we laity are denounced for not doing our duty in regard to Foreign Missions (and indeed we are often very remiss) it is really not so much our fault as our misfortune, inasmuch as we are "under" a pastor who is not doing his.

May I add that my own interest in the work has been greatly increased by a Missionary Exhibition recently held here, hence my venturing to make the above suggestion and remarks?

AN ONLOOKER.

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## NOTES ON OTHER MISSIONS.

**T**HE issues from the BRITISH AND FOREIGN BIBLE SOCIETY continue to make record figures. During the month of June the output of Scriptures from the warehouse in Queen Victoria Street alone exceeded all previous totals. Forty-eight tons of Scriptures were dispatched, in 441 cases and 70 shipments, to all parts of the world. This represented 116,370 books in 114 different languages.

An interesting account of the "Watchers' Band," the Gleaners' Union of the LONDON MISSIONARY SOCIETY, has lately appeared in the *L.M.S. Chronicle*. Though fewer new Bands and fewer Watchers have been enrolled, and a little less money has been received than in the previous year, the Union has been steadily finding its way into churches which had hitherto done little or nothing for Foreign Missions. Last year the total number of branches was 974, with 29,000 members; this year there were 1,019 branches and about 31,000 members. The sum of £363 11s. 9d. was contributed to "Our Own Missionary Fund." After paying all working expenses, there was handed over to the Society £619, which, together with £167 from the branches, made a total of £786.

A financial statement of the WESLEYAN MISSIONARY SOCIETY for 1903 is now issued, and the income definitely known. It amounts to £118,523. This is £4,119 more than the preceding year. The largest item of increase, £2,137, is under the head of Subscriptions and Donations. Missionary-boxes come second with an increase of £1,228. Juvenile Associations have improved by £873. Christmas offerings are more by £80. But the Anniversary collections are less than in the preceding year by £200. There has also been a considerable increase of expenditure, so that a deficiency of about £2,000 must be added to that of 1902, which amounted to £2,800.

The W.M.S. is about to issue a new monthly magazine in place of *Wesleyan Missionary Notices*, the first number of which appeared in January, 1816. It is to be entitled, *The Foreign Field*. Although special prominence will be given to the Society's work, particular efforts will be made to promote interest in the missionary cause as a whole. The first number will be published in September.

The PARIS EVANGELICAL MISSIONARY SOCIETY is mourning the death of the Rev. François Coillard, which took place at Leahic, Upper Zambesi, N.-W. Rhodesia, on May 27th. Beginning his missionary efforts in Basutoland in 1857, by 1876 a permanent work had been established in the Leribé district, in spite of its having been several times completely broken up by the wars of the Boers and Basutos before the British Protectorate was established. In 1878 M. Coillard and his wife undertook a pioneer expedition into Banyai Land (now Western Rhodesia). Detained prisoners by the Matabele, they learnt that the Barotse tribe of the Upper Zambesi spoke the same language as the Basuto. Permission was obtained from Lewanika, the chief to promote a Mission there, and an important work has now been carried on at the capital, Leahic, for more than twenty-two years. M. Coillard's distinguished literary gifts found their expression in the remarkable letters, covering nearly thirty years, which he contributed to the Journal of his Society, and which in their collected form have penetrated far beyond missionary circles on the Continent of Europe. An

English translation appeared in 1897 under the title of "On the Threshold of Central Africa."

*Medical Missions* reports news concerning progress at Leh, British Tibet. The field of Tibet is remote and difficult, but the MORAVIANS have laboured with great patience and determination, both at Leh and Kyelang. Any large ingathering cannot yet be spoken of, but the Gospel seed is still being carefully sown. The in-patient work is not heavy, forty-two cases in 1903. The out-patient work also is moderate, the cases summing up to about 1,000. There is, therefore, much opportunity for itineration in the surrounding regions. The religion is demon-worship, covered with a crust of Buddhist ceremonial and nomenclature. The people are very ignorant, and much in the hands of the priests. Very little is known of Buddha's life or teachings. Assent is placidly given to anything said about the need of a Saviour, but it is very doubtful whether it is understood. Occasionally men will seem interested in spiritual things, and promise to read the Gospel; but these are exceptions.

THE PRESBYTERIAN CHURCH OF THE UNITED STATES in its *Assembly Herald* gives information of an important forward movement in Siam. During the past year a distinct advance has been made in almost all lines. A fresh impulse has been given to itinerating. The *Athenæum* has commented on the literary activity which has lately made itself felt in Bangkok. A sort of encyclopædic work on the country has been prepared for the St. Louis Exhibition. Books are now being reprinted, copyright protection being available under the law of 1901. The first book under this new law was an English-Siamese Dictionary. The publication is also announced of the "Dasa jāti" (the last ten births of the Buddha). Two of these, the "Nemi Jātaka" and the "Maha Jānaka Jātaka," have already been published. The Siamese translation is followed by the Pāli text, and as the language employed is a very easy one, it may serve as a text-book for students of the Siamese language.

The missionary effort of THE BRETHREN is accomplishing much in the Malay Peninsula, especially among the women of the Cantonese at Kampar. Attempts at school-work have not been very successful as regards numbers, but the children are sharp and learn hymns very quickly. At various places the audiences are attentive, and tracts are very well received by the Chinese. It is, however, sad to have to relate that by the Malays they are frequently refused or destroyed. A few of the company in the Chinese meeting at Kuala Lumpur used to be preachers in China, but have fallen away. There are other individual cases of conversion which give great cause for hope.

The *Mission Field*, in an article on West Australian aborigines, has drawn attention to the fact that the Australian Natives are one of the most primitive of races. They are now diminishing, and are dying out with great rapidity. In 1778, the year of the settlement of Australia, the Governor estimated the native population at considerably over 1,000,000. To-day it does not number 50,000. The aboriginal is extinct in Tasmania, and almost so in Victoria, and in New South Wales he numbers less than 4,000. It is only in West Australia, South Australia, and Queensland that he abounds in any numbers. In his natural native condition he wears no clothes and builds no houses. His fighting weapons are all made of wood, and are very primitive indeed. His ordinary life consists in catching snakes, lizards, bardi-bardis (large maggots), and any other animals living in the bush which he regards as fit for food. Their religion is a very vague one, consisting in part of ancestor-worship, the idea being that the living Natives are the re-incarnations of their totemic ancestors (kangaroo, emu, &c.). In evangelistic work the remarkable Mission to the aborigines at Yarrabah has proved most successful, and there is much scope for a similar work in Western Australia. The Queensland Natives are, however, a much better type than the specimens in the Western Australia gold-fields, but the latter could be easily taught and trained by sympathetic, competent teachers. The thousands of Natives in the North and those in the gold-fields are still untouched by any missionaries.

J. A. P.

## EDITORIAL NOTES.

THE world is confronted, at the moment when we go to press, with another of the many surprises which the Far Eastern struggle has produced, and this time the interests and honour of Great Britain are directly concerned. The arrest and seizure of the P. & O. steamship *Malacca* in the Red Sea by the *Petersburg*, a vessel of the Russian Volunteer fleet, raises questions of very great international importance, and earnest prayer will, we are sure, be made for the Governments of both Russia and Great Britain that they may be enabled to conduct the serious and delicate negotiations with a continuous sense of the responsibilities involved. In the Far East itself events appear to point to decisive engagements in Manchuria as imminent. The whole position calls for constant prayer that it may please God to stay the flowing of blood and to cause all things to work for His glory and man's greatest good.

A STRIKING Article on "Christianity and the Russo-Japanese War," which appeared in the *Times* of June 25th, mentioned, among other evidences of the tolerant and liberal spirit of the Japanese Government, the permission granted to six Japanese and six foreign Christian evangelists proceeding to the front, attached to the first, second, and third army corps. The negotiations with the Government in this behalf were conducted by the Evangelical Alliance of Japan, the same body which inaugurated the Taikyo Dendo Movement of 1900, and the suggestion of names was left to them. Among the six missionaries chosen for this responsible work, the Rev. W. P. Buncombe, of the Society's Mission at Tokyo, is one, and the Committee have sanctioned his going. He will have unique opportunities for declaring and unfolding the Gospel of life and peace to the brave men who for love of country are so willing to die, but in their ignorance of God are so unready to appear before Him. The cheerful alacrity of missionaries to go forward and share the dangers and hardships of the battle-field with their officers and men will also appeal, we doubt not, to the country at large. In the throes of their national crisis the sympathy of onlookers must for the most part be inert, in view of the obligations of neutrality; all the more precious, therefore, to the Japanese people will be the missionary's readiness to cheer and help with the solaces of his religion, and with whatever benevolent ministrations he is able, the sons and husbands and fathers whom they scarcely hope to see again. The Bible Society's superintendent at Kobe, who was present at the embarkation of troops at Hiroshima in March and presented them with copies of the Word of God, bears testimony to the self-control and discipline and to the patriotic eagerness for action of the rank and file. And he adds two truly awful statements to illustrate the completeness of the men's preparations for their non-return. Many of them, he says, had divorced their wives, and one man had actually put to death his two children because he "had no one with whom to leave them, and would not be coming back." It may well be doubted whether the world's history has presented before on so huge a scale an exhibition like this, and it is indeed a solemn and responsible thing for Mr. Buncombe and his colleagues to be placed in trust with the Gospel among men who have at such tremendous cost and with such singular deliberation consigned themselves to death. Our prayers for them in these unique circumstances should be frequent and fervent.

THERE are not many foreigners in the country, we venture to think, who

see Japan at close quarters during this crisis with more intelligent wisdom, as well as keen sympathy, than does the Bishop of South Tokyo, and it is most instructive to read his impressions in his diocesan magazine regarding the effects the war is already producing on the national character. Bishop Awdry says:—

“We can see the effect already. The serious tone of those who speak about the war and the future; the scrupulous absence of exaggeration in the official reports of actions, the unreserved freedom with which even military officers tell the people: ‘You must expect defeats as well as victories. It is a tremendous struggle and may be long, and will leave much distress and poverty behind,’ the quiet and thorough working out of plans, and suppression of noisy excitement, the perfect good behaviour towards an enemy that publicly treats them with contempt, while itself breaking the laws of honour and of civilization towards them—things such as these show the making of a national character which, however gay and light-hearted in leisure times, means to be serious, responsible, independent, and to deserve and command the attention and respect of the world.

There has been a tolerably general opinion among foreigners that the common failing of the Japanese was a lack of seriousness and stability, and in commercial dealings a want of integrity. The Bishop believes, or at least hopes, that with the widespread consciousness of a greater position will come a larger and more serious character. From this point of view, it is likely, he thinks, to bring nearer the independence of Japanese Christianity. The sense of having won the right to claim equality with the Western Powers in the sphere of politics will render the Christians among them more eager than ever to be free from foreign control in the government of their Church or Churches. There are manifest dangers in the prospect, and the Bishop sees them, but he is hopeful and not fearful. “With prayerful trust we must leave it in the hands of God.”

THE total number of Christians in Japan, some 130,000, Roman, Greek, and Protestant, is almost insignificant in proportion to the whole population. Their moral influence, however, is probably, as a recent writer quoted in the *Spirit of Missions* has said, at least a hundred times greater than the statistical strength would indicate. There are signs, indeed, that some leaders of the people are disposed to advocate a national adoption of Christianity. The press telegrams announced a few weeks ago that at Tokyo, on Sunday, May 15th, a religious meeting, promoted by influential men, was held in the public park to determine the question of founding in Japan a Church pro-Christian in character but on independent lines. The dispatch added that it was considered that the time had arrived to adopt the religion approved by the majority of civilized nations, and that an edict establishing a National Church was not improbable. We trust that better counsels will prevail, as on two previous occasions. We have it on the authority of the editor of the *Spirit of Missions*, the organ of the American Episcopal Church, which was the first Church to send missionaries to Japan, that after the Iwakura Embassy of 1872 Japanese statesmen had an identical proposition under consideration. European advisers, however, explained that the Christian faith could not be imposed by the State upon a nation—it must be a growth from within, and must find expression in thought and life, and the proposal was abandoned. Again, in 1884, an influential man, Fukuzawa, wrote in a leading Japanese paper, the *Jiji Shimpō*, an article from which large extracts were quoted in the *Intelligencer* of January, 1885, and in which he said:—

“It would appear that we ought to adopt a religion which, prevailing in Europe

and America, exerts so considerable an influence over human affairs and social intercourse, so that our country may become a part of Christendom, presenting the same social appearance as the Western Powers, and sharing with them the advantages and disadvantages of their civilization. We believe that the diplomatic adjustment of international intercourse with the outer world can be effected only by pursuing the course here suggested.

"If we are not mistaken in our arguments, there is no alternative for our own country but to adopt the social colour of civilized nations in order to maintain our independence on a footing of equality with the various powers of the West. As an absolutely necessary preliminary, however, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will not fail to bring the feelings of our people and the institutions of our land into harmony with those of the lands of the Occident. We earnestly desire, therefore, for the sake of our national administration, that steps be taken for the introduction of Christianity as the religion of Japan.

"It must, however, be borne in mind that, although we have frequently adverted to religious subjects, we have refrained from expressing an opinion as to the nature of any—i.e., as to their truth or falsity. From the standpoint of a private individual, we may say that we take little or no interest in the subject of religion, as it does not affect our personal feelings or sentiments."

It would manifestly be a calamity for the Church, if not for the nation, to be patronized on these grounds by the State; but the recurrence of the suggestion is no less manifestly a summons to the Churches of America and Canada and in this country—and here especially to the Church of England, which is almost alone among the British Christian communities to be represented in Japan—to make a supreme effort to multiply the evangelistic force and improve to the utmost an opportunity of such momentous strategical importance in view of Japan's future relations with the other peoples of the Far East.

AND the same word, "opportunity," is no less applicable to China. The Chinese Ambassador to the United States a short time ago frankly conceded that to the heralds of the Christian faith, and more particularly medical missionaries, belong "the major portion of the credit for opening China's closed doors." The Society has been hesitating whether or not to sustain the advance made last year into Hu-Nan by Mr. Byrde and Mr. Laird from Kuei-lin. Understanding a minute of the South China Conference to counsel withdrawal, the Committee last autumn assented to the supposed suggestion, which, in presence of the then financial outlook, coincided with the dictates of prudence. It transpired, however, that the Conference minute had reference to a large scheme of extension submitted by Mr. Byrde, which was judged inopportune, but no thought of relinquishing ground already occupied had been entertained. The province is a large and populous one, and it has been the last of all the eighteen Chinese provinces to open its doors to missionaries. A considerable tract has been definitely recognized as a C.M.S. "sphere of influence" by the representatives of other Missions who have hastened in. The Committee, on reconsidering the facts, and recollecting how they were led to open a station at Kuei-lin in 1899 for the sole purpose of getting access to Hu-Nan from the south, have decided to maintain their ground, and to take such part as they may be able in giving the Gospel to the robust and enterprising inhabitants of that region. This province, in common with Si-Chuan and other interior provinces, is Mandarin-speaking, so that the influence of native congregations planted there will not be restricted, as it practically is in the maritime provinces, by the limited range of a colloquial which varies almost with every prefecture. It is vain, however, to let the imagination run on the

bright possibilities while the C.M.S. territory is occupied by a single layman. It was in July, 1898, just six years ago, that the Committee sent Mr. Byrde to Oxford and Cambridge to seek for a party of men to accompany him to China and prepare for the opening into Hu-Nan. Now the opening has come, but where is the band of labourers?

ANOTHER call that is intensified by the fact of a door being opened after long waiting and much praying comes from the Egyptian Soudan. The Gordon Memorial Fund, which has been in hand so many years while the Society waited for permission to occupy Khartoum, has now at length been utilized, and a grant from it, made the other day, for the building of a girls' school and other premises has well-nigh exhausted it. This surely will be matter for thankfulness to those, or the survivors among them, who contributed the fund in hope that Gordon's memory would be connected in the place of his death with directly Christian and evangelistic efforts for the Mohammedans. It may, and we trust will, appeal to them and others to renew the fund now when it would be so immediately applicable to the end in view. But men, too, are urgently needed. The vacancy caused by Dr. Hall's death remains to be filled at Omdurman; and higher up the Nile the Government is at present reserving a sphere for the C.M.S. among the heathen tribes, which the Committee have declared themselves desirous to occupy as soon as possible.

THE Alake of Abeokuta sailed from Liverpool on July 8th. One of the gifts which he took back with him, and which he doubtless values more than any other, was a copy of the Bible presented to him by King Edward. The sacred volume was exquisitely bound, and bore the following inscription:—

"Presented by Edward the Seventh, by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas King, Defender of the Faith, Emperor of India, to the Alake of Abeokuta, July, 1904, to replace the Bible given by Queen Victoria in 1848 to Sagbua, father of the present Alake, which was lost in a fire twenty years after."

May God's Holy Word be indeed a lamp to his feet and a light to his path, and may he take God's testimonies as his heritage for ever, and find them the rejoicing of his heart.

As will be seen under Selections, the Committee had the pleasure of an interview with the Bishop-Elect of Mauritius, the Right Rev. F. A. Gregory, on July 15th, and with the Bishop of Sierra Leone on July 5th. The latter was accompanied by Archdeacon McCaulay, who presented an offering of £100 from the Sierra Leone Church, in token of gratitude to the Society for sending the Gospel in 1804 and for rendering help continuously during the past hundred years. The Archdeacon could recall the celebration of the Society's Jubilee (1849) in the Colony; he remembered the landing of every one of the eight successive bishops; and his ministerial life almost exactly measures the term of the Sierra Leone Native Church Organization, which was begun in 1861, and was the first instance of such organization being put into operation in the Society's Missions.

THE latest modification of Native Church organization in C.M.S. fields has just been sanctioned for the Punjab Mission after prolonged consideration. It has for many years past been urged by the Punjab brethren that whatever advantages may accrue in other parts of India from the method and organization hitherto in vogue, it has not, in the Punjab, been successful in making the most of the forces available. The European

and native workers, it is said, have been kept too much apart. It has indeed been a pronounced feature of the Society's Church Council scheme to minimize the European element in its management, in order that Native Christians might have the opportunity of gaining experience in the conduct of the business of the pastorates and the supervision of agents. The organization now approved in effect unites in one scheme the whole C.M.S. Christian community and brings into co-operation both the European and the Indian workers, whether they be pastoral or evangelistic. The chief administrative body will be the Central Mission Council, which will consist of the Bishop of the Diocese as Chairman *ex-officio*, a Vice-Chairman elected by the Council, the Secretary of the Corresponding Committee, members appointed by the Parent Committee, and fifteen delegates elected by (at present) six District Mission Councils. These Councils will consist of all the C.M.S. Clergy labouring in their several districts, whether Indian or English, all English lay missionaries and laymen in *quasi* charge of pastorates, and delegates from the pastorates. Thus it will be seen that the elements of the three previously existent bodies—the Native Church Council, the Missionary Conference, and the Corresponding Committee—are all included in the new scheme. The missionaries, it is proposed, will still meet yearly for the purposes of devotion, and the Corresponding Committee will still also have a separate existence to represent the Society in matters affecting allowances, furloughs, &c., of European missionaries, and to report on the working of the new scheme to the Parent Committee from time to time.

Our two opening articles this month, by Sir Charles Elliott and Mr. Maconachie, both bear testimony to the real and substantial progress of Christian work in our Indian Dependency. On July 12th the Committee had the pleasure of welcoming among them another witness to the same effect, a veteran who stands in the foremost rank in the missionary army in South India. The Rev. Dr. W. Miller, Principal of the Madras Christian College, went to India in 1863, and has been a recognized leader among Christian educationalists for over thirty years, and was one of the three missionary members—the late Rev. W. R. Blackett, Principal of the C.M.S. Divinity School at Calcutta, was another—of Lord Ripon's Viceregal Commission on Education in 1882. The institution over which he presides is directly connected with the United Free Church. In 1874 a widespread desire was expressed to have it placed under a Board representing all the societies labouring in South India, and when this was not found feasible the C.M.S. made a grant of £300, which has been annually renewed for thirty years, and Canon Sell has for most of that time given some measure of support and cooperation. Dr. Miller has always laid stress on the preparatory work which the College does in moulding the minds of the rising youth of India, rather than on the number of converts which directly result from its operations. He told the Committee, however, of no less than three baptisms of College graduates last year, and he dwelt specially on the case of another, baptized two or three years ago, because of the remarkable change it bore witness to in the attitude of the high-caste Natives towards Christianity. The young man was a "Brahman of the Brahmans," his family being of the most sacred caste and highest social standing, and he himself was a district munshi. If such a baptism had occurred forty years ago the military would have had to be called out, but on this occasion there was not the slightest commotion or disturbance. On the contrary, the church in which the service was performed was filled with present and former non-Christian students and with members of the higher-class native public of Madras, and many of them manifested unmis-

takable pleasure at the step their old co-religionist was taking, and congratulated him upon it. Dr. Miller expressed the opinion that disturbances on such an occasion are never likely to occur again unless they are planned and organized by interested parties.

THE appointment of Bishop Hodges to assist Dr. Moule in the charge of the Diocese of Durham, which some of the daily papers announced prematurely a few months ago, does not, we are glad to know, import his resignation of the See of Travancore and Cochin, over which he has presided with singular wisdom and ability for fourteen years. Some of the difficulties which are met with in Travancore have been paraded rather ruthlessly before the public by the agents of the Syrian Metran in the past year, and the Rev. A. F. Painter replies in our correspondence column this month to certain misleading statements which he finds have been brought under the notice of some of our friends. Charges of proselytism, too, as our readers know, have been freely made, but categorically and conclusively denied. It will readily be seen that there are elements of peculiar difficulty in the work, and it should occasion the deepest thankfulness that it has been so richly blessed and extended and strengthened during Bishop Hodges's episcopate. We sincerely trust his retirement may long be delayed; it would occasion much sorrow, we are sure, to the whole body of our missionaries.

OUR readers will not, we trust, overlook the important report of the Estimates and Finance Committees, which was presented to the General Committee on July 12th, and of which the Deputy Lay Secretary gives a summary on page 637. The gist of it is this, that last year's income, when the exceptional items, such as the Million-Shilling Fund and the contributions towards the previous year's deficit, are deducted, would be short by £25,000 of the sum needed to meet the estimated expenditure of this current year, plus the deficit of under £6,000 brought forward. One feature will be noticed with satisfaction, namely, the reduced percentage of the expenditure on Collection of Funds and Administration. The former is 5·86 per cent., and the latter 5·44 per cent., a somewhat lower proportion than the year before. A member of Committee drew a comparison as regards this feature between the C.M.S. and one of the best and most economically managed of the life assurance societies, whose annual statement had happened to reach him by the same post as he received the report of the Estimates Committee. That society had last year almost exactly the same income as the C.M.S., and its cost of management was under seven per cent. This led the Chairman, Mr. Sydney Gedge, to work out the comparison, and he did so in a most interesting way. He pointed out that assurance societies have three sources of income: that derived as interest and dividends on the investments, that derived from the renewal of premiums, and that derived from premiums on new business. It needs no showing that the first and the second, which form the bulk of the income, come in for the most part automatically as it were, and that it is only the third source which proves costly. In the society instanced—and, as we said, it is very high in the list for economy—the expenses of management far more than absorb the year's premium income from new business. Then, again, assurance societies appeal to self-interest, their members benefit materially by insuring, and this bears very considerably on the cost of securing new business. It is needless to pursue the comparison. The truth is that the low percentage of religious societies, and in particular of the C.M.S., in respect of management and collection of funds, is very largely due to the enormous amount of voluntary labour that is cheerfully and zealously given. If all preachers of sermons and



speakers at meetings, if all Clergy and Lay and Gleaners' Union workers, if all parish collectors, ladies' working parties, and Sunday-school advocates had to be paid, if hospitality were charged for, &c., &c., the cost would be enhanced immensely; and so would the cost of administration, but for the self-denying and unremunerated labours of very many at Salisbury Square. We say unremunerated, but we have heard again and again the remark from the lips of most assiduous voluntary workers that they had received such blessing through the Society, that they owed it ten times more than they could ever repay. The home Church in like manner derives benefits direct and indirect from the Society, which are cheaply bought by expenditure involved in its home operations.

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THE Committee have appointed the Rev. William B. Tracy, M.A., Vicar of Osmaston-by-Ashbourne, to be Director of the Missionaries' Children's Home at Limsfield, in succession to the Rev. A. F. Thornhill. He and Mrs. Tracy will enter into residence on September 1st. They and their very important charge will claim an interest in our prayers, especially on the 28th day of the month, when the Home is one of the topics in the Cycle of Prayer.

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OUR May number contained, on pages 341 and 342, two In Memoriam notices of the late Norman Chambers Miller, a young missionary who sailed with his wife to India only last autumn, and on page 391 the acceptance as a missionary of his widow was recorded. Now it is our mournful duty to announce that she, too, has been taken from us. She reached home invalided on July 19th, and travelled at once to Liverpool. That same night or the next morning she became unconscious, and passed away on the 20th at the house of her late husband's parents. We deeply sympathize with the friends to whom this second bereavement has come so suddenly.

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THE Annual Reception of Colonial and Missionary Church Workers by the Archbishops of Canterbury and York at the Church House was held somewhat later than usual this year, on June 23rd. The attendance was large, but not larger than on previous occasions. The plan adopted last year of limiting the honour of being presented to the Archbishops to the missionaries from the field was again followed, and will no doubt be henceforth observed. The missionary speakers who addressed the gathering, after the cheery and sympathetic speeches of the two Archbishops, were Bishop Elwin of Sierra Leone, and Bishop Lefroy of Lahore. The Reception is arranged year by year by the United Boards of Missions of the two Provinces, and at the private expense of members of that Board. On the same day the same Boards confirmed the appointment of the Rev. E. D. Stead as the honorary secretary to the United Boards. Mr. Stead is an honorary Association Secretary of the C.M.S. and is Chairman of the Chichester Diocesan Board of Missions. Bishop Ingham, formerly of Sierra Leone, is the Secretary of the Board of Missions for the Province of Canterbury; and Archdeacon Long, a former C.M.S. Secretary, holds the same office for the Board of the Province of York.

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A CONVERSAZIONE was held at the C.M. House on June 22nd, when Lady Kennaway, Lady Hoare, and Mrs. Baring-Gould received some 300 nurses from the hospitals, infirmaries, and nursing institutions of the metropolis. As at the similar function last year, the guests came in three sections; the first gathering arrived at 2.30 p.m., and the last left at ten. There was a half-hour's concert at each section, and a meeting lasting one hour. At these

meetings Sir John Kennaway, Prebendary Fox, and Dr. Walter Kidd respectively presided, and the speakers were Dr. Martyn Clark, of the Punjab, Dr. Mabel Poulter, of Fuh-Kien, and Dr. Elliott. There was also in separate rooms an exhibition of curios, including native surgical instruments and models of some of the mission hospitals.

THE Society's Annual Report and the Short Report will be published in the first week of the current month. The former has again been compiled by the Rev. C. D. Snell, Assistant Editorial Secretary, who has now produced four of these portly volumes. Like the Missions they describe, these Reports grow, and this year, although the general chapters on the World, Africa, India, &c., have been omitted, the book is larger than it was last year. Great pains have been taken with the maps, especially of Africa, to show the latest political and administrative boundaries, and the nomenclature of the sections of the Missions in East Africa and Uganda follows that adopted by the Government. In the statistical list the grand totals in some columns show a reduction on those of last year; this is due to the removal of the New Zealand statistics (except three or four European missionaries), that Mission being now in the hands of the Colonial Church. The Short Report has a new writer this year, Miss Alice J. Janvrin, and we anticipate with the fullest confidence a favourable verdict from, as we earnestly hope, the very many who will read the compendium of facts which she has so industriously collected and so skilfully arranged in sequence, with just enough of comment to quicken thought and maintain interest.

THE *Short Handbook of Missions*, by Mr. Eugene Stock, for whose appearance we prepared our readers in our April number (page 310), is now out, and we earnestly recommend its perusal. The short, crisp chapters will be found full of interest even for the best informed of missionary advocates, while the beginner will possess what has never been available before, an explanation of terms, a definition of principles, and an exposition of problems and methods, together with a most valuable summary of work accomplished and an indication of what remains yet to be done. We find it difficult to think of any class of Church workers who ought not to secure this book. Of course our clerical friends will get it, and we hope they will make its substance their own and then give it freely in sermons and otherwise to their people. Certainly, too, Sunday-school teachers should obtain it, and all members of Missionary Unions. Messrs. Longmans, Green, and Co. are the publishers and the prices are one shilling and 1s. 6d. net.

UNDER the title of the *Sower's Seed Basket*, Miss E. E. R. Whately, the Honorary Secretary of the Sowers' Band, has just published a paper for Sowers' Band secretaries, which it is proposed to issue quarterly. With the first number there is given a brief but interesting report of these Bands for the past year. They have been growing considerably in numbers of late, and are now 648, of which 546 are in England, one in Scotland, 82 in Ireland, and 6 in Wales, and 13 abroad. The whole report is very encouraging.

SINCE our last notice the Committee have accepted offers of service from the Rev. John Henry Robinson, M.A., Durham, Curate of Widcombe, Bath; Mr. Loftus Wigram, M.A., M.B., B.C., a son of the late Hon. Secretary of the Society, the Rev. F. E. Wigram, and the fifth member of his family to take up missionary work abroad; Miss Harriott Jane North, of Leeds; Miss Margaret Annie Taylor, of Stroud Green; Miss Evelyn Anne Wright, of Hampstead; Miss Edith Emily Hughes, of Bournemouth, a sister of Miss

A. M. Hughes, of Japan; and Miss Florence Kate Reed, a trained nurse, of Thornton Heath. Misses North, Wright, and Reed have been trained at "The Willows"; Miss Hughes at "The Olives"; and Miss Taylor with a clerical friend of the Society. The Misses Taylor and Wright have also been at the Bermondsey Training Home. The following students of Islington College have been accepted as missionaries of the Society, viz., Messrs. Stuart Holman Biddlecombe, Charles Frank Hall, Ernest Francis Harrison, John Silas Herbert, and Percy J. King.

THE disappearance of old mansions and the substitution of blocks of flats and rows of shops which is taking place in most of the suburbs of London is, we suppose, an inevitable—albeit to the historian, a lamentable—feature of the vaunted progress of our time. This process of metamorphosis is responsible for the removal within the past few weeks of the house on Clapham Common which Mr. Henry Thornton erected in near proximity to his own, and which William Wilberforce occupied from 1797. It was at first called Broomfield, but latterly it has been known as Broomwood. The rectory-house of John Venn, at the opposite extremity of the Common (see *Early History of the Church Missionary Society*, by the Rev. Charles Hole, page 27), gave place in 1884 to a group of dwellings named Rectory Gardens.

THE Livingstone College Year-Book for 1904 contains, in addition to the Annual Report of the College, a useful chapter on "How to Preserve Health in the Tropics," and extracts from letters of former students. The Principal and Mrs. Harford have most generously devoted a sum of £4,000 as a trust to promote the interests of the College. There is, we regret to notice, a deficiency of former years, amounting to nearly £500, burdening the funds of this excellent institution.

WE learn with satisfaction that the Indian Government has made a grant of Rs. 25,000 to the North India School of Medicine at Ludhiana in the Punjab. The Government recognizes the school's curriculum as sufficient for the grade of hospital assistants, and it is hoped as it increases in size and efficiency that it will become affiliated to the University of Lahore. The committee of the School desire to increase the teaching staff and to provide scholarships. The secretary of the London Committee is Miss Mabel Brown, 120, St. James's Road, West Croydon.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress of Christianity in India; prayer that the converts may continue to increase, and for their growth in grace. (Pp. 561—571, 629.)

Prayer (with thanksgiving) for the various agencies at work for the evangelization of India. (Pp. 571—582, 629.)

Thanksgiving for the steadfastness and faith of Japanese Christians in time of trial; prayer that all may remain faithful, and that the ministrations of the Rev. W. P. Buncombe and other evangelists, both foreign and native, among the Japanese troops may receive marked blessing. (Pp. 596—599, 625.)

Thanksgiving for independent testimonies to the value of missionary work. (Pp. 588—590, 604.)

Prayer for a large accession of candidates, so that gaps in the field may be filled and movements forward be possible. (Pp. 627, 628.)

Prayer that the forward movement in the Soudan may be greatly blessed. (P. 628.)

Prayer for an income steadily growing with the ever-increasing claims and needs of the Society. (Pp. 630, 637.)

Prayer for a blessing on the C.M. Children's Home under the new Director. (P. 631.)

## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,530, AND THERE WAS A DEFICIT OF £5,736 ON MARCH 31ST LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1905, WILL BE £377,266. WILL ALL THE FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

**W**HEN this issue of the *Intelligencer* reaches our readers the Summer School at Keswick will just have commenced, and we ask for earnest prayer for blessing and guidance throughout each day. Up to July 20th we registered 455 members. As far as numbers are concerned this is very satisfactory, and with God's blessing we believe that this Summer School will prove to be in many cases the commencement of a more real and strenuous work in the missionary cause. A *verbatim* report of the proceedings will be published as soon as possible, price 2s. nett, post free. Orders should be sent to Dr. Lankester with P.O.

We hope that in the September number we shall be able to give full particulars of our Study Scheme. A draft has been prepared and will be distributed at Keswick for discussion and criticism, and we hope that the Scheme as finally approved will be just what is needed at the present time.

We are very glad to hear that Miss Handley and other Clifton friends are planning to pay visits to some of the country parishes near Bristol in order to try and arouse further interest in missionary work. Our Lady Correspondent for the Diocese of York, Miss Hobson, has been doing very useful work in this direction, and we hope that others will see whether they cannot do something to help on the work in similar ways.

It is five years since the C.M.S. Depôt in Newcastle was started, and we hear that the number of those making use of the Depôt is steadily increasing, and though perhaps it has not been supported quite as well as the Committee anticipated, yet they feel that the results have quite justified the venture. We are told that friends at Manchester and St. Albans are considering the question of having local depôts at both those places. We do not think that the value of these depôts can be estimated from a study of their balance-sheets. If well managed they certainly ought to be distinct factors in the increase of local interest in the Society's work.

We notice from the report of the Norfolk and Norwich Ladies' Union that their members contributed £196 16s. to the Million-Shilling Fund, and in addition grants were made from the funds of the Union to six working parties, and £20 was sent to the Society's General Funds. The Union covers a district consisting of thirty-one deaneries, in each of which it has a secretary. In appealing for ladies to act as secretaries, the report says: "Let us pray that more may be ready to join in this happy service. It is the responsibility of each of us, wherever we live, *there*, through God's blessing, to create interest."

Since the close of the Million-Shilling Fund we have received several applications for collecting-sheets such as were issued for use in connexion with that fund, and have had several suggestions as to ways of continuing the collection of shillings. We are therefore issuing a little collecting-book containing twenty receipts for one shilling each. A trenchant missionary fact is mentioned on the back of each receipt. These collecting-books can be obtained from any local C.M.S. Secretary, or, under certain conditions,

direct from the Lay Secretary, C.M. House, Salisbury Square, E.C. The attention of our friends in the country is specially directed to this little collecting-book, for the success of the Million-Shilling Fund clearly proved that many friends are willing to contribute shillings towards the support of the Society's work.

An old friend and worker writes to endorse the remarks made in our June number to the effect that the amount collected in missionary-boxes might be largely increased. We just give the plans he adopted. Even if they are not altogether new, they may contain hints for some of our friends. He writes:—

"1. Instead of a single box being used in the Sunday-school, I got the superintendent to have distinct boxes for each class, and opened quarterly; the *Quarterly Token* being freely distributed among the children.

"2. A distinct effort was made to get every adult annual subscriber to have *also* a box, which boxes were called in *annually*, not quarterly. This effort was very successful, by far the greater number of subscribers becoming also box-holders.

"3. The interest of the congregation was kept awake by the vicar allowing me the privilege of writing a missionary 'note' of some length (about a column) in the parish sheet of monthly magazine. This, I believe, had a very good effect in keeping up the interest of the congregation and stimulating personal effort.

"4. Another means of collecting funds was the use of the C.M.S. box with lock and key, for hanging up on walls. I got permission from the vicar to fasten one of these at each inside door of the church—the label on the head of the box stating for 'Our Own Missionary Fund.'"

The annual meeting of the Liverpool Younger Clergy Union was held on June 10th at Halewood Rectory, by the kind invitation of the Rev. F. B. and Mrs. Plummer. The proceedings were opened by a service in church, at which an address was given by the Ven. Archdeacon Banister, of Hong Kong. He spoke on the position of Christianity in the Far East, sketching the field of labour, the Christian forces at work in it, and he referred to various problems which have to be dealt with at the present time in China and Japan. Thirty-two members were present at the annual business meeting which was held later. We notice that there are eight old members of the Union now at work in the mission-field, one has retired, and two have died in India. The Union is, we understand, taking a very active part in the arrangements for an exhibition of C.M.S. work at the Church Congress in October.

The Home Preparation Union had a very happy gathering in the garden of "The Willows," Stoke Newington, on July 10th, by the kind invitation of the authorities of Mildmay and "The Willows." There were nearly 100 members and correspondents of the Union present, who enjoyed walking in the garden after tea until the meeting, which took place at seven o'clock. The chairman having referred to the loss which the Union had sustained by the retirement of Miss Andrews, asked her to give a brief farewell address, which she did, basing her remarks upon the Japanese saying, "The Now of Now." She said that it was very difficult for us to realize the relative values and positions of the duties and interests we live among. She referred to the fact that though we look upon the house-fly as very small, yet it probably is very far above the medium size in the animal kingdom, and in the same way we are very apt to put a wrong value on the present. Not only is there work which can only be done now, but day by day we are forming our characters, and whether we stand or fall in a crisis very often depends on our daily method of meeting minor difficulties. Time to the Christian ought to be something very different from the old view of "Time" with a scythe by which to cut off our days here. If inclined to be impatient, we must remember our Lord's thirty years of waiting, and the long training that Moses had. Some may feel that the time of waiting or training before going abroad is wasted, but if everything is committed to God He will overrule all to His own glory and for the greatest good of His work. Miss E. M. Bailey, who succeeds Miss Andrews as Honorary Secretary of the Union, was introduced to the meeting and spoke a few words asking for the prayers of members, and expressing her earnest desire to

be of service to all. Then followed the address from Miss M. Stratton, who has had thirteen years' service at Muttra. She gave a very interesting account of Muttra, which enabled one to realize something of the difficulty of work in that "sacred" city, and then gave a graphic sketch of a day's work in the schools and zenanas of Muttra. The Rev. G. H. Ayerst closed the meeting with a short, earnest message on the same lines as those on which Miss Andrews had spoken, urging the importance of a strenuous, earnest use of present opportunities as a means of preparation for future usefulness.

Nottingham anniversary was held on Sunday, Monday, and Tuesday, June 12th—14th. There were five preliminary prayer-meetings, one being a large Gleaners' gathering on the Monday previous to the anniversary. On the Sunday seventy sermons were preached. The afternoon gathering on the Monday was well attended. Mr. H. E. Thornton, the president, was in the chair, and addresses were given by the Revs. A. B. Fisher and E. W. Greenshield. The annual meeting, at 7.30 p.m. in the Mechanics' Hall, was attended by fully 1,000 people. The Lord Bishop of Derby presided, supported by the Right Rev. Bishop Hamilton Baynes and a number of local clergy and laity. Most impressive addresses were given by the chairman, the Revs. A. R. Fuller and E. W. Greenshield. The need of continued special effort was enforced by the Lord Bishop of Derby, and the progress reported in Japan and in far-off Blacklead Island stirred many hearts. The Hon. District Secretary, the Rev. C. Lea Wilson, read an encouraging report. Several other gatherings were held on the Monday, one being a County Union meeting, followed by missionary information at luncheon. Several drawing-room meetings were held on Tuesday, and at 8.45 a.m. thirty-five clergy sat down to breakfast at the kind invitation of the Rev. C. Lea Wilson, when much was said to kindle and awaken zeal.

Among the recent anniversaries has been that at Lichfield, at which the Revs. A. H. Bowman and P. G. Wood were the deputation, the contributions of the year showing slight increase. At Taunton sermons were preached by the Revs. G. Litchfield (formerly of Uganda and India), F. B. Hadow, T. McClelland, J. R. Fellows, and others. Archdeacon Askwith presided at the annual meeting. The Rev. Marmaduke Washington read the report; the financial statement showed a decrease of £5. The Revs. T. McClelland, G. Litchfield, and A. Bentley addressed the meeting. The Bishop of the diocese took the chair at the Hereford annual meeting. The Rev. A. S. Weatherhead read the report, which showed that the contributions had advanced from £859 to £975. After the Bishop had spoken, the Rev. F. E. Bland told of his work in China. At the evening meeting the Dean was in the chair, and the Rev. F. E. Bland again spoke.

A C.M.S. missionary festival was held on June 29th in the grounds of Bucklebury Place, by the kind invitation of Mr. A. W. Sutton. Bishop Cassels told of his work in Western China, the nearest diocese to Tibet, and the Rev. J. G. Watson, Rector of Devizes, gave a costume lecture on Japan. The blind choir from the Norwood College for the Blind attended and sang several pieces. The festival was a great success, and we believe Mr. Sutton hopes to make it an annual affair.

The annual children's gathering in connexion with the Islington Association was held on Saturday afternoon, June 25th, in the grounds of the Islington College. The Junior Association of practically every church in Islington was represented, and the total muster was over 1,000. There were five stands in different parts of the grounds and from these addresses were given by missionaries and others in the costume of the land about which they were speaking. The Islington Junior Associations contributed last year £714. We think large gatherings of this kind might more often be arranged in the large towns and cities throughout the country.

Among the Sales of Work of the month was one at Savernake in aid of the Wiltshire "Own Missionary"—the Rev. A. E. Dibben, of Ceylon. It was held in St. Katharine's Vicarage. Lady Marjory Brudenell Bruce opened the Sale on the first day, and Sir Matthew Dodsworth, Bart., officiated on the second day. Miss Sachs and others gave addresses in the adjoining schoolroom. The proceeds

amounted to £94. Another successful Sale, in the Vicarage grounds of St. Stephen's-by-Saltash (Rev. E. Bell), was opened by the Rev. W. E. Burroughs.

An Association has been formed for Fulham and Hammersmith in order to bring together those who sympathize with C.M.S. work. The inaugural meeting was held at the end of May in the Hammersmith Town Hall for this purpose, with the Rural Dean, the Rev. J. Parry, in the chair, and the speakers were Sir Andrew Wingate, the Revs. H. Horsley and J. E. Padfield, and Dr. Herbert Lankester. The Rev. G. C. Williamson was appointed secretary of the Association, and Mr. F. Ruddle treasurer. It was resolved to hold meetings alternately at Fulham and Hammersmith, to create an extended interest in the Society's operations.

The half-yearly meeting of the Isle of Wight Church Missionary Prayer Union took place at Sandown, Isle of Wight, on Monday, June 20th. The meeting was well attended, and interesting addresses were given by Dr. Mabel Poulter, of the Hok-chiang Medical Mission, the Rev. E. W. Greenshield, the Island's "Own Missionary," and the Rev. G. T. Manley, who took as the subject of his address, "The Native Evangelists of India."

On Thursday, June 16th, an interesting and useful "missionary day" was arranged by the Rev. H. G. Thwaites, at Limber Magna, in North Lincolnshire. At eleven o'clock a conference of clergy took place at the Vicarage, at which thirteen were present. The subjects discussed were, "How to Create an Interest in Foreign Missions in our Parishes," and "How to Maintain that Interest." At the close of the conference an address was given by the Rev. P. E. Wilson, Rector of Fishtoft. At three o'clock a service was held in the church close by, at which the sermon was preached by the native Archdeacon of Sierra Leone. After an interval for tea on the Vicarage lawn, there was a children's service in church at which short addresses were given by Archdeacon McCaulay, and others. At seven o'clock there was a meeting in church, at which the Archdeacon and others again spoke.

H. L.

#### **Report of the Joint Meeting of Estimates and Finance Committees.**

The Estimates and Finance Committees held their annual joint meeting on July 1st for the purpose of considering the financial position of the Society.

In reviewing the figures for the past year ending March last they found that the receipts on the General Fund account were £276,450, showing an increase of £29,012 over the amount raised in the previous year, whilst the total receipts (including Appropriated Contributions and gifts towards extinguishing the adverse balance, but excluding Special Funds) amounted to £394,609, an increase of £53,344 on the figures of the previous year.

Dealing with expenditure, the Committee found the figures amounted to £365,490, an increase on those of the previous year of £14,831. That increase was chiefly accounted for by increased expenditure in the Missions necessitated by an increased number of missionaries, and also by the fact that the proportion of the total number in the field was larger than in the previous year.

The Committee reported that the percentage of cost in raising the income was 5·86 against 6·52 in the previous year, and the cost of administration was 5·44 per cent. against 5·49 per cent. in the previous year.

They further reported that the total number of missionaries on the roll at the end of June was 955, an increase of fourteen on the number at the same time last year. This included an increase of seventeen women and a decrease of three men. Of this total 544 were men and 411 women; 84 were honorary, 27 partly so, and 360 in whole or in part maintained, so far as stipend is concerned, by the contributions of Associations or other organizations (including 60 by the Gleaners' Union and branches and 39 by the Colonial Associations), and 103 are maintained in whole or in part by individual donors.

As usual a prospective statement was presented, showing the probable requirements of the Society for the current year ending March 31st next, amounting to £371,530, to which was added the adverse balance of March last of £5,736, making a grand total of £377,266 as the probable amount requiring to be met by March next. The statement also compared this sum with the available ordinary income of last year (viz., £351,018), and showed that an income would be required to meet

probable expenditure amounting to only £17,343 less than the *total* receipts of last year, viz., £394,609.

They called attention to the fact that in order to provide grants for buildings which were really required in certain Missions but had been kept back until the result of the last financial year had been ascertained, and which had since been sanctioned, they had been compelled to add £2,000 to the sum estimated for meeting contingencies, recognizing that the exigencies of the Missions after a period of great pressure would probably necessitate some further special grants.

The Joint Committee concluded by impressing on all the Committees the need for the greatest care in expenditure during the remainder of the current year, so as to prevent the accounts closing unfavourably. S. F. P.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 21st, 1904.*—On the recommendation of the Ladies' Candidates Committee, Miss Elizabeth Maude Scott and Miss Edith Agnes Thomas were accepted as Missionaries of the Society.

The resignation of Dr. H. M. Sutton, of the Turkish Arabia Mission, was accepted with much regret, the Committee placing on record their hearty appreciation of the earnest and self-denying work carried on by him during the last eighteen years in a peculiarly difficult mission-field.

The final Draft Constitution for C.M.S. Organization in the Punjab, North-West Frontier, and Sindh, prepared by the Joint Committee of Indian and English representatives at their Third Session, was generally approved, subject to the reconsideration of certain points of detail, and authority given for putting the scheme into operation in the ensuing autumn.

The Committee had interviews with the Bishops of Lucknow and Lahore, and Bishop Morley, late of Tinnevely. An account of these will be found in our last issue, pp. 546, 547.

The following Missionaries were also received on their return from the mission-field:—the Rev. A. G. Lockett (Bengal), Miss M. Stratton (United Provinces), the Rev. Dr. and Mrs. Synge (Fuh-Kien), and Miss Dora Howard (Japan).

Mr. Lockett, referring to his work as Principal of the Divinity School, spoke with thankfulness of the prospect of having the new buildings now sanctioned by the Committee. The supply of men suitable for employment was increasing, and it was essential that the wives of the agents should be with their husbands and share the benefit of residence in the Divinity School compound.

Miss Stratton had an encouraging account to give of the work in Muttra. The Bible-women's visits were now more welcomed than formerly. They had a considerable number of high-class girls under instruction, and a small boarding-school and hostel for girls in the Mission compound was full of hopefulness.

Dr. Synge, of Fuh-ning, spoke gratefully of the condition of things which he found in Fuh-ning on arrival, and was able to testify to extension, during the past seven years, in every branch of the work. He informed the Committee of the marked growth of the hospital, both on the men's and women's side. He stated that it had been necessary to enlarge the church on four occasions, and that the boarding-schools were overcrowded. He spoke very strongly of the injury which was being caused by the opium traffic, and expressed his gratitude to God for preservation from many perils during his first term of service.

Miss Howard spoke of the readiness of the Japanese to lend an attentive listening to the Gospel from the English, who had given them such strong moral support as a nation, and stated that the war had led to large numbers of houses being opened to the Missionary which otherwise would have remained closed. Readiness to hear was a specially marked characteristic at this time of many of the boy students.

An amended form of a draft Constitution of the Synod and other Regulations of the Church of England in Western Equatorial Africa was approved.

On the recommendation of the Committees in charge of the Missions in East Africa, Uganda, Egypt, Persia, Bengal, United and Central Provinces, Punjab and Sindh, Western India, South China, Fuh-Kien, and Western China, various arrangements were agreed to with regard to those Missions.



*General Committee (Special), June 21st.*—On the recommendation of the Children's Home Visitors Sub-Committee, the Rev. William Borrer Tracy, Corpus Christi College, Cambridge, and B.A., Durham, Vicar of Osmaston, Ashbourne, Derbyshire, was appointed Director of the Missionaries' Children's Home.

*Funds and Home Organization Committee, June 28th.*—A series of Resolutions was adopted embodying suggestions for giving emphasis to the Call of the Committee for 500 new Missionaries.

The report of the Publications Committee for the year ending March 31st, 1904, was presented by the Editorial Secretary, showing total payments on account of publications for the year of £13,421 18s. 3d. Of this sum £10,099 17s. 5d. was recovered by sales, and the net cost was £3,322 0s. 10d.

*Committee of Correspondence, July 5th.*—On the recommendation of the Islington College Visitors, Messrs. Stuart Holman Biddlecombe, Charles Frank Hall, Ernest Francis Harrison, John Silas Herbert, and Percy J. King were accepted as Missionaries of the Society.

On the recommendation of the Ladies' Candidates Committee, Miss Harriott Jane North, Miss Margaret Annie Taylor, Miss Evelyn Anne Wright, and Miss Edith Emily Hughes were accepted as Missionaries of the Society.

Miss E. G. Bennitt was appointed as Vice-Principal of the Girls' College, Colombo, on a special agreement for a term of years.

The resignation of Miss A. P. Carr, of the Japan Mission, was accepted with regret.

The Committee took into consideration the question regarding the extension of work among young men in Egypt, and sanctioned proposals for an extensive development of Christian literature.

Sanction was given to a proposal from Japan that the Rev. W. P. Buncombe should accompany the troops to the front as a Chaplain, provided that the Japanese Government granted the necessary permission.

The Committee had an interview with the Rt. Rev. the Bishop of Sierra Leone and the Ven. Archdn. G. J. McCaulay.

The Bishop spoke of his pleasure in introducing Archdeacon McCaulay, the oldest clergyman at work in Sierra Leone, having been ordained in 1863. Reference was made to the serious troubles which arose in Sierra Leone after the revision of the Constitution of the Church, and to the fact of their having now happily become a thing of the past. Speaking of questions of difficulty and anxiety in connexion with the work of his diocese, the Bishop referred to some disabilities arising from the variety of authorities dealing with the C.M.S. work, Cathedral, and the Native Church. He bespoke the sympathy and prayer of the Committee for the Native Christians in the face of a good deal of opposition in West Africa to Christian customs, which were looked upon as specially those of England.

Archdeacon McCaulay spoke of his great pleasure in visiting Salisbury Square, which had been a place of very keen interest to him through a long life. He told the Committee the main incidents of his life from boyhood in relation to the C.M.S. and the Native Church, and expressed his pleasure in presenting, on behalf of the Native Church of Sierra Leone, a Centenary offering of £100 to the funds of the Society, the money having been collected, in addition to other contributions, at the time of the recent celebration in Sierra Leone of the hundredth anniversary of the landing of C.M.S. Missionaries.

Leave was taken of the Rev. T. Harding, returning to the Yoruba Mission, and the Rev. E. W. T. Greenshield, returning to Cumberland Sound. The departing brethren were commended in prayer by the Rev. G. A. Sowter.

It was resolved to request the British and Foreign Bible Society to print a Hausa version of St. John's Gospel, prepared by Dr. W. R. S. Miller; and to print 300 copies of the four Gospels in Slavi for use in the Mackenzie River Diocese.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, West Africa, Egypt, Palestine, Ceylon, South China, Fuh-Kien, Mid and Western China, Japan, North-West Canada, and British Columbia, various arrangements were agreed to with regard to those Missions.

*General Committee, July 15th.*—The Committee had an interview with the Right Rev. Dr. F. A. Gregory, Bishop-designate of Mauritius. After being welcomed by the Chairman and the Honorary Secretary, the Bishop-designate made a brief reference to his future work, expressing his strong sense of the missionary claims

of his diocese, and his earnest desire for happy co-operation between himself and the Society.

The Committee also welcomed the Rev. Dr. Miller, of the Madras Christian College. (See p. 629.)

The Report of the joint meeting of the Estimates and Finance Committees (see p. 637) was presented and adopted.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Western India.*—On St. John the Baptist's Day (June 24), 1904, at Poona, by the Rt. Rev. the Bishop of Bombay, the Rev. W. Wyatt to Priests' Orders.

*South China.*—On Trinity Sunday (May 29), in St. Stephen's Church, Hong Kong, by the Rt. Rev. the Bishop of Victoria, the Rev. Fok Ts'ing-Shan to Priests' Orders.

*Fuh-Kien.*—By the Rt. Rev. the Bishop of Victoria:—On St. Philip and St. James's Day (May 1), at Ku-cheng, Lau Cong-Ing to Deacons' Orders, and the Revs. Li Taik-Ing and Wong Hung-Huong to Priests' Orders; on Sunday, May 8, in Kien-ning City Church, the Rev. Diong Ing-Do to Priests' Orders; and on Sunday, May 15, in the College Chapel, Fuh-chow, Messrs. Ngoi Ki-Seng and Sioh Su-Sieng to Deacons' Orders, and the Revs. Ding Huai-Ngie, Diong Iu-Kieng, and Ding Ing-Ong to Priests' Orders.

*Mid China.*—On St. Mark's Day (April 25), by the Rt. Rev. Bishop Moule, the Rev. W. Robbins, and on Whit Sunday (May 22), the Rev. Liu Shing-Ming, both to Priests' Orders.

### DEPARTURES.

*Western-Equatorial Africa.*—The Rev. T. Harding left Liverpool for Lagos on July 16.

*United Provinces.*—The Rev. L. C. Perfumi left London for Allahabad on July 15.

*Ceylon.*—Miss H. P. Phillips left Sydney on May 28, and arrived at Colombo on June 16.

### ARRIVALS.

*Western Equatorial Africa.*—Miss C. C. Boyton left Lagos on June 27, and arrived at Plymouth on July 4.

*British East Africa.*—Dr. and Mrs. C. S. Edwards left Mombasa on March 14, and arrived in England, *via* Palestine, on June 25.—Mr. and Mrs. E. A. Maynard left Mombasa on June 24, and arrived in London on July 13.

*Egypt.*—Miss F. M. Sells left Cairo on April 4, and arrived in London on June 30.—The Rev. and Mrs. D. M. Thornton left Alexandria on June 17, and arrived in London on June 24.—Mrs. E. B. Bywater left Alexandria on June 18, and arrived in London on June 25.

*Palestine.*—Miss H. J. Dewe left Port Said on June 29, and arrived in London on July 5.—Miss E. A. Lawford left Jaffa on June 7, and arrived at Dover on June 30.—Miss F. L. A. Roberts left Haifa on June 17, and arrived at Dover on June 30.

*United Provinces.*—The Rev. J. P. Haythornthwaite left Bombay on June 1, and arrived in London on June 20.

*South India.*—Mrs. N. C. Miller left Bombay on June 25, and arrived in London on July 19.

*Mauritius.*—Miss H. A. Wilkinson left Mauritius on May 21, and arrived in London on June 21.

*Japan.*—Miss E. C. Payne left Kobe on April 27, and arrived in Liverpool on June 19.—Miss A. L. Archer left Kobe on May 15, and arrived in England on July 1.—Mrs. Evington left Nagasaki on May 16, and arrived at Liverpool on June 19.

*British Columbia.*—The Rev. and Mrs. A. E. Price left Victoria, B.C., on June 6, and arrived in London on June 27.

### BIRTHS.

*Uganda.*—On June 1, at Mityana, to the Rev. and Mrs. F. Bowling, a son.

*Palestine.*—On June 19, at Nazareth, to the Rev. and Mrs. C. A. Manley, a daughter.

*United Provinces.*—On June 19, at Secundra, to the Rev. and Mrs. P. Webber, a son.

*Travancore and Cochin.*—On June 21, at Bromley, Kent, to the Rev. and Mrs. C. E. R. Romilly, a son.

*Fuh-Kien.*—On July 10, at Ku-liang, to the Rev. and Mrs. S. J. Nightingale, a daughter.

### MARRIAGE.

*Uganda.*—On June 22, at the Cathedral, Mengo, Mr. H. O. Savile to Miss K. E. Barton.

### DEATH.

*South India.*—On July 20, at Liverpool, Lillian Florence, widow of the Rev. N. C. Miller.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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THE PURPOSE OF GOD FOR THE WORLD AS  
REVEALED IN THE NEW TESTAMENT.\*

By the Rev. HARRINGTON C. LEES, M.A.,  
*Vicar of St. John's, Kenilworth.*

GOD has a definite purpose for the world, a purpose that must one day find its fulfilment. But the omnipotent God, though He cannot be frustrated, may yet be delayed by impotent man.

This is a mystery, but it is none the less a fact. The delay is sometimes the result of ignorance, and sometimes of disobedience: it concerns us, therefore, if we would be wise and willing children, first to find out what is our Father's purpose, and then to promptly obey it.

We may divide God's revelation of His purpose for the world in the New Testament into four main sections:—I. In the Gospels, the Preliminary Outlines. II. In the Acts, the Practical Outcome. III. In the Epistles, the Principles Operating. IV. In the Revelation, the Prophetic Outlook.

As I seek to give the merest sketch of this wonderful subject, I cannot but recall the lines:—

" I wonder if ever a song was sung,  
But the singer's heart sang sweeter :  
I wonder if ever a rhyme was rung,  
But the thought surpassed the metre."

The subject is so full, and the texts are so numerous, I can only pray that my readers may search out for themselves some of the wonderful riches which the study of this subject has opened to me.

I. *The Gospels: the Preliminary Outlines.*—In the purpose of God the Jew was to be the channel of blessing to the world, the conduit of living water to all the nations. Jewish priests, believing in Christ, were to unfold the mysteries long foreshadowed by many a sacrifice; Jewish prophets were to tell out the marvels of God's programme of righteousness; Jewish princes were to show the rulers of this world the majesty of Divine Government; Jewish people were to illustrate in daily walk with God the glories of a citizenship that is in Heaven. And so we find that *the initial revelation of Christ is to Jews only*. "Thou shalt call His Name Jesus, for He shall save His people (λαόν, the Jewish people) from their sins" (St. Matt. i. 21). Again, in St. Luke ii. 10 the angel messenger proclaims, "Good tidings of great joy, which shall be to all *the* people" (*R.V.*); and twice in St. Matthew Christ speaks of His mission as primarily to the "lost sheep of the house of Israel" (St. Matt. x. 5, 6; xv. 24).

But this initial revelation was never intended to remain with the

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\* [The substance of this article was delivered as an Address by Mr. Harrington Lees at the recent C.M.S. Summer School, and elicited the deepest interest.—Ed.]

*Jew only*: he was the channel and not the reservoir, and over and over again in the Gospels we see the living water splashing up from its Jewish channel and spraying thirsty Gentile bystanders. Wise men from afar bow before the cradle of the infant Saviour,—St. Matthew reminds us that one main scene of Christ's life and labours was "Galilee of the Gentiles,"—the Roman Centurion and the Canaanite woman seek a help which is not denied,—twice Jesus blesses half-Gentile Samaritans (St. Matt. ii. 1; iv. 15, 16; viii. 5; xv. 21; St. Luke xvii. 16; St. John iv. 39). When He cleanses the Temple of the cattle-pens, dove-cages, and money-changers' tables, which crowded the court of the Gentiles, His indignant reason is this: "My house shall be called a house of prayer *for all nations*" (St. Mark xi. 17, marg.). The contemptuous Jews probably never thought it could matter what they did in the court of the Gentiles.

St. John's Gospel is full of the thought of the *world*, not the *nation*. Sixty-eight times he uses the word "world," while the other three Gospels put together have only fifteen occurrences of that word; and in one passage (xi. 52) we find that marvellously tender expression, "the children of God that were scattered abroad," applied to the Gentiles outside the Jewish pale. A Jew and a Gentile, alas! (Caiaphas and Pilate) shared the final responsibility of the Crucifixion, but a Jew and a Gentile also (the dying thief and the centurion on guard) concurred in testimony to the purity and power of the Son of God.

But besides all this, we have many a hint that *the Gentiles will be the first to welcome God's Gospel-revelation after all*. Simeon in his prophetic swan-song speaks of the infant Christ as a "light to lighten the Gentiles" before he calls Him "the glory of Thy people Israel." Christ contrasts the receptivity of Tyre and Sidon favourably with that of Chorazin and Bethsaida; and the responsiveness of the men of Nineveh and the Queen of Sheba with the suspicion of the Jews of His own day. The people from the highways and hedges will be found at the King's supper, when the guests first bidden are out in the dark; and the boasted glory of the Kingdom shall be wrenched from the hands that were unworthy of it, and given to others less unprofitable (St. Luke ii. 31; St. Matt. xi. 20; xii. 41 and 42; xxii. 9; xxi. 43).

Finally, all the four Gospels culminate in a series of direct commands to carry the Bread of Life and the Light of Truth into the utmost bounds of a dark and hungry world. This prepares us for the second division of the subject, which is given to us in the Acts.

II. *The Acts: the Practical Outcome*.—The whole book of the Acts deals with missionary work! it is the earliest handbook of Foreign Missions; but I have only space to indicate a few pivot passages and thoughts. Its teaching is quite definite; the Gospel is entrusted to the Jew first, for the Gentile. There is no direct evidence that any Gentile has been permitted to write a single book either of the Old Testament or the New,\* or that any Gentile ever saw the risen Lord; and the divinely selected Apostle of the Gentiles was a Hebrew of the Hebrews. St. Peter recognizes this trusteeship of the nation in his speech in

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\* St. Luke is a possible exception (Col. iv. 11, 14).

Solomon's porch, where he tells the people (Acts iii. 25, 26) of God's promise to Abraham, "And in thy seed shall all the kindreds of the earth be blessed," and then pointedly says, "Unto you *first* God sent Jesus to bless you."

But the Jews as a whole rejected Christ; and even those who believed on Him and welcomed His Word, only preached the Gospel to outsiders on Divine compulsion (Acts vii. 4; x. 20; xi. 19, 20). The waters of life, however, will burst their channel if they cannot find an outlet; and so the story of St. Paul's conversion (chap. ix.) stands between chap. viii., in which the Ethiopian claims a share of the Gospel for Africa, and chap. x., where Cornelius does the same for Europe.

So we are brought to that crisis (chap. xiii.) in which the Great Commander-in-chief commissions Paul and Barnabas under sealed orders—"the work to which I have called them"; He does not specify *what work*. Thenceforward the messengers of life are thrust into doors of God's opening, whether the Jew will hear or not (xiii. 46; xiv. 27; xviii. 6; xxviii. 28); and we are shown how, in garrison-towns like Philippi, universities like Athens, ports like Corinth, and heathen "cathedral cities" like Ephesus, the conquering Gospel wins its way (xvi. 40; xvii. 34; xviii. 10; xix. 10). And we are also shown how amid difficulties with external authority, and perplexities of internal administration, Jew and Gentile are welded together into a living Church, where there is neither Jew nor Gentile, but all are one in Christ Jesus (xvi. 19; xvii. 9; xviii. 12; xv. 6; xxi. 20, 21).

We find the third division of our subject in the Epistles, where we are shown the principles operating.

III. *The Epistles: the Principles operating.*—St. Paul wrote letters to seven different Gentile churches, and these Epistles are fields which teem with a rich missionary harvest. We cannot pretend to take all the texts singly, but each Epistle appears to reveal a separate principle of missionary truth round which the various texts are grouped.

In Romans we find enunciated those principles of *righteousness and mercy in which God deals judicially with the whole of mankind* (ii. 14; iii. 28-31). The same thought commences and ends the Epistle, "Obedience to the faith among all nations" (i. 5; xvi. 22). In chap. xi. 11-25 we are shown an outline map of the Church's history from the Ascension of Christ to the end of the Millennium. Hugh McNeile has divided it as follows:—(1) Jewish outgathering, (2) Gentile outgathering, followed at the Advent by (3) Jewish ingathering, (4) Gentile ingathering. I commend one other point in passing to those who feel that keenness about Home Missions is an excuse for neglecting Foreign Missions, and that is the fact that the first great missionary work was entrusted by God to a man who was so keen on home work that he would almost have imperilled his immortal soul for the sake of its ultimate success (ix. 3).

In the two Epistles to the Corinthians we have a second group of missionary principles—that the *great world-wide work may be done by the simplest methods, and is open to all*. God is willing to use the humblest men and means, if only they are sanctified by His Spirit (1 Cor. i. 26-28; ii. 4; 2 Cor. x. 4, 16). From this commencement our

thoughts are led up to that great goal towards which every worker strives, "that God may be all in all" (1 Cor. xv. 24).

In Galatians we get the third principle—the *uniqueness of the Gospel*. Nothing may be added to it, nothing taken from it (i. 8). The one stream which commenced to trickle in God's grace-covenant with Abraham (iv. 28) has flowed on, undiverted and unpolluted, and still pours onward in deeper measure (iii. 8).

The fourth and central revelation is found in the Ephesians. It is a family secret hitherto unrevealed. The Jews and Gentiles gathered in (i. 10; ii. 11-22) are not merely subjects of one kingdom, they are *living limbs of one body whose Head is Christ* (i. 23; iii. 3-6). It is the Epistle of tender relationship (v. 32).

In Philippians we have the fifth principle—the *width of our obligation, and the diffusion of our blessings*. We are reminded that if we possess a wealth of spiritual treasure, we must look every man not on our own things, but every man also on the things of others (ii. 1, 4), even though our unselfishness lead us to a prison, or to the fierce hostility of fellow-Christians still in the twilight (i. 13, 15; ii. 15, 16).

In Colossians we have the other side of the Ephesian revelation. In spite of persecution or opposition, those who are members of the Body of Christ are *partakers of the dignity and glory of the Head* (i. 26, 28). It is the patent of our nobility, and the pledge of our enthronement.

Lastly, in the Thessalonian Epistles we are shown the *responsibility of the Church in the light of the Advent* (1 Thess. i. 7-10; ii. 4), and the degree of blessing or judgment incurred (1 Thess. iii. 12, 13; ii. 16).

The Pastoral Epistles, which follow, emphasize for the individual, and especially for the Christian minister, the responsibility already laid upon the whole Church in the preceding Epistles.

The Epistles written dispensationally to Jews say little on foreign missionary work; but the first Epistle of St. John is full of passages contrasting the light of Christ with the darkness of the world (1 John iv. 17; v. 19, *R.V.*).

We come next to our fourth principal division, in the Book of the Revelation.

IV. *The Revelation: The Prophetic Outlook.*—The first verse shows us a root-principle of missionary work—"Pass it on." God gave His message to Jesus Christ, Christ gave it to the Angel, the Angel showed it to John, and John handed it on to the Church. We must not only *count* our blessings, we must *share* them! In i. 5 our Lord is called by a striking missionary title, "Prince of the Kings of the Earth." We see throughout the book the conflict between the hosts of light and the forces of darkness, and the certainty of a triumphant issue; we are shown the countless numbers of the redeemed of all nations and kindreds and people and tongues (v. 9; vii. 9); until at length we stand in anticipation in the Paradise of God, where the saved nations of the world walk in light for ever and ever (xxi. 24-26).

Thus briefly I have attempted to sketch God's purpose for the world, as revealed to us in the New Testament. One question remains. What is my reader's place and mine in this programme? The late Prince Consort is reported to have said, "Find out God's plan in your gene-

ration, and then beware how you cross it, but fall promptly into your own place in that plan."

There can be no question as to the purpose of the risen Christ for His people. Ten appearances (possibly eleven) are recorded for us in the Gospels, Acts, and 1 Corinthians xv. Of two of these (to Peter and to James) we know no details. Out of the remaining eight we find six mainly concerned with *direct missionary commands to go and tell others.*

This is a work specially reserved for saved sinners. Angels cannot do it; they hover on the outside of it in the most striking manner (see Acts viii. 26; x. 3; xi. 13, 14). And what have the churches of Christendom been doing? They seem to have been specializing on a phrase in Isaiah (xxx. 7): "Their strength is to sit still," cried the prophet; and, alas! they have made quite a strong point of it! Has the spiritual danger of missionary unresponsiveness been considered? What was the crowning sin of the Jewish Church? Not the crucifixion of our Lord. St. Peter, in Acts iii. 17, clearly shows that even that great crime might have been freely pardoned. But in 1 Thess. ii. 16, after alluding to the sin of Calvary, St. Paul says, "The Jews are forbidding us to speak to the Gentiles that they might be saved, *to fill up their sins alway.*" Then the brimming cup of iniquity overflowed, and the salt that had lost its savour was cast out, to be trodden under foot till the times of the Gentiles be fulfilled. Our place in God's programme is not indeed to bring the world to Christ, but we are bound to bring Christ to the world.

And the Saviour Who died and lives again looks down at His people, saying, "If ye love Me, ye *will* keep my commandments" (St. John xiv. 15, *R.V.*). We remember how, as He gazed on a lost world, He said, "Lo, I come to do Thy will, O God" (Heb. x. 7). May the Church echo His words, and take her place to-day in God's plan as the fulfiller of His purpose and the executor of His will.

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## CHRISTIAN LITERATURE IN ARABIC-SPEAKING LANDS.

ONE of the most significant features about present-day missionary ideals is the growing conviction among Christian people of the importance of the spread of Christian literature in non-Christian lands. It has for long been recognized that Christian communities abroad stand in vital need of a pure vernacular literature, but many are coming nowadays to feel that the time has arrived when all missionary agencies should definitely express the conviction that the wise circulation of Christian literature is the most important pioneer agency for reaching the educated classes in all so-called semi-civilized lands.

The practical effect of circulating the Bible, as a whole or in part, has recently been uniquely demonstrated in many parts of the world in connexion with the gatherings to celebrate the Bible Society's Centenary. This event has coincided with an extraordinary demand for literature

emanating from the West, be it secular or religious, on the part of that great awakening nation of China. And we are much impressed with the way in which the Chinese Tract Society and Diffusion Society are seeking to meet that demand. These facts, combined with the action of several English and American Missionary Societies in sending some of their most experienced workers to the literary capitals of China's several provinces, in order specially to influence the *literati* just now, are distinct signs of the times. And one notes also the immense advantage to the missionary cause presented by the fact of China possessing such a literary and widely-read language as Mandarin Chinese, by which to convey the Christian message to such multitudes.

But to turn from the hundreds of millions in the Far East to the tens of millions of Arabic-speaking lands and Arabic-reading peoples, I beg to point out that, next to Mandarin Chinese and English, no language is so widely spoken and read as Arabic. It is obvious, therefore, that the positive duty of Christianizing the Arabic language, and of raising up and circulating Christian Arabic literature, next to that of Mandarin Chinese, is the most important task in the mission-field to-day.

Again, if Christian literature be essential to small and vigorous young nations like Uganda as a medium of Christian instruction, and vital to great, old nations such as China while emerging from her isolation and self-sufficiency, how much more must Christian literature be needful in lands, such as Turkey and Egypt, which lie upon the highway between East and West, and are consequently exposed to all the influences, political, social, moral, and immoral, of the West? Moreover, if reasons such as these be used as arguments in the case of India for the wide circulation of Christian truth and teaching in her many tongues, where infidel books are being widely read only in English among European languages, how much more needy are Turkey and Egypt, in which European literature of the most destructive kind is being absorbed in French and Italian as well?

In days when popular education was only of the narrowest and strictest kind, consisting almost entirely of subjects connected with the Korân, the evil influences of modern literature (in Egypt at any rate) were comparatively non-existent, for however imperfect and cramping it might be, popular education was at any rate religious, and diffused by religious leaders. But with the rapid introduction of secular education, and the visits paid by abler students to the capitals and universities of Europe, accompanied by the acquisition of French or (more recently) of English by all the educated classes, these countries have become exposed to the greatest dangers from without, of which all good Mohammedan gentry are fully aware. To these, in the case of Egypt, must be added the mingled influences of a growingly active and comparatively free native press, which is translating into Arabic leading works of infidels in Europe, especially those which are directed against Christianity. These are now being circulated at the lowest possible prices (for printing is very inexpensive in Egypt) and scattered broadcast over the land. We see, then, that Arabic, the very vehicle which has secured for the Korân during a period of over twelve hundred years such widespread religious influence, is now being used with a view to securing



an equally wide-spread hatred and misunderstanding of true Christianity.

By way of illustration, let me give here the gist of one of the recent tracts which has been distributed by the hundred thousand in Egypt, in every leading town and city, and has reached all from the Earl of Cromer to the humblest man who can read Arabic. It consists of a concise and pungent poem, wholly aimed at discrediting the doctrine of the Atonement of our Blessed Lord. It is obviously an attack at the very foundations of the Gospel as presented by us, and is cast in the form of an invitation to do battle as follows :—

“O ye worshippers of Jesus, we have a wonderful question to put, and have you an answer? . . .”

And it closes with the challenge :—

“Answer ye my question, and do not forget, for silence will be a reproach against you.”

The dilemma of the Crucifixion, whether voluntary or involuntary on the part of the Saviour, is very cleverly discussed in relation to His Divinity. And the difficulties attending the explanation of the meaning of the death of Christ are adduced to prove the impossibility of the assertion that He really died. The writer poses as a champion of the Faith, seeking to preserve the true character of Almighty God from the materialistic conceptions which he regards as being bound up with the idea of the Incarnation.

When it is realized that this tract is an advertisement of the writer's book-shop and modern anti-Christian literature, it will be seen at once how active a propaganda is being carried on to preserve the faith of Islam and to discredit Christianity in Cairo. And it is not to be wondered at that, in face of these and other facts, we have come to the conclusion that the printed page is the best pioneer missionary agency also with which to reach the educated classes of Egypt for Christ at such a time as this.

It was the urgency of the need, and the greatness of the present opportunity in Egypt—afforded both by the growing spirit of religious toleration and the great increase of the power and the influence of the press—that led the late Rev. F. F. Adeney to issue an appeal in the *Church Missionary Intelligencer* of April, 1897, for University men to offer for work in Cairo. That appeal was responded to by two graduates (one from Trinity College, Oxford, and another from Trinity College, Cambridge), offering their services to the C.M.S. on the same day in July of that year, and quite independently and in ignorance of each other. This fact was considered significant enough, after taking into account other considerations, to locate them both to work in Cairo, with a view to influencing for Christ the young men of that city of 600,000 inhabitants. Subsequently the work in Cairo was further strengthened by reinforcements of several kinds.

Five years passed away as a time of probation, in the study of Arabic and the customs and religion of the people, and then suitable premises were secured for work among students of Western and Eastern learning in a part of what is known everywhere as Arabi Pacha's house. This place was actually the residence of the Pacha at the time of the entrance

of British soldiers into Cairo after the battle of Tel el Kebeer. It was subsequently transformed for a time into the Victoria Hospital for the wounded. And now it witnesses week by week gatherings of students of the younger generation in Egypt, all of whom have been born under the blessings of the new *régime*. It is here that we are seeking to bring the East and the West together, to learn each from the other, and to form the public opinion of the future upon all social and moral questions. Hither come inquirers from every part of the Turkish Empire and beyond, and on this spot the simple and fundamental Gospel truths are preached to all who come to listen.

But how are we to secure that the messages delivered and the influence exerted in this historic spot shall be of widest usefulness?

First of all, the educated classes form a very small percentage even in the cities and towns, probably not more than five per cent. of the Mohammedan population. And then street-preaching to such is inadvisable in Egypt and not permitted by the authorities. Moreover, the clerical missionary finds an entrance into the houses of the middle classes as a rule quite impossible, even if he be a married man. And the doctor may only enter them in times of illness. It is yet another blow to find that the visit of a clergyman to Moslems in their shops or factories, except for the purpose of buying his wares, brings down upon that shopkeeper or merchant the suspicions of his neighbours at once.

The foreign missionary soon comes to the conclusion that, for the present, street visitation from door to door is far better done by native agents only, both in the case of inquirers and non-inquirers. And he discovers that evangelistic meetings in the towns amongst the middle and upper classes are much more satisfactory when preceded by some form of personal invitation by the catechists. But owing to the paucity of workers who have been trained for work like that of London City Missioners, very few are able to be reached every week out of the Mohammedan population of half a million souls.

But open and free reading-rooms and book-shops for meeting inquirers are found to be a good way of getting into touch with those who would otherwise be afraid to enter a meeting-room. Religious teachers and students of Al Azhar University are often ready to come in and read some controversial work (i.e. a book dealing with the differences between Islam and Christianity). Students of the upper and middle classes in Government and independent Moslem schools will not be afraid to enter the book-shop and buy a Scripture portion if they can also look at the stock of standard English works on sale as well. And so the book-shop and library become the stepping-stones to talks about spiritual things. And these individual conversations are the best way of giving the missionary an insight into the religious ideas of his visitors. They reveal to him their difficulties and points of view, though they give no clue whatever as to the conditions of their home life.

The only satisfactory method, here as everywhere, by which to reach the home is through the school. But here, in the case of boys in Cairo, the missionary school has to compete with free religious education (and that religion thoroughly palatable to the students) at the Azhar University and its preparatory schools on the one hand, while it has to vie

with independent Moslem schools and secular Government education on the other, both well equipped and with only moderate fees to pay. Added to this, the C.M.S. has started late in the field, and finds itself consequently at some disadvantage in comparison with the Presbyterians, Copts, and Jesuits in the school work. It is only, therefore, by means of girls' education, given by English ladies, that we can at present hope to find an entrance into Moslem homes; but the demand for education of the Moslem girl is only just beginning and slowly increasing.

It will readily appear from what has been said that the clerical evangelistic missionary in Cairo had better largely remain behind the scenes. He must be accessible to all, but not prominently before people's notice, and this fact practically confines the European evangelist in Cairo (which, be it noted, is the city of greatest freedom and opportunity in Moslem lands) to those methods of work which are carried on upon mission premises, or to seeking to bring to his own premises all sorts and conditions of men. How necessary, then, is the printed page as an evangelistic agency in such a place! For it is by this means that the educated classes will be attracted to meetings and to ask for interviews. It is thus that misunderstandings as to the nature of our message will best be removed. By this means a quiet leavening of public opinion can go on and prepare the way for wider openings for preaching the Gospel later on.

And so by a process of exclusion from many methods of missionary work in use elsewhere, as well as by consideration of the need of Christian literature, we are led to the conclusion that the output and circulation of suitable Christian literature in Arabic is likely to prove *the most important pioneer work in Egypt* for leading the educated classes to become followers of Jesus Christ.

What, then, is the extent to which Egypt in general, and Cairo, which is the literary and educational centre of Egypt, in particular, is being influenced by Christian literature to-day?

First of all, there is the B. & F.B.S., with its Bible depôts in Alexandria, Cairo, and Port Said, that in Cairo being superintended by a missionary of the C.M.S. There are three Bible Societies at work: the British and Foreign in Lower Egypt, the American in Upper Egypt, with depôts at Cairo and Assiut, and the National Bible Society of Scotland. The usual staff of Bible colporteurs are to be found all over Egypt selling their precious wares, and a very marked increase of returns during the past year shows that the demand for God's Word is really increasing.

Then we have American book-shops in all the leading towns of Egypt, containing many R.T.S. and American Tract Society publications translated into Arabic, and printed at Beyrout Mission Press. These are much valued by the Protestant Christian community in Egypt. The C.M.S. has its depôt in Cairo, which specially deals in books and tracts for Moslems, such as the *Balance of Truth*, the *Apology of Al Kindi*, and the *Sources of Islam*, printed by the S.P.C.K. (the first now out of print), and the *Beacon of Truth* and *Sweet First-fruits*, printed by the R.T.S. We have now quite a series of tracts, booklets, and books upon what is called the Moslem controversy, which go

to prove the authenticity of the Bible, the reality of the Crucifixion and Death of Christ, the testimony of the Koran to the Holy Scriptures, &c., &c. The American Mission has its answer in four volumes called the *Hidâyat* to the *Izhar ul Haqq*. The S.P.C.K. is also willing to print any Scripture extracts in the form of tracts which we find useful, such as "The Sermon on the Mount," "The Death and Resurrection and Ascension of Christ," "Parables of Christ," &c., and the Nile Mission Press has already sent out help towards the printing of tracts, booklets, &c., especially suitable to Moslem readers. Both the North Africa Mission and the Egypt General Mission have printed and circulated other tracts, which have done useful work. And there is immediate prospect of the Egypt Publication Committee of the Nile Mission Press unifying and greatly increasing the production of suitable Christian literature as soon as sufficient money be forthcoming to print it.

But there is one sure way of securing a continuous and regular output of Christian literature, namely, by starting a religious periodical. Such papers must be edited upon definite lines, and hence it comes about that the American Mission in Egypt has the *Guide*, which is its weekly religious periodical in Arabic for the members of the Protestant Evangelical Church, and the *Star of the East* for the children of its Sunday-schools. So, too, the Egypt General Mission issues the *Preachings of Peace* every month in Arabic, a paper which has already attained a circulation of nearly 3,000 among Christians and Moslems all over Egypt.

It is now felt that our evangelistic work in Cairo has reached a stage at which the C.M.S. ought to have its own periodical especially to interest Mohammedans. Such a paper would be a means of keeping our message before the eyes of the educated classes. It would circulate more widely the subjects of our papers upon moral subjects delivered to *effendis* week by week on Fridays. It would reveal the contents of our books in the dépôt, which are at present known only to a comparatively small circle, to many more religious teachers and students of religion. Any valuable article could, moreover, at once be put into a more permanent form as a tract. It is proposed to reach both classes of students by issuing the paper partly in English and partly in Arabic, at the usual charge for such papers in Egypt.

Our present *ideas about the contents* are somewhat as follows:—

1. We hope to have a supplement during the months in which our lectures for *effendis* are held (being printed alternately in English and in Arabic), containing a summary of the papers or addresses there delivered.
2. Each number will contain columns for questions and answers about the Christian Faith, dialogues between Christians and Mohammedans in a reasonable spirit, and correspondence upon any moral or religious topic.
3. Periodical outlines of sermons, addresses, Bible-readings, and catechetical instruction in the Creed and the Commandments, &c., will be given.
4. Regular sketches of Christian biographies, present-day triumphs of

Christianity, and past conquests of the Cross, with accounts of Moslem and Jewish and heathen converts.

5. English and Arabic religious poetry, hymns, quotations, proverbs, &c.

We intend to keep well within the law of the land and the law binding on all British residents in the Ottoman Empire, and to avoid all temptations to be drawn into denunciations of the Prophet of Islam. The paper will, we trust, be illustrated, so as to become more attractive, and any gift or loan of electros, &c., for this purpose will be most welcome. We shall be glad of any assistance either by way of suggestion or of material or of blocks which would help to make the paper of more general interest. And here we would invite all those engaged in work among Moslems in other lands to be good enough to contribute matter for the paper, in return for which contributions the periodical will be sent to the writers.

In conclusion, may we add that only a grant towards the expense of the paper has been guaranteed by the Society? And any friends who feel moved by what has been said to help in this new enterprise are asked to send in Appropriated Contributions to the Lay Secretary of the C.M.S., under the heading of the "Cairo Literature Fund," specifying whether donations are for the periodical or for tracts, &c. May the Lord of Bethlehem, Calvary, and Pentecost make this effort in His Name fruitful unto the conversion of many souls!

W. H. T. GAIRDNER.

D. M. THORNTON.

## THE RELIGIONS OF CHINA.

### II.—THEIR FAILURE IN THEORY.

**W**HY is Confucianism called a religion at all? What religion did Confucius found? Where are the laws and regulations of Confucius for a religious society? He was aware of religion existing before him. He calls himself with genuine humility, in all branches of knowledge, not a maker but a transmitter "like our old P'ang," an expression which has greatly exercised commentators, but it may possibly refer to old Lao-tsze himself, the Old Boy, and if so it is interesting as a combined testimony to the true claims of either of these teachers.

Confucius found, for instance, the ancient worship of the Supreme Ruler, and of the Divine powers of heaven and earth, which seem, as you hear them speak in the ancient order and history of China 3,000 or 4,000 years back, like reverberations of the Truth of God, learnt perhaps from contact by commerce with the Jews, or from the descendants of Abraham in Central Asia, from whom the Chinese migrated—descendants who knew much of the one God above. "Any one making a careful and conscientious study of the most ancient books of the Chinese is forced to the conclusion that the early state religion embraced the tenet of one God over all." \* And this worship Confucius transmitted, indeed, and recorded; but with somewhat bated and chilling breath. Even in his day that worship of the Supreme, as it is now reserved,

\* Alexander Wylic.

was then beginning to be reserved for the Son of heaven, the Emperor alone, he worshipping quite apart, as he still worships in the one temple without image or object, or, I believe, even tablet, the Temple of Heaven in Peking. The people dared not approach the Most High; they must bow down before inferior objects, and so "the ties and knots" of true religion were early snapped. Then Confucius, setting his soul on reforming the manners of the wild semi-feudal kingdoms through which he wandered, "not knowing enough of this life," to quote his own words, "and how could he know anything of the world and life to come?" advised his followers, "while respecting spiritual beings," including surely God Himself, to "keep away from them." So, not profanely or definitely atheistic, and not obtrusively or dogmatically agnostic, he did scarcely anything to establish or purify or regulate religion, the worship and service of God. "He undoubtedly believed in a God; a Lord paramount of the earthly monarch; a God who heard and saw the actions of men, and sent down weal or woe. But this God was to Confucius a God far off, not a God at hand,"\* and he knew of no atonement, or reconciliation, or throne of grace; no resurrection, no hope hereafter, save one or other of the forms of altruism living on in fame, or living still in the lives of others.

Dr. Legge, who must be regarded as a critic with a strong bias in favour of the sage, for with almost loving devotion he translated and annotated the whole of the Chinese classics, gave this verdict: "Confucius was not before his age, though above the majority of the officials and scholars of his time. He threw no light on the subjects which have a world-wide influence. He gave no impulse to religion. His influence has been wonderful, but it will wane and pass away."

Yet we cannot help deploring this. He must have been a great man in some senses to be so revered, esteemed, loved, and now worshipped with divine worship. If only he had insisted on the supreme importance of worshipping and serving the Supreme, instead of chilling the thought, his followers would not have descended to the depth of half deifying him. The following summary of Confucianism and Taoism is helpful in understanding this religion:—"Lao-tsze's doctrine is mystic pantheism, which soon passed into shameless sensualism in the hands of one of his followers, whilst others, losing themselves in scepticism, plunged the crowds into the depths of superstition. Confucius, on the other hand, was the prophet of humanity. Political economy touching both political and social questions occupied his thoughts and the thoughts of Mencius. Ethics he bound up with external rites; and Mencius sought for hope in man's good and unaided nature. Their followers too often forgot the morals and lost themselves in the rites."

Another competent reviewer thus analyzes the three religions:—"The utter secularism of Confucius; the mystical atheism of Buddhism; the gross polytheism of Taoism." Well, perhaps it is this very secularism of Confucius—this which some modern speculators in religion would call "practical religion"—which popularizes Confucianism. We, as well as the Chinese, must feel respect for the character of Confucius as a seeker after good and truth, and one who earnestly longed for his

\* Bishop Moule.

country's weal. But his binding the Chinese mind down chiefly to things visible and tangible, and waving them off from that infinitely more real world which is so near, has caught the genius of the Chinese, their *unreligious* genius. "Let the Emperor worship heaven and the greater deities; let the feudal princes and chief officials sacrifice to the subordinate spirits; let every family pay funereal rites to departed ancestors"—these are his limits of religion. And then the five relationships, between the sovereign and his ministers, between husband and wife, parents and children, brother and brother, friend and friend, let these be observed by all; but the "great relationship" of every soul to God is passed almost in silence. Hung-wu, the first Emperor of the Ming Dynasty, A.D. 1368, prohibited all prayers but his own to God. "What a confusion," he said, "there will be above; what intolerable annoyance, if you people all call upon Him." Yet notice they *must* reach forth into the spiritual and unseen, so they deify Confucius and bind their consciences and lives to him, while, by his own showing, you have no proof that he is a whit conscious of their adoration. For, with reference to this very ancestral worship, which some think the very core and soul of the religion of Confucius and of China, not invented by him, indeed, but sanctioned and regulated by him, he was asked once by one of his disciples, Tsze Kung, whether the spirits were conscious or not of the offerings presented to them. "If I were to say," replied the cautious teacher, "that they are *not* so conscious" (which I think he was disposed to say), "then I am afraid that undutiful sons and grandsons would leave their parents unburied. If I were to say they are conscious, then every dutiful son or grandson would utterly impoverish himself in the culture of the dead. It is immaterial. Some day you will know for yourself." Observe the unconscious egotism of this great teacher. He assumes, and rightly too, as the sequel has proved, that his words would weigh with future generations. But how vague is this teacher. And yet to this vague teacher, probably unconscious, according to his own teaching, of all reverence or prayer, the reverence, the adoration, the love of the Empire, are directed. Diametrically opposite views are held by the Chinese themselves and by European students both as to the worship of Confucius and the worship of ancestors. One party will tell you that both celebrations are merely commemorative and civil, *not* religious, ceremonies. The early Jesuit missionaries, in opposition to the Pope, but under the approval of the Emperor, ruled them harmless and only civil. The later Roman Catholic missionaries, and the great body of Protestant missionaries with rare exceptions, and, I think, *all* Chinese Christians, hold the worship to be idolatrous. One eminent scholar, Mr. Watters, in his description of the sages and worthies worshipped, though with gradations of worship, in the Temple of Confucius, asserts positively that "the worship cannot be called religious, for the Chinese have not made Confucius a god. Prayer is not offered to him, nor is his help or intervention besought on any occasion." Contrast with this the following rhythmic verse of a hymn sung during the half-yearly sacrifice to Confucius, heard by my brother, Bishop Moule, four years ago in Hang-chow, a hymn similar to those sung on similar occasions all over China to-day and since the seventh century

continuously; a service accompanied by sacrifice, the *suove taurilia* of the Romans, swine, sheep, and oxen. This is the first verse; its subject, "The welcome of the Divinity"; its title, "Radiant Peace":—

"Oh! great K'ung Tszé!  
Prior in perception, prior in knowledge,  
Co-equal with heaven and earth;  
Sun and moon are sustained by thee;  
Heaven and earth (are) kept pure and level."

And the concluding verse, "Farewell to the Divinity," after mentioning the mountains and streams of Confucius' native state, ends with something very much like a prayer:—

"Influence our teeming people,  
Maintain our literary schools."

My own idea, and it is not set up dogmatically at all, but suggestively, is this: first of all, that all this ceremonial and anything approaching to the worship of himself was absolutely foreign to the mind of Confucius; but that ancestral worship, which in the Apocrypha is blamed as the one great parent of idolatry, and which Mr. Herbert Spencer thinks the mother and source of all religion, though originally only commemorative and dutiful, became very early idolatrous; and that the Chinese mind, "unreligious," yet from the intimations of the spiritual within us, hungering after religion, chilled by Confucius when reaching up to the supreme, yearning for some object for worship and prayer, turns to *him*. If they must come down they will rest with him their wise and patriotic if vague teacher. They will rest with him and their ancestors.

"There must be wisdom in great Death;  
The dead shall see us through and through."

If there *be* a great God above, Confucius and our ancestors will move Him to look down on us. They will act as go-betweens, mediators. And here we have an echo and a travesty, too, of the doctrine of the One Mediator; an echo and a travesty and a perversion also of intercessory prayer, for Chinese sages and ancestors, and the saints and martyrs in mistaken Christian ancestral worship, are supposed to plead their *own* merit and show their own face, whereas effectual fervent prayer in Christian intercession pleads the Lord Christ's merit alone, one with the Father and the Holy Spirit. This I think, then, is the explanation of Chinese thought and practice in this great unreligious yet all-permeating religion of the Chinese—Confucianism. I do not imagine that the reverence for Confucius and the memory of ancestors will die out, or ought to be wished to die out, in regenerate and Christian China; but I believe that error and superstition will fall away as the light spreads.

There is, I believe, grave danger in that which I have been discussing, inferior worship with a Divine tinge, in the gradations of *λατρεία*, *δουλεία*, and *υπερδουλεία*, because the bias is sure to be downwards, unless when the soul is satisfied with the worship of the supreme alone.

But reverence and adoration and memory of Confucius could not stifle in the Chinese the upward yearning of the soul for God, and the insatiable desire to know something about the soul and its future, and



the unseen spiritual world; not the misty and far-off dream of the "Discovery of the Future," but the revelation of God and an eternal state. Dr. Edkins, a veteran and eminent Chinese scholar, speaks thus of Confucius:—"There was nothing spiritual about his religion. How shall I do my duty to my neighbour and be a virtuous citizen? he could answer and did answer well. But to the higher questions he attempted no reply. How am I connected with the spiritual world beyond what I see? What is my duty? How can I be pardoned, renewed, saved, and rise above the dominion of sin?" Another religion attempted to reply to these inquiries, but it made poor work of the answers. This other religion was Buddhism, which did not enter China for nearly 600 years after the death of Confucius; but it was preceded by Taoism, founded, as I have already stated, by Lao-tsze, the contemporary of Confucius, and who was acquainted with him. After the advent of Buddhism, Taoism became an abject imitation of the Western creed; so that I shall dwell chiefly on Buddhism as affecting Chinese religious life. Taoism, perhaps in its original philosophy and speculation the greatest and noblest of China's three creeds, more especially as developed by Lao-tsze's great follower Chwang-tsze, does but tantalize man. Sin is spoken of and condemned, but atonement and justification are not even hinted at. The Supreme is spoken of, not as a personal loving God, our Father, but as "Passionless, Absolute," "Impersonal Reason," with no loving Holy Spirit to lead us to God, and no loving Saviour and Intercessor to secure access to the Throne of Grace. Continued existence is spoken of, but the life hereafter is impersonal, vague, a dream. There is no resurrection. It is man's fate to be finite. He struggles with his destiny if he refuses to submit to this fate. The body is despised, and human nature, as such, condemned. The Incarnation of the Son of God, taking manhood unto God, would be to the orthodox Taoist absolutely subversive of his speculations. But this high soaring speculative philosophy, though it despised and condemned *rules* for virtuous action, has retained its hold on China solely through the excellent moral precepts promulgated possibly by Lao-tsze himself, or compiled by his disciples in remembrance of their master's words. Taoism now means magic, fortune-telling, necromancy, multifarious idolatry, and demon-worship. But Lao-tsze was no common man. He meditated far more deeply than Confucius, and far more wisely than Buddha himself, on the profound necessities and capabilities of the human soul. Confucius was the prophet of the practical; Lao-tsze of the critical and speculative, but I think also with the eminently practical thought of the eternal world before him. His schemes, however, were chimerical. Quiet reflection is what the human race requires; and how the busy, restless, diligent, noisy myriads of the Chinese are to be "quietly reflective," I do not know. "Conduct affairs without feeling the trouble of them." "Nourish the perceptive powers in purity and rest." Not a very easy thing to do in roaring London, shutting out all mundane sights and sounds, and far harder without the countless helps of Christendom for roaring China. Chwang-tsze, the lieutenant of Lao-tsze, ridiculed the want of depth in Confucius; but Taoists, left by their founder without any definite rules, became soon after alchemists,

astrologers, geomancers, and hermits ; and the elixir of immortality was eagerly sought for by both imperial and plebeian Taoists. Taoism has been called Buddhism in a Chinese dress ; but there are essential differences between the two religions. The noble principle of Lao-tsze's, forgotten now, I imagine, entirely by his disciples, and impossible to imagine or realize without Divinely-wrought regeneration, was that man should not so much set himself to obey law, but that, getting behind all formulated law to original moral instinct, he should be as he originally was, moral without effort, constraint, direction, or prohibition. Wordsworth has the same idea in his Ode to Duty :—

“ There are who ask not if thine eye  
Is on them ; who in love and truth  
Where no misgiving is, rely  
Upon the genial sense of youth ;  
Glad hearts without reproach or blot,  
Who do thy work, and know it not.”

A noble guess it was in Lao-tsze's mind of God's law and will, so placed, so written on the heart and in the new nature, that it shall be kept and done by the freedom of that new nature, not with constraint through the rebellion of the old. But did it not all end with him and his followers in “masterly inactivity”? With these speculations there are yet deeper musings of one of his disciples, Lih-ts, as to the origin of life: “The uncreated alone can produce life. His duration can have no end.” There are speculations also as to conditional immortality ; speculations also, but no clear teaching, as to the personal eternal God and His worship. All three systems, and all honour be to them for this feature, have high-toned moral teaching, though with some flaws and wavering notes. Idolatrous temples and temple-worship are free in China for the most part from the frightful accessories to be met with elsewhere of immorality in the worshipper and in the object worshipped as well. All honour to these religions for this feature. But they are silent just where, if religions indeed, they should speak as to the secret of moral powers and the fountain of life for man. Absorption into Nature is Lao-tsze's future for the soul. Absorption into the Absolute is Buddha's hope. And Confucius is silent ! To quote Mencius against himself, and all these leaders of religious thought, “Instruction gives ideas ; but not the power to carry them out.” “From Christ there flow more than words of wisdom ; for His words are charged with the vital force of His own personality. When he speaks there is heaven and energy and eternity in His words, because He is what He is.” (Bishop of Ripon, *Christ the Teacher*.)

And now about the year A.D. 67 (the dates vary and oscillate between A.D. 58-75) a pathetic (was it not a tragic ?) event occurred in China. The Emperor Ming-ti (who was probably living when our Lord died and rose again) sent forth a mission, moved by what he and all his people saw evening after evening at sunset, namely, strange luminous clouds and effulgence in the west, beckoning, did they not, westward for that sage whose advent Confucius had dimly hinted at : so runs one legend, another is that a direct dream from heaven, with a great image of gold represented to the sleeper, reminding him of the statue of Buddha brought as spoil 180 years before to China, and with a dim recollection of eighteen

Buddhist preachers who are said to have come to China earlier still, commanded the mission which Ming-ti now sent. His messengers did not press on further west to where the world was being turned upside down by the gospel of the Crucified, but they stopped short in Ceylon; saw and marvelled at the great placid images of Buddha; took some back with them; and the Emperor and his people seemed almost to rise and welcome these new gods and the priests who followed. And since then, with many vicissitudes, this religion may be said to have become an essential part of Chinese religious belief and practice. It has enrolled in its ranks men of extraordinary zeal and undaunted courage in seeking not so much to spread the religion as to investigate with devout pilgrimages its holy places. Fa-hien visited India from China A.D. 399, Sang-yun in A.D. 518, and the celebrated Hiun Chwang in A.D. 629-644. One of these is said to have discovered America from the Chinese side—Mexico in particular is described—many centuries before Columbus.

Now this religion, dealing with the spiritual, speaking of the unseen, dipping into the mysteries after death, giving hopes, however awfully vague, about some future bliss; with ceremonies and rites which the people might touch and might watch, prayers, rosaries to tell them by, holy water, celibacy of the priesthood, abstinence from meat, respect for life, accumulation of money and merit for the other world, deliverance at last from pain because deliverance from pleasure also and *all* sensation; deliverance from death—yes, but deliverance from life too, for the love of life is the greatest folly, and conscious life is conscious misery.

“ Like as the wind is, such is human life,  
A sigh, a sob, a moan, a storm, a strife.”

This Nirvana then, this “passionless bride, divine tranquillity,” of Lucretius, this being and not being, this blown-out candle, this bewildering mystery,—

“ If any say Nirvana is to cease,  
Tell him that he has erred.  
If any say Nirvana is to be,  
Tell him that he has lied ”;

—this mixture of majestic objects for worship, of plans for interest and gain and some rise in the spirit world captivated the people and rapidly spread, and it lives on to-day, despised but professed, ridiculed but feared, doubted yet deeply trusted by high and low alike, in Central and North China particularly, and pre-eminently in Tibet. Nirvana is for all the Chinese either incomprehensible and unknown or unattempted. They have dropped down to the hope of transmigration, and even that is not Buddhist (for Buddha promised metamorphosis, palingenesia, not metempsychosis). And their other hope is in the myth, which did not come from Buddha at all, but was the invention of his followers to meet “a felt want,” the myth of a Western heaven of light and happiness. And Kwanyin, invented as a Buddhist object of worship 1900 years ago, “God of mercy” for twelve centuries, and now for seven centuries the goddess of mercy, is more popular than Buddha himself.

And now, to quote Sir M. Monier-Williams' words, “The irony of fate has overtaken Buddha.” He who deemed himself above all gods—the gods, at any rate, with whom he was acquainted in the Hindu Pantheon,

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and who deemed man independent of and above all deity ("Do you worship the gods?" said Bishop Heber once to a priest in Ceylon. "No indeed," was the answer, "the gods worship me")—is worshipped now as God by myriads of the human race. Buddhism is in a sense *not* atheistic, for it has gods for worship, yet in another sense it is deliberately so, for it deifies the creature—a creature, too, daring to think himself above his Creator. In Buddhist teaching and in Chinese thought the very gods get their patent of deity from the Emperor; something like modern canonization.

And yet this perhaps unconsciously arrogant man, whom his followers thus adore and follow, utterly repudiates the idea of saving men: "Within yourself deliverance must be found"; "Human effort without Divine grace"—this was in effect Buddha's motto—and it is "without Buddha's grace" also. He could but teach his Dharma, his law. But no power was suggested by which to carry out right precepts, and to obtain change of heart and nature. We do not wish to minimize or to overcloud any legitimate praise which may belong to Buddha for his Renunciation of the world and his search for a remedy for human sufferings and woe. But that great Renunciation was not as though he had left wife and child and court and pleasure for a time to do some high work for God, and to teach and relieve and comfort and guide the suffering and the ignorant. It was not the death of selfishness that he aimed at, but the annihilation of conscious self, of conscious existence, of change, of life, of death, of pain and of pleasure. Selfish "selflessness" was his; self-forgetting, self-spending "selflessness" be ours. God never meant us to depress or injure or destroy *ourselves*, but our *selfishness*. Live to God and to man for His sake, and not for self. And lo! God lives for yourself, and you, in Him, live in joy for ever.

This is *not* Buddhist teaching. His system is unreligious, deceptive, starving for the hungry Chinese. "A Gospel of despair." Yet here we see the threefold guess of the Chinese, and their pathetic efforts by adopting all three religions to attain to that which our Lord alone combines and fulfils. (1) *The Way*: Taoism by its very name denotes the way—the way to wisdom, to calm, to wealth, to immortality. (2) *The Truth*: Confucianism. Confucius is called in one of the hymns at his worship, "The teacher of the myriad ages"; and in the fourth stanza it is said, "To this day he is the call-bell," i.e. "Heaven's call to men to bring them back to truth and right." This is one strain in the Sacrificial Ritual:—

"Confucius, Confucius! How great is Confucius!  
Before Confucius there never was a Confucius!  
Since Confucius there never has been a Confucius!  
Confucius, Confucius! How great is Confucius!"

"*The Truth*," but not God's truth; and no power is suggested by which we can "*do the truth*." (3) *The Life*: Buddhism—the lover of life—the promiser of existence after death—not extinction indeed, but loss of all consciousness of changeful life; guessing thus, groping, struggling, looking upwards, yet dragged downwards! Such is the religious history and state of the Chinese.

A. E. MOULE.

(To be continued.)

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## MEDICAL WORK ON THE INDIAN FRONTIER.

## I.—Peshawar.

*From Dr. A. C. Lankester.**Peshawar, Dec., 1903.*

WE are closing the year with our numbers reduced to about one-half of the normal strength of our staff of workers, and yet God of His great goodness is giving such manifest tokens of blessing that we should be faithless indeed if we did not press forward, heartened and encouraged for future efforts.

A year ago my wife and I had just arrived back in Peshawar after short leave home on medical certificate, and we entered at once upon a winter of regular work at hospital, in conjunction with my brother and Mr. Waldegrave. There was progressive marked increase in the amount of medical work done, with daily proofs that the influence of the Medical Mission was steadily extending into more and more distant regions beyond the frontier. Thus on one day, when a census was taken of the in-patients, it was found that out of forty-three patients, no less than thirty had come from parts where no missionary can go, from Tirah, Afghanistan, or other trans-border countries. Many of these had their families or friends with them, and thus the teaching which is daily given in wards or at the daily services or by the bedside may have a very wide range. My brother had some most encouraging times of work in the district, visiting more especially a group of villages quite near the border, where little, if any, missionary work has ever been attempted.

There have been some very interesting cases of conversion from Mohammedanism during the last few months. Early in the spring a young Moulvie came to me from the Swat, the trans-frontier country to the north of the Peshawar Valley, where he had for some years been studying under the tutorship of a very learned Mohammedan professor, a Qazi of wide repute. This Qazi came to the hospital about a year ago, and paid me a visit at my house, where we spent a whole afternoon in conversation about the things of Christ. He was not at all convinced, but consented to receive from me a copy in Persian of St. Clair Tisdall's

*Sources of Islam*, a work which I have found of the greatest value amongst thoughtful Mohammedans. The Qazi, on his return, told his pupils of his visit to Peshawar, and curiously enough, passed on the book I had given him to his special disciple to read. The young Moulvie became interested, verified all the numerous quotations from Arabic sources, and finally decided to come himself to make further inquiries. When he reached me he had never seen any part of the Bible, and it was a most joyful task to introduce him to the record of the life and words of our Saviour. The Truth took hold of him from the very first, and quite soon there was also the happy certainty that the change in intellectual belief was being accompanied by a real change of heart. I have had him in closest contact with myself during the summer months, and he has also been receiving constant teaching from others, supporting himself the while by acting as a Pushtu Munshi. He was baptized by immersion on the first Sunday of this month, the service being to all who were present a very impressive one. Our friend lost no time in telling all his relatives of the change that had come to him; his age (thirty-two years) and his standing in his own family have saved him from any very bitter persecution, and he is very hopeful of bringing some, at least, of his own people to hear and accept the same call that he has obeyed. His own earnest desire is to be used in the future as an evangelist to his fellow-countrymen, a vocation for which he has some of the most important qualifications in a marked degree.

A fortnight after the baptism above-mentioned, there was another, also by immersion, and of a very different type of man. This was a stalwart Pathan from the district of Kandahar, who came to the hospital first about eighteen months ago, was interested in the teaching, and for many months was under regular instruction by Mr. Waldegrave and the Rev. Aziz-ud-din Khan. He had then great difficulty in supporting himself, as we were un-

willing to give him either money or service which might be regarded as an incentive to induce him to change his religion. He worked as a mark-r at the rifle-ranges, and as a common labourer under successive native contractors, only to be turned away as soon as it became known that he was intending to become a Christian. At first, in despair, he went away to try and get work on the Simla Railway, now under construction; we let him go, feeling sure that if he were really called of God we should see him again. Six months ago he came back, having been turned off again, and for the old reason; he was found one day reading his Pushtu *Injil*, so he had to go. I felt that the time had come to receive him, so he became a catechumen, and spent the summer with us, receiving constant teaching, and supporting himself by doing rough building work and repairs. Here, too, we have felt the happy certainty that God's Holy Spirit has been working within the man's heart during his time

of trial; he is literally, in face, manner, and speech, a changed man.

I must add one word, and it shall be a call to very special prayer. Owing to the recent, probably permanent, removal from the frontier of the Rev. A. E. Day and the Rev. C. Field, there is not at present a single European Pushtu-speaking clergyman connected with the frontier, either at work or on furlough, and not a single clerical missionary in preparation for Pushtu evangelistic work. We have, with many of God's people, long been praying for the doors to be opened for workers to take the Gospel message beyond the frontier to Afghanistan and Central Asia. If God were to open the doors to-morrow, what should we do? May some earnest missionary, specially called of God for this sphere, be speedily available to again take up the evangelistic work in this city and district, which has been, in former days, so ably carried on by Hughes and Jukes, and more recently by Day and Field!

## II.—Bannu.

*From Dr. T. L. Pennell.*

*Bannu, Nov. 23rd, 1903.*

This year we have had the assistance and comradeship of Dr. S. Gaster, and I sincerely hope that this station may not again be left with only one European missionary. With the rapid march of education and civilization the school is becoming more important and demanding an ever-increasing share of the missionary's time. It offers a grand field for an educational missionary, and we continue to hope that some young graduate may offer himself for this attractive and important work, and the present missionaries thereby be enabled to develop more the medical side of the work among the frontier tribes.

Naturally, during term it is impossible to get out in the district for more than a few days, but during the summer vacation I itinerated among the hills between Bannu and Kohat inhabited by the Khattak tribe. In several places we were given hearty welcomes by old hospital patients. Spiritual perception is, as a rule, very dull in the Pathan, and it is always difficult to get them to consider the spiritual aspect of religion.

The objections and arguments brought by the Mohammedan priests nearly all depend on a wholly carnal interpretation of Holy Writ, and even those who are attracted to Christianity find it difficult to realize that the change of the new birth is of a purely spiritual nature. Often such inquirers express themselves ready to adopt Western dress and customs, to change their name and occupation, without feeling the need of a new heart at all, and so the constant aim of both teaching and preaching is to set forth Christ as a Saviour from sin, and to show them the need of a new inner birth.

The hospital deals much more with the uncivilized tribesmen of the frontier, while in the school we have the more enlightened and progressive element; thus one work is supplementary and complementary to the other, and after a long time spent in the wards trying to explain the story of Christ to the rough, untutored Waziri hillmen, it is refreshing to sit in the class-room surrounded by a circle of bright, intelligent young faces, not only attentively listening to the Gospel story, but showing their assimilation of much of the teaching

by the change in their lives. What great opportunities, too, are afforded by the hostel attached to the school, where some thirty or so boys, whose homes are in the remoter parts of the district, live under the constant supervision and very much in the society of the missionary.

An altogether different audience is that which we get in bazaar-preaching; Bannu is an important frontier military station with a garrison of about 2,000 soldiers, Pathan, Sikh, and Dogra, and many of these soldiers can almost always be seen in our bazaar audiences, rubbing shoulders with clerks from the Government

offices and Hindu shopkeepers of the bazaar. However good the opportunities in hospital and school, I should be exceedingly sorry to drop our weekly bazaar-preaching, where quite different audiences are obtainable, not to speak of the excellent training it is for the missionary himself and for his assistants.

The hospital statistics show that numerically we are slightly in excess of previous years, and the new wards which were opened in the autumn of 1902 have thoroughly justified their existence by being almost constantly full.

*From Dr. S. Gaster.*

*Bannu, Nov., 1903.*

During the past year I have had the privilege of working with Dr. Pennell on the North-West Frontier among the Pathans—so different in character and manners from the Jats, Beluchis, or Kashmiris with whom I have previously had to deal. While such changes in location and variation in the nationality of one's patients in three years is on some grounds to be deplored, the experience has been invaluable, and the insight into different methods of work has more than compensated for some losses in other directions.

Here, as at previous stations, Urdu is in constant use, and, with the addition of a few hospital phrases in the local tongue, carries one through most difficulties. I preach daily to one batch of patients in Urdu, while a reader translates into Pushtu for the benefit of those who do not understand.

With the exception of a sprinkling of Hindus, our patients are a very wild and bigoted crowd, but they listen without interruption in the hospital premises. The in-patients frequently only come to us Kafirs as a last resort, when the Hakims and Mullahs have failed, but generally became good friends before leaving, only regretting that we are unbelievers.

The hostility of the Mullahs, the stolid ignorance of the Pathan, the exclusiveness of the Hindu, the arrant conceit and blasphemy of the Aryas, these things make one feel that we are besieging "cities great and walled up in heaven." The breach in the wall which can be effected by the steady influence and intimacy possible in school work makes one sometimes envy the educational missionary, although the softening influence of medical work and the vastness of the area affected by its means could surely be attained by no other method.

### III.—*Dera Ghazi Khan.*

*From Dr. W. F. Adams.*

*Dera Ghazi Khan, Nov. 27th, 1903.*

It is just over a year since we returned to our old station. When we left India, Ghazi was the "doomed city," and we hardly expected to see it again, unless as an uninhabitable waste. Yet, in God's Providence, we are safer from encroachment from the Indus than we have been for years. We are now no more threatened than any other riverside city.

Medically we have had a very successful year. The statistics are not made up for another month, but it

will then appear that we have had more in-patients and more serious operations than in any previous year. Financially we have recovered from the state in which I found things on my arrival, receiving more from fees and donations than we anticipated. I have thus been able to buy, cheaply, a good site for a permanent Zenana hospital, our present building being only rented. But for this purpose we only have about Rs. 2,000, and shall need at least another Rs. 8,000.

Now we have more land, and the

river ceases to threaten us, we are also anxious to build a new operating-room and eye-ward for our men's hospital, besides one or two necessary out-houses. In the main bazaar also we have a site for a small reading-room and preaching-hall, which could be erected at small cost and would prove very useful.

I cannot speak of many inquirers. One youth was baptized at Easter, and is so far standing firm. Another—an old man—was twice an in-patient, and professed faith in Christ. But we doubted his *bona fides*, as he was poor and wanted work as well as baptism. The test came, and I am sorry to say he failed. He fell dangerously ill of pneumonia, and again became an in-patient. Being likely to die, he was offered baptism. He refused, and said he wished to die a Moslem. The constant care taken of him brought him round, and just lately he again applied for baptism—and work. I think we were justified in having nothing further to do with him.

Here and at Fort Munro we are getting more Baluch patients than usual. The personal element is important in dealing with the tribesmen, and it takes time to know them. After one has been here some years, they come more freely. During the "Jirgas" at Fort Munro in September, we daily had crowds of them—sixty to eighty—all Baluchis. Mr. Mayer kindly came over and read and spoke to them in their own language. Our work is in Jatki, which is understood by most, but not all. Just now I am treating one of their principal Sirdars for eye-disease, and most days I visit him some new patients are introduced. To-day a Marri

Baluch from the Sibi side came to have his eye operated on for cataract, the other having been spoilt by a *hakim*.

Even the religious teachers call us in for consultation. One day I was called to see a Hindu *gusain*, the head of one of their temples; and at Fort Munro the son of a Baluch *syed*, who lived by selling charms to the hillmen, came as an in-patient. Both father and son acknowledged they had no faith in their own remedies, but what were they to do for a living? A descendant of Mohammed couldn't work.

Christian instruction and preaching is regularly carried on. I have now arranged for each of us Christian doctors and assistants to take each day our turn in addressing the in-patients and their friends before we begin work. Out-patients are usually addressed twice daily.

At times we are able to do bazaar-preaching, but some sort of room would be of great assistance in this work. Our catechist is also able, about twice a week, to visit surrounding villages, but the only real itinerating work was a stay for a week this month by Dr. Barton at Mana, a good centre, about twenty miles away, for a branch dispensary; but being now left single-handed nothing further is likely to be done at present.

Sakhi Sarwar hospital is being kept open during the cold months by Dr. Khair-ud-din. Some of the people in the neighbourhood have asked if it could not be kept open all the year round, but as we have the Fort Munro hospital open in the summer, it seems hardly worth while.

From Dr. S. P. Barton.

*Dera Ghazi Khan, Dec., 1903.*

To the Western mind, things Eastern possess an undoubted charm, due mostly to their novelty and uniqueness: thus it happens that the missionary, during his first year of service, finds much of interest in the customs and methods of the people.

In my case an additional charm was secured, inasmuch as for some five months I left India proper and lived in Beluchistan, thus gaining some insight into this out-of-the-way people—the Beluch. It was a source of

much pleasure to have been amongst these strange and hospitable folk, and a great privilege to have been able to visit places once familiar to that wonderful itinerant missionary, i.e., George Maxwell Gordon.

The Beluch are becoming firmer believers in European drugs, but especially appreciate the surgical art, finding that by "up-to-date" measures their wounds (sword cuts mostly) heal in a quarter of the time they used to do in days gone by. Although a warlike people at heart,



yet their hamlets, nestling on the hill-side surrounded with goats, cattle, and fowl, formed some of the most peaceful pictures I have ever come across. To me it seems (and I am not alone in this opinion) that while a hospital in their midst, such as is at Fort Munro, is essential, still itineration work to follow up the hospital cases and enter villages from which patients have come, is terribly needed if this fine race is to be won for Christ. As an example I quote one splendid young Baluch who rode over from his village thirty miles away to fetch his father and mother from the mission hospital. His father had listened attentively to the addresses, but the son far surpassed him in eagerness to learn of this new doctrine which told of the man Christ Jesus as the Saviour of the world. After two days he left with his parents, taking with him a Bible and hymn-book. The story ends there—why? Because owing to the shortness

of workers, none could be spared to go and teach that family more perfectly concerning "the Way." Humanly speaking, that man, and perhaps his parents and his village would very probably have been won over and formed the first Beluch Christians—a nucleus of a church amongst the tribes of that great country.

Perhaps one of the most important events, if not the most important, which have happened this year, from a missionary point of view, was Dr. Adams being asked to operate on the eyes of the son and heir of the chief of this district. The operation has caused considerable improvement in the patient's sight, and it is hoped that with continued treatment almost perfect vision will be secured. The friendliness of such a distinguished personage is not to be despised, especially when we know that the chief is considered as a sort of father to all the people under his jurisdiction.

*From Dr. Eleanor I. Doulson.*

*Dera Ghazi Khan, Dec. 7th, 1903.*

I came to Ghazi in January of this year to take over charge of the women's medical work. This had previously been carried on by a capable, though unqualified Indian Christian woman, with supervision from the doctors of the C.M.S. men's mission hospital. For the first two months I found it rather difficult to understand the women or speak to them, as Jatki, the language here, differs from both Urdu and Punjabi considerably. One really ought to know Beluchi and Pushtu as well as Jatki, in order to be able to speak to all one's patients, as many Beluchis and Pathans, coming from great distances, do not know Jatki.

Our present Zenana hospital is a very unpretentious native house which we hire from a Hindu in the city. It is in many ways not at all suited for a hospital, the walls being all of mud, which we cannot ever wash, and only three rooms are floored with brick, the others being simply mud floors. We have just secured a site for a new Zenana hospital, near the men's mission hospital, on which we hope soon to start building. The position is a very good one, and I am thankful that we have been able to get this land. At the same time I feel that

a larger and better hospital, without more workers, would be a failure.

At present I open the dispensary three days a week, and we have an average attendance of 150 out-patients each day. If I only give about two minutes to each case, that means nearly six hours' steady work, though after one has seen a hundred or so, one is too tired to see the rest other than very hurriedly. I shut the gate early, two hours or so before we finish, but so many have collected before this that one cannot get through them till 2.30 or 3 p.m., though we begin punctually at 9 a.m. The late comers, too, have often come twenty or thirty miles from distant villages, and it is hard to send them away without medicine. The population of Ghazi is about 32,000, but we get patients from all the district round as well. The people here listen willingly at the Bible lesson which begins the morning's work, and some even make comments. The Bible-women sit the whole time outside teaching them and singing to them, and some of the women who come regularly seem to be really interested. Every morning I have a short Bible-reading with my Christian workers alone; we find this a great help, as

we get in this way to know each other better, and we unitedly ask for a blessing on the day's work about to begin.

The days that the dispensary is not opened for ordinary out-patients I see special cases, and attend more particularly to the in-patients. We have about twelve beds, and this year, so far, have had 132 in-patients.

We have not had any conversions (publicly) in the Zenana hospital during the ten months I have been here, but I know of many in-patients

who have been much influenced, and the results of this work are, I feel sure, more far reaching than we know. The way the zenanas open up when the women have got to know us in hospital is wonderful.

In closing I would ask you to pray that the much-needed workers may be sent, so that the work in Ghazi may grow, if it is His will; for we believe that the Lord of the Harvest will thrust forth more labourers if we ask in believing prayer.

#### IV.—Quetta.

*From Dr. H. T. Holland.*

*Quetta, Feb., 1904.*

From the beginning of January to the middle of April I was alone in the hospital, as my colleague, Dr. Summerhayes, was in Kerman (Persia) till that time. After his return he and I were only together for a few weeks, as I went off in the beginning of May to Kashmir and worked in the splendid mission hospital at Srinagar. I was more than sorry when my time in Kashmir came to an end, but I had to hurry back to Quetta as Dr. Summerhayes had been ordered off to Kerman for the winter again. Altogether Dr. Summerhayes and I were only together for six weeks in the whole year.

In the early spring we were visited by a very severe outbreak of dysentery, cases of which, in many instances, ended fatally, and which was largely responsible for the number of deaths in our hospital during the year. Pneumonia also claimed its annual toll of victims, which always accounts for a large number of deaths year by year. But no sooner had dysentery and pneumonia appeared to lose their virulence, than we were attacked by a much more terrible, and I am thankful to say, more rare disease, namely, typhus fever, which, in its turn, was followed by epidemics of cholera and small-pox. Altogether there were seven deaths in the hospital from typhus fever, and eleven each from pneumonia and dysentery. Typhus had just begun to show itself before I went to Kashmir, and reached its climax about the beginning of June. Dr. Summerhayes was kept more than busy in his efforts to keep the typhus

under control. The Government rendered great help in establishing a segregation camp, over which a Native Christian doctor, Dr. Daniels, who was employed in the Quetta Mission Hospital for nearly three years, was placed in charge. But, sad to relate, he himself fell a victim to the disease and died after about a fortnight's illness. The English people showed their liberality by raising a sum of over Rs. 700 on behalf of his widow and children.

As I was not myself present, I cannot attempt to portray the anxieties and troubles which met Dr. and Mrs. Summerhayes during that time. But you will realize what it must have been to them with their four little ones in the bungalow, while typhus was raging actually in the compound, and cholera and small-pox in the bazaar and surrounding villages. Dr. Summerhayes is not the kind of man who would ever consider himself or even his family in the discharge of his duty, and he even went so far as to assist in putting Dr. Daniels' body into his coffin with his own hands, though he had died from that most infectious disease, typhus.

As regards spiritual results this year has certainly been one of disappointments. One Pathan convert, baptized in the spring, fell into gambling habits, and in order to recuperate his losses took also to stealing. This ultimately led to his arrest, and a sentence of six months' imprisonment. When in prison he made a full confession, and was evidently truly penitent. The Rev. A. E. Ball visited him every week in prison, and thinks

that he is now fully aware of his great sin and determined in God's strength to lead a new life.

In another case we have also been disappointed. In this case, after months of preparation and careful watching, a Mohammedan convert, who had been an in-patient for some time, was admitted to the catechumenate, and then in January, 1903, was baptized. He worked as a dresser in the hospital for nearly a year, but after repeatedly stating that he was not satisfied and that he wanted to leave the hospital, he finally left at the end of October, 1903, and we saw no more of him until the end of January, 1904. He, I fear, while away from us, lived as a Mohammedan, for otherwise his friends would certainly not have clothed and fed him. I am

now putting him up for a short time while he looks about for employment.

As regards medical and surgical work, we have been busier than ever, except for the time when typhus, cholera, and small-pox were raging. We have had more in-patients than in any preceding year. It might interest you if I were to add the statistics of the past three years:—Out-patients: 1901, 13,852; 1902, 19,190; 1903, 18,755. In-patients: 1901, 365; 1902, 592; 1903, 670. Operations: 1901, 308; 1902, 717; 1903, 693. Funds raised locally: 1901, Rs. 683; 1902, Rs. 1,444; 1903, Rs. 1,935.

Asking your prayers that we may be more faithful, and may have the joy of seeing many Pathans called out of the darkness of Islam into the light and liberty of the Gospel.

#### V.—Kotgur.

*From Dr. A. Jukes.*

*Kotgur, Dec. 16th, 1903.*

The year began while I was in Amritsar assisting Dr. Browne at the mission hospital in teaching and medical work, and in joining with other fellow-workers in Amritsar and outstations in some of the many missionary activities there carried on.

Towards the end of February I went to Abbottabad to wind up the Medical Mission there and in Monsehra. Having previously heard of my transfer to Kotgur, I dispatched all my goods to Amritsar and returned there on March 6th. About a month later I started for Kotgur, which I reached on the 8th.

It is matter for great thankfulness that the Society has been able to assist me so far in putting the dispensary into repair and in paying the rent. This work is not yet complete, but the material has all been purchased, the most costly part of the expense.

I am sending herewith my balance-sheet with statistics of my work. It was thought and said, before I came, that I should find a limited sphere of work among, perhaps, fifty villages. I find from monthly statistics that from fifty to seventy-five villages are represented every month by patients. I have the names of 250 villages occupied by patients who have come to the dispensary between May 20th, the date when I began work, and December

15th; rather less than seven months. Nearly every day patients come from two or three stages distance, twenty or thirty miles, many climbing 4,000 feet and others descending 3,000 feet to be doctored. As there is no rest-house, *serai*, or *dharmsala* in the neighbourhood, and one visit to the hospital is commonly insufficient for their treatment, it is very necessary that a *dharmsala* should be built in connexion with the hospital for their accommodation. A friend has already placed Rs. 750 at my disposal for this object, and the *wazir* of a neighbouring state has given forty trees as his contribution to the building of it. We do not propose to ask the Society either for a building grant or for its maintenance, but we do ask them to sanction the building of it. The hospital accommodation is very limited, only two beds. We are looking to the Lord for funds.

In July and August there was an outbreak of cholera in the neighbourhood, and a general panic. Sick and dead were left unattended and unburied or burned, villages were deserted, the inhabitants flying to the forest. In answer to prayer Kotgur was kept nearly free from it; two Christian children were taken ill, but both recovered. Confidence was restored after prophylactic remedies were distributed. The brother of the King of the neighbouring State of

Kumarsain was taken ill, and in a state of collapse when I saw him; he recovered. It was the *wazir* of this State who gave the forty trees for the

*dharmsala*. The *wazir's* daughter has been also under treatment.

We have one inquirer who desires baptism.

#### VI.—Srinagar.

*From Dr. A. Neve.*

*Srinagar, Kashmir [no date].*

The past year has been one of much trouble in this unhappy valley, a year from which the memories of many will, in future, reckon their dates. There has been, since the harvest of 1902, great scarcity of grain in the city, with famine prices. This has evidently been due to the holding up of the grain by peasantry as well as grain dealers, and they succeeded in quadrupling former rates and driving the city poor to live on turnips and such-like food.

Then came the flood, the highest flood for a century or more, and it not only swept down the whole sixty miles of alluvium, everywhere overleaping the lofty embankments which protect the towns and cultivated areas, but it so filled up the lower parts of the valley, which can only drain off through the narrow gorge at Baramulla, that for weeks the water remained, forming a vast lake. All the older villages are built on low knolls, but of recent years others have been spreading on to lower ground. Some thousands of cottages were destroyed, the people barely escaping with their lives. The loss of life was almost *nil*, owing to the slow rate at which the water rose, and to the large number of boats available.

The hospital, so splendidly situated on the rocky western spur of the Takht hill, was at once the refuge for many, and every possible part of it was occupied to overflowing, while the surrounding slopes were covered with refugee camps. The scene was one of picturesque beauty, for the weather was brilliant. Among the hospital inmates were all sorts and conditions of men, Europeans, Parsis, Sikhs, Punjabis, Kashmir officials, military officers, as well as the usual Kashmiri patients. It is one of the benefits of a common misfortune, that it breeds sympathy and good feeling between those who seldom otherwise come into social contact, and this was the case in our little city of refuge. There was

much interesting work to be done, besides medical relief.

A wealthy and philanthropic Parsi, Mr. Dhunjibhoy, C.I.E., generously bought large quantities of grain in the Punjab, and sent it up for us to sell at a low price, so a grain-shop was opened at the hospital, of which Mr. Knowles took charge, and this was of very real help to the sufferers.\* Not only were liberal donations given from voluntary sources, but the Kashmir State also voted a large amount for the relief of the immediate distress and for rebuilding the fallen houses. A committee was formed, and the work energetically taken in hand, with most beneficial and satisfactory results. My share of the work was an area of about 200 square miles between the city and the Wular Lake. The water was still so high that much of my work had to be done by boat, or sometimes wading or being carried through the marshes which isolated the villages. In this way I visited over 100 villages, and as the news spread, villagers who had deserted their ruined homes and fled to the hills, or gone for work to the towns, began to return and collect materials and rebuild some kind of shelter from the weather. In the lowest villages the poverty was extreme, and they were eking out an existence on herbs and the stalks of water-lilies. By the end of September an abundant crop of water-chestnuts became available, which the State distributed through the flooded districts.

Satisfactory, and in most ways enjoyable as this work was, it brought into somewhat lurid re-prominence many of the most repulsive and despicable aspects of the Kashmiri character, such as the callous disregard of the sufferings of others, which made the boatmen take a bullock or cow as the price for rescuing a family. The richer peasants endeavoured to appropriate the relief intended for the poor.

\* [See *C.M. Intelligencer* for December, 1903, p. 909.]

The headmen would call men to personate absent villagers. Elaborate attempts were made to hide away the timber which had been rescued, covering it with straw or putting it into ditches, hoping thus to get an extra grant; in one instance they had made rafts and floated it a mile away. The Kashmiri character is not unlike that of a Cockney cabby, for it is hard to satisfy. There is a Kashmiri proverb, "If you come to my house, what will you give me? if I go to yours, what shall I get?" And so when I tried to persuade them to drain off the water from their fields, they often refused to do so, unless paid for the work. They probably managed to circumvent me sometimes, and one tried to remember that "the quality of mercy is not strained," and that rogues in distress may need bread, but I overheard the remark once or twice, "Yits ha kim gatsi na asi" ("This is not the sort of ruler we want"), though usually there was a superabundance of the opposite kind, flattery and cringing, which one rated at equal value. Although the Kashmiri takes anything he can get as a right, yet they were not ungrateful for the unprecedented energy of their rulers in relieving such a catastrophe. Personally I was glad to work in this cause, though it may seem a side-track from direct missionary duties. But a medical missionary needs to give a wide and liberal interpretation to his marching orders. The prevention of disease is more important than its cure. Starvation is a remorseless fiend with a big retinue of disease germs; so any effort is well directed which helps to prevent it.

A recent writer in the *Contemporary* has truly said, "Christian missions pass speedily into the sociological stage. The endeavour is now made to create a Christian environment, to abolish polygamy, to put down slavery, to moralize existing institutions, to raise schools, colleges, and technical institutes, and in a word, to create Christian commonwealths, which may be prosperous, spiritual provinces of a world-wide Kingdom of God. The aim to reach the individual soul inevitably expands into an endeavour to create a society imbued with the Spirit of God." These weighty words sum up the efforts of medical, zenana, and scholastic work on all except the evangelistic side. On that side the labour has as yet but little fruition. In the past, withered buds, nipped hopes, and fallen immature fruit have taught us the necessity for a healthier environment. Experience shows that the consciences of Hindus and Mohammedans can be aroused in connexion with social evils and national calamities. In this way may the soil be prepared for the sowing of the Gospel seed, and thorns be removed which would choke that seed when springing up.

Since beginning this letter plague has appeared in Srinagar. It is a town so filthy and so densely crowded that a severe epidemic may be feared. An energetic policy is being pursued. If the disease takes hold of the city, the effect on the schools and other work will be profound. My brother and I are in medical charge of the European suburb and adjacent villages. Huts for segregation purposes have been built, and inoculation is being done.

*From Dr. E. F. Neve.*

*Srinagar, Kashmir, Nov. 24th, 1903.*

The Medical Mission work divides itself naturally into three branches: the hospital, the leper hospital, and district visiting.

The hospital has now accommodation for 120 patients. The busiest time is in the early summer, but we seldom have less than sixty patients in the wards. It is still a matter of surprise that the patients' attitude toward the teaching is as favourable as it is, when it is remembered that the great majority of them are Mohammedans. Speaking generally, in any

given ward or in the out-patient department, quite two-thirds of the patients appear to listen to the reading and preaching with interest. Expressions of approval are of almost daily occurrence. Two addresses are usually given to out-patients, and the wards are also visited.

The surgical work continues at a high-pressure level. The average number of out-patients annually is from 13,000 to 15,000. Quite a remarkably large number of patients require the performance of some operation, and as a rule from that

time a steady improvement sets in. Patients who have recovered return to their villages, and send in others, and in this way the influence of the hospital is felt throughout the length and breadth of Kashmir. It is gratifying to be able to record that practically the whole expense of this extensive work is either raised locally, or supplied by appropriated contributions.

The leper hospital has about sixty-five inmates. They nearly all improve markedly under treatment. We are very anxious to segregate healthy children of lepers, but hitherto the parents have not been sufficiently enlightened to allow it. There are now three Christians from amongst them. None of these are real Kashmiris. The senior was confirmed by the Bishop of Lucknow last year. He is an intelligent man. So far the effect on the other lepers has been to awaken antagonism. The Christians have been to a large extent ostracized.

District work has been carried on in various parts of the valley. In the spring I visited the extreme west end of the valley, more than fifty miles distant. Here in various villages I was visited by more than 1,000 patients, and was encouraged by their friendliness and attention. Dr. A. Neve, on my return, visited Kish-tiwar, and had an interesting time. Later on in the year the terrible flood came, which did so much damage and caused so much distress; and during the month of September Dr. A. Neve was occupied in special famine-relief work at the west central end of the valley. Dr. Holland, of Quetta, spent the summer in Kashmir, and was a great help to us in the hospital, where the work is now so extensive that, when one of us is absent, it is almost overwhelming.

In the autumn I again went out into the district. This time the east end of the valley was visited. At Islamabad I inspected the small mission school, and then riding across country camped at a village which I had previously visited on more than one occasion.

Here also great crowds came. On one occasion there must have been an audience of 150. Those who are suffering from diseases which require serious surgical interference or pro-

longed treatment are told to come into the hospital. It is always interesting to find that wherever we go we nearly always find old patients—often people whom we had absolutely forgotten.

It is pleasant to look back on a year's work in Kashmir. We have many things to be thankful for, but we long for the time when some of the people who hear so frequently, and seem to believe the Message, will have courage to confess their faith and come out. The two greatest obstacles to their doing so are, I think, firstly, the dread of being practically outlawed, and the recognition that Christianity demands so high a standard that their whole conduct and methods of life would have to be changed. In Kashmir the community life is strong. Clans and families have great powers over the individual. A transition period is setting in. The position of the villagers is immensely more prosperous than it was, and the prices which they obtain for their crops have more than doubled. The silk industry is also filling their pockets. Their outside wants are few, and I am afraid many are simply hoarding. The longer one resides in Kashmir and the better one knows the people, the more one recognizes the corruption in which they live. They are literally steeped in deceit. Dishonesty, fraud, and impurity infiltrate the whole population.

Our work amongst them, even after so many years, is still essentially pioneering. What has so far been accomplished is, that there is now a wide-spread knowledge of the elements of Christian teaching. Many false notions and lying traditions about the belief and practice of Christians are no doubt being dispelled. Several of our Hindu hospital assistants have come to us after being educated in the mission school. They have been in contact with Christian life and teaching ever since they were quite young and know a great deal. Of some we might say that they must be almost Christians. And yet, owing to habit or family pressure, or deep-seated Hindu peculiarities, even the best of these sometimes shock us by taking part in practices which we should have thought they must have known to be foolish and wrong.

It is always rather difficult to show

what the hopefulness of the work is in Kashmir, but there is an interest and a hope even in the results we see, and I think the results which we

do not see, and of which we know nothing, may be much greater than we think.

#### VII.—Islamabad.

*From Dr. Minnie Gomery.*

*Islamabad, Nov. 30th, 1903.*

Another St. Andrew's Day brings with it fresh cheer and courage, for we feel that Christ's Kingdom must be advanced as a result of the special prayers of His people to-day.

At Christmas and on several other occasions during the winter, we gave magic-lantern exhibitions of Gospel pictures to quiet and attentive audiences, sometimes of patients and women of the neighbourhood, sometimes to men and boys. The lantern was kindly lent to us by the C.E.Z.M.S. ladies in Srinagar, but we hope, before long, to have one of our

own, some generous friends having provided the money.

Being less busy during the winter I was able at last to take my Kashmiri language examination, which was a great relief.

We have had a larger portion of patients in the hospital than last year, many of them showing greater confidence than before, though still they are sometimes amazingly unreasonable. They continue quite willing to listen to our teaching, and I think they must be influenced by it, though as yet we do not see many signs of spiritual encouragement.

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## AN OLD MISSIONARY'S PORTRAIT GALLERY.

By the Rev. A. H. LASH.

### I.

**I** SUPPOSE most missionaries have portrait galleries in the halls of memory, and enjoy, in the quiet of declining years, to recall the beloved faces of those who have influenced their lives and helped them in that holy work to which God has called them. There is a pathetic interest attaching to such collections, for all the originals are dead—or, as we prefer to say, "called to higher service." Perhaps some particulars of my connexion with a few of the most prominent of those whose portraits beautify my collection may not be without interest.

As I pause on the threshold three pictures arrest my attention, and on these I gaze with a pleasure which has no alloy.

The first is that of a short, stout man in the evening of life, with a beautiful face instinct with power and goodness. From beneath his overhanging brows glance forth remarkable eyes, full of sagacity and benevolence. He is evidently a born ruler of men. This is the portrait of one who, "being dead, yet speaketh." His wise words are still frequently quoted and his counsels followed. His name is a household word, not only in the great Society of which he was the chief figure for a quarter of a century, but in the literature of Missions throughout the world. His was perhaps the most commanding personality the C.M.S. has ever known—the Rev. Henry Venn.

Thirty-eight years ago I wrote to Mr. Venn to offer myself as a candidate for missionary work. An answer came by return of post, asking me to call upon him, and fixing the time. I was punctual, and for the first time in my life entered the C.M. House in Salisbury Square, and was ushered into the presence of the great Secretary. I was shy and nervous, but his cordial and sympathetic manner soon set me at my ease, and I found myself chatting away with him as if he had been an old friend. In a few minutes he had elicited all the information he required as to my qualifica-

tions for missionary work, which, in my opinion at least, were slender indeed. I told him that my father, a naval officer, had intended me to follow his own profession, but finding his means inadequate when, at the age of fifteen, I left the naval school, had accepted the offer of an old friend, a City merchant, and had placed me in his house of business. I had worked there for twelve years, and was, at the age of twenty-seven, in a position of responsibility. I had had no education or training to fit me for the clerical or educational work of a missionary. I was also a married man, my wife, like myself, being the child of a naval officer. It transpired in the course of conversation that Mr. Venn was well acquainted with the naval school in which my wife had been educated, and was an intimate friend of the lady superintendent of that establishment. It was this fact which induced him to consider my proposal, which, in the ordinary course of things, would have been rejected. He mentioned that there was one post in the Mission for which the services of a well-educated lady were urgently needed, and he thought it possible that Mrs. Lash might prove suitable. The post was that of lady superintendent of the Sarah Tucker Institution in Palamcottah, founded as a memorial to Miss Sarah Tucker, and having for its object the training of Native Christian school-mistresses in the district of Tinnevely, South India. When I inquired what my work would be, Mr. Venn replied that doubtless something might be found for me to do in connexion with the printing-office, or in some other direction.

The prospect was not encouraging. I could not enter the C.M.S. Institution at Islington, as I was a married man, and the proposal to go out to South India as an appendage to my wife and without any settled position or work was not inviting. However, I promised to consider the matter, and in the meantime to send in the names of my clerical referees.

In subsequent interviews Mr. Venn discovered that although I had had no regular training I was not altogether without qualifications for missionary work. I had taken a great interest in the poor of London, had been a Sunday-school teacher and superintendent for years, had conducted a successful Bible-class for elder lads, and had established a ragged-school in one of the worst neighbourhoods in Southwark, in which school my Bible-class lads found a sphere for their energies. I had also read a good deal, and had employed some of my leisure in writing for several religious periodicals. Mr. Venn soon decided to offer me the appointment of Principal of the Training Institution, and suggested that it would be well for me to spend a few months in qualifying for this position by attending some of the great training institutions in England and Scotland. To this I heartily agreed, and was duly appointed to the charge of the Sarah Tucker Institution. While these negotiations were progressing, I had several interviews with the great Secretary and was much impressed. He made no effort to increase my sense of my own inferiority; on the contrary, he spoke to me as one gentleman to another, and listened to the expression of my opinion as if it were of value. He also appeared to throw his whole heart into the matter, and gave me the impression that he was as much interested in my affairs as if he had none other to attend to. In my case he acted in a way which would be impossible in the present condition of the Society. No doubt he mentioned my application to the Committee, and obtained their sanction to my employment, but I was taken on entirely on his recommendation. I never saw any member of the Committee, and did not know what the rules of the Society were until after I had sailed for India! I had several opportunities of observing how



entirely he seemed to hold the business of the C.M.S. in the hollow of his hand, and his intimate acquaintance not only with the work of the Society, but with the characters and qualifications of the missionaries, and the condition and requirements of the work at home as well as abroad. His son, who was what we now call Central Secretary, came in to consult him as to the men who were most suitable to do Deputation work in certain important centres, and I found he was intimately acquainted with the personality of the several men suggested, and also the requirements of the probable audiences in the towns in question. "No," he said, "you had better not send Mr. B. there; S. is the man. B. had better go to M——."

As regards the foreign field, his knowledge of the men and their work appeared to be equally intimate. During our conversations he dwelt much on a point which somewhat surprised me. "Do not," he reiterated, "expect any sympathy in your work from the senior missionaries." He went on to explain that old missionaries were, as a rule, very conservative, and rather inclined to be impatient with inexperienced and perhaps enthusiastic young men, and contemptuous of new ideas. Naturally they esteemed the old paths which they had trodden for many years, and the old methods which they had proved successful in the past, and disliked change. I found the wisdom of his caution when I reached the mission-field, for the work I had been sent to do represented a new departure, and was most unpopular with the senior missionaries, who predicted certain failure, and did their best to verify their predictions, for, though personally friendly, they were the reverse of helpful to my work. Being forewarned, I was forearmed, and being assured of the sympathy of Mr. Venn and the Home Committee, I could afford to wait patiently for the sympathy of my older brethren in the mission-field.

I often contrast my first "Dismissal Meeting" with more recent ones. Now thousands of good people crowd Exeter Hall on two nights in the autumn to catch a glimpse of the companies of missionaries who are on the eve of departing to their various fields in every quarter of the world, and to wish them God-speed. Then "two or three" met together in Mr. Venn's room, when Mr. Venn gave me my "Instructions," and committed me and our work to God in a very solemn, earnest prayer. That was the only farewell I had from the C.M.S. when I departed for the first time to the mission-field—but it was enough.

If the Rev. Henry Venn was the greatest of the C.M.S. Home Secretaries, my second portrait is that of one of the greatest, if not the most eminent, of our Foreign Secretaries, the Rev. John Tucker, who for fourteen years piloted the affairs of the Society in Madras and South India, through very rough waters. His name is still remembered and revered in Madras, though he left it more than fifty years ago; and the visitor who is interested in C.M.S. matters is shown the little old church in which he used to preach, and which is still called "Tucker Chapel," and is told of the palmy days of the Society, when the Secretary was a mighty spiritual power in the city, who made his influence felt and honoured in the highest places, and when the little church in Black Town attracted the leaders of society from the Governor downwards.

When I first saw Mr. Tucker he was nearer eighty than seventy, but still full of life and energy, and deeply interested in the Institution to which I had been appointed, chiefly because it was his own suggestion and had been erected as a memorial to his beloved sister, Miss Sarah Tucker.

I paid two visits to West Hendred Vicarage, a college living to which Mr. Tucker had been appointed by St. John's, Oxford, of which he was a

Fellow. Mr. Tucker received me with an old-world courtesy and cordiality which warmed my heart and set me immediately at my ease. He introduced me to his two sisters with whom he lived—Miss Elizabeth, who had kept house for him in Madras, and Miss Catherine, who was the youngest of the family, and who, though more than sixty years of age, had an indescribable air of youth, brightness, and sweetness. She died not long ago at the age of ninety-eight, and was a very much loved and valued correspondent until shortly before her death.

Mr. Tucker, with his spare, active figure and benevolent, clever face, was an Evangelical of the best type, tolerant, wise, and just, with the capability of seeing and honouring what was good in those from whom he differed. My visits to him were delightful times of refreshment and edification, and he influenced me more profoundly than any friend I ever had. There was a transparent sincerity about him which was very captivating, combined with genuine humility, which in a man so distinguished was an object-lesson of the greatest value to a somewhat conceited young man. He devoted most of his time to me during my visits. We took long walks together and we talked freely over old times, and especially that time of trial in the Tinnevely Church when the great superintending missionary of the day, Mr. Rhenius, broke away from the C.M.S. on a question of Church government (he wished to ordain his own clergy), and two-thirds of the Christian congregations, with two of the European missionaries of his own country (Germany), followed him. It was a time of strife, bitterness, and heart-burning, a breach healed only by the death of one of the greatest missionaries South India has ever had, at the early age of forty-eight. Mr. Tucker paid several visits to Tinnevely during those troublous years, and it was greatly owing to his patience, wisdom, and kindness that there was less damage done than might have been had a less able man held the helm.

Among the many wise things Mr. Tucker said, that with which I was most struck was the following: "I always make it a rule to think the best I possibly can of every man, and never to impute dishonourable motives if possible. I have found that if men believe you trust them they generally strive to prove trustworthy, and if they know you expect good things of them, they are generally on their mettle to prevent your being disappointed." I have tried to follow my dear teacher's example in this respect, and have frequently verified the sagacity of his observation. I remember he begged me never to carry a gun or to join in a shooting expedition, for, said he, "Hindus have such a horror of taking life, especially under the guise of sport and for amusement, that you will forfeit their esteem and damage your influence for good if you indulge in such pursuits." He entered most kindly and minutely into all my plans for my future work, and I found in him that rare combination, a man of great ideas who was also a master of detail. After I went to India he was my most frequent correspondent, and his letters were always full of encouragement. When I propounded to him my scheme for opening branch girls' schools throughout the Province of Tinnevely for the purpose of providing employment for our trained mistresses and enlarging the scope of the work, he warmly approved and said he would be personally responsible for the support of five such schools.

There was only one point on which we differed. I wrote to tell him that I thought it would be desirable to have a chapel connected with the Institution, which was situated a mile from the station church, in which I could conduct services. I told him the C.M.S. had approved my suggestion and granted me Rs. 500 towards carrying it out. He did not approve of the plan, as he thought it would tend to sever our connexion with the congrega-

tion in Palamcotta, and begged me to reconsider the subject. I replied that as I had always consulted him and followed his advice in the past, I intended to continue to do so, and though I did not entirely agree with him, I would bow to his decision and give up the chapel. His reply affected me very much. He commenced, "When I received your letter the tears rose in my eyes," and he went on to tell me how thankful he was that I had received his suggestion in so kind a manner. In one of his last letters he said, "To-day I enter my eightieth year," and soon afterwards he received his Home-call, and I was no more gladdened by the sight of his minute handwriting which had so often helped me in my efforts to do the Master's will.

The third of my portraits is that of a layman, General Brown, one of that numerous army of old Indians to whom the C.M.S. owes so much. While stationed in Madras he was an active member of the Committee, whose house was always open to the missionaries, and whose sympathy and counsel were always at their service. When he retired he became one of the Hon. Lay Secretaries at Salisbury Square, and spent much of his time at the House. Soon after I joined the C.M.S., General Brown invited me and my wife to stay with him, and we much enjoyed our visit of several days. Though an old man, like the subjects of my two first portraits, he had, like them, a wonderful youthfulness, sprightliness, and an intense interest in things. This is a delightful characteristic of many of the most earnest workers I have met. *They never grow old.* They illustrate the text, "They shall still bring forth fruit in old age," and again, "They that wait upon the Lord shall renew their strength."

General Brown had the sallow face and drooping eye of the old Indian who has borne the burden and heat of the day in the tropics, but "age had not staled his infinite vanity." He was as full of vigour and interest as a boy. He worked incessantly, and often neglected his body, and paid less attention than he should have done to his need of nourishment and rest. He was intensely interested in the education of the young, and had very sensible views on the subject. On one occasion while talking to me he said, "I want to show you some excellent lesson-books, and rushing from the room he sprang up the stairs of a high London house three steps at a time.

I found he was an immense admirer of the Rev. John Tucker, with whom he had been associated on the C.M.S. Committee for some years in Madras. He described with much animation Mr. Tucker's coming out and his going in a boat to meet him. When he saw how frail and ill he looked, he said to himself, "What can the C.M.S. Committee have been thinking about to send out so delicate a man?" but he soon changed his opinion, and discovered that Mr. Tucker was a "giant to work," indefatigable and tireless in all good things. Among other interesting curios he showed me a book of idols of India, done in very bright colours, and mentioned that his butler in Madras begged him to lend him the book to show his fellow-servants. Going into the stable some time after, he found all the servants assembled reverently worshipping the pictures! He corresponded with me, and called to see me to arrange a second visit. I was unfortunately out, and the next day I heard that he was dead. He died literally in harness, in the evening of the day referred to. He attended a long Committee meeting at the Religious Tract Society's House, and on his way home was overcome by weakness. He managed to get to the side of the road, where he sat upon a doorstep, and there he was found dead.

(To be continued.)

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## MISSIONARY IDEALS FOR LAY WORKERS.

A Paper read at a Meeting of the Lay Workers' Union at Hampstead on July 9th, 1904.

By the Rev. D. M. THORNTON, M.A.

THE present meaning attached to the phrase "a foreign missionary" has several unfortunate limitations—so unfortunate that they have for years caused the real meaning to be obscured. And it is with the object of helping to rescue the word from its narrow interpretation, so as to give to it its full significance, that I venture to write these words.

At the outset, we notice that the word is narrowed down nowadays to mean only those who are sent out by missionary societies or boards. This has the effect, of course, of limiting also the sources from which foreign missionaries are drawn, for it is the fashion only to look upon those people as true foreign missionaries who come from the *clientèle* of missionary society circles. And it is a common thing to hear such people spoken of as "frequenters of Exeter Hall," or some like phrase. A further natural consequence follows in the area of influence of the foreign missionary becoming confined, both in home circles and abroad; for he is tempted to limit his sympathies to the kind of people with whom he has associated, and, owing to his being unused to considering any one else but those of like mind and work as foreign missionaries, to accept the limitation of the term, to his own loss as well as that of his fellow-countrymen at home and abroad. And yet again, this limitation, when once accepted as an axiom, becomes stereotyped, until certain spheres of service—and only those—are reckoned as such as befit the foreign missionary. This rules out of court in the eyes of many the possibility of a man becoming a foreign missionary unless either he have the fortune to belong to those possible callings, or the exceptional courage and enterprise to change the career in which he has been trained.

I propose, therefore, to examine the true conception of the words "missionary" and "foreign missionary," to see whether the usual use of the word is justified or not. This is somewhat easier to do to-day, because the word "missionary" has been adopted by one of our leading statesmen with reference to his own mission in life. And the term "missionary of empire" has caught hold of the public mind in a connexion other than that usually applied to the word. By choosing this phrase to describe his own conception of his life-work Mr. Chamberlain has undoubtedly broadened the meaning of the word "missionary" for us, and for this we are grateful. But at the same time, let us see to it that he does not once more stereotype it to convey a much narrower sense than it really does.

Each world-power in succession has contributed some new ideal for us to follow or warning for us to avoid by the way in which it has used the opportunities of empire. The Roman had the mission of carrying her own laws, institutions, and government everywhere. Everywhere she went, she civilized. Every country she ruled she absorbed, and suppressed its nationality. Neither the old Rome, nor the new Rome at Byzantium, was a nation, but a power. And every missionary of Roman Empire was a missionary of international and inter-racial fusion under the solvent of one political power. The Greek, in the person of the Athenian, represented a higher culture and civilization than the Roman, and stood for freedom of thought and liberty of action. Athens it was who taught men in other cities to give their voices in Athenian assemblies on equal terms with her inhabitants in one free commonwealth. And her mission in the

world has been a moral one in all ages, however non-existent her political life.

The followers of Islam have shown us how to carry commerce and religion together, so as to make commerce to be a point of contact between two races at which to introduce the subject of religion. And is there a shadow of a doubt that herein lies the secret of the spread of Islam to many lands, and the hold which Islam keeps as well as gains?

But the British ideal aims at influencing the whole man; so that the mission of England cannot be fulfilled until her sons have changed the whole aspect of the nations within her sphere of influence, be it religiously, morally, socially, or physically. And though she uses no weapon of force to bear on any but the political life of subject nations, even in them she seeks to develop free institutions, and sometimes sanctions a free press.

*What ideal should be set before the Church of Christ at home and abroad?*

(1) The universality of the call to Christians to become missionaries. We have often been told of late that every Christian is a missionary; but how often are we reminded that *every Christian in his own calling is a missionary*? Surely we rather imagine that he must leave his own calling to become a missionary. It is the case, however, that each Christian sent abroad in his own calling is a missionary, if his calling be lawful and right. From this it follows that if a Christian English civilian *be sent forth* by the Church in his calling as an English civilian, he is just as much a missionary, granted that his calling is compatible with his Christian profession and the Church do right in sending him, as a clerical, medical, or educational missionary. The only difference is that in the cases of these latter the missionary society or board selects and sometimes trains the missionary, while in the former case some firm, or Government office, selects the candidate, without previous examination necessarily into his Christian life or belief. This principle is of indefinite application to all Christians who can be rightly given the stamp of the Church's approval and her definite blessing upon their going forth. It leads me, therefore, to my next point.

(2) The duty of the Church to send forth (with her blessing and her prayers) every Christian rightly called to live in foreign lands. Nobody denies that Christian civilians who go forth on errands of peace and progress go forth with the blessing of God, and do exert, by their lives as Christians, very great influence wherever they go. There are some bodies of Christians who refuse such a benediction upon soldiers and sailors of the Crown, and would therefore exclude them unequivocally from the title of "missionary," except in the sense that they become missionaries of King and country. But our Church of England does not do so. She not only recognizes the Army and Navy, but dismisses her generals and soldiers to a war declared in a righteous cause. Since, therefore, she has her own special form of dismissal service for them, there is no need for me more than to mention the fact by way of illustration. But if she throws her ægis over those who go forth in the cause of the British Crown and honour of England, how strange it is that no service of dismissal or of benediction is provided for her merchants and civilians, her laymen and daughters, who leave Old England with the highest motives and the noblest aspirations. You may say that such a dismissal is impracticable, since the employments are so varied and the times of going forth are so uncertain. To which I venture to reply that I do not plead in their case for a national but a *congregational dismissal*.

What, then, is my ideal for each full-orbed congregation? I will tell you.

(1) First, there should be a recognition that each parish should be not so much a field as a force. What do I mean? In a word, that every alive and keen congregation should have a constant expulsive power. It should be sending out its preachers to do evangelistic work abroad. It should send forth its doctors and nurses to do medical work. It should spare its school-masters for educational work. It should encourage its scholars to do literary work. It should train its picked artisans to do industrial work. It should dismiss its ladies to do women's and children's work. But it should also *separate its Christian business men* to do business abroad. Then, and then only, to my mind, will each parish, more especially the suburban Evangelical parishes in our great cities, be truly and fully represented on the foreign field.

(2) How, then, is this to be brought about? It is already being done in many places to a certain extent. But I think that each parish should contain a "*foreign-service corps*," to which members of the G.U., L.W.U., H.P.U., &c., might belong, when they feel called of God the Holy Ghost to do some foreign service for the Master. I would suggest that this order be not narrower than the membership of the English Church; that it consist partly of those who are away from home and partly of those who are at home. In this case the order need not be confined to the United Kingdom, but can include our Colonies as well.

In the case of those who are living at home, the membership would be individual (like the S.V.M.U.). In the case of those abroad, the more collective it could be the better. The object of the former would be to enlist volunteers from those who wish to live and work for Christ abroad as Christian civilians—business men, &c. The object of the latter would be to combine all such members abroad in the several countries in which they are called to work. Thus a body of Christian men of business will arise both at home and abroad which will stand for principles of honesty and righteousness. What incalculable benefit such a body of Christian public opinion would confer to the lands where England goes it is impossible for one such as me to describe! But the Lay Workers' Union has testimonials enough to prove its value and its necessity.

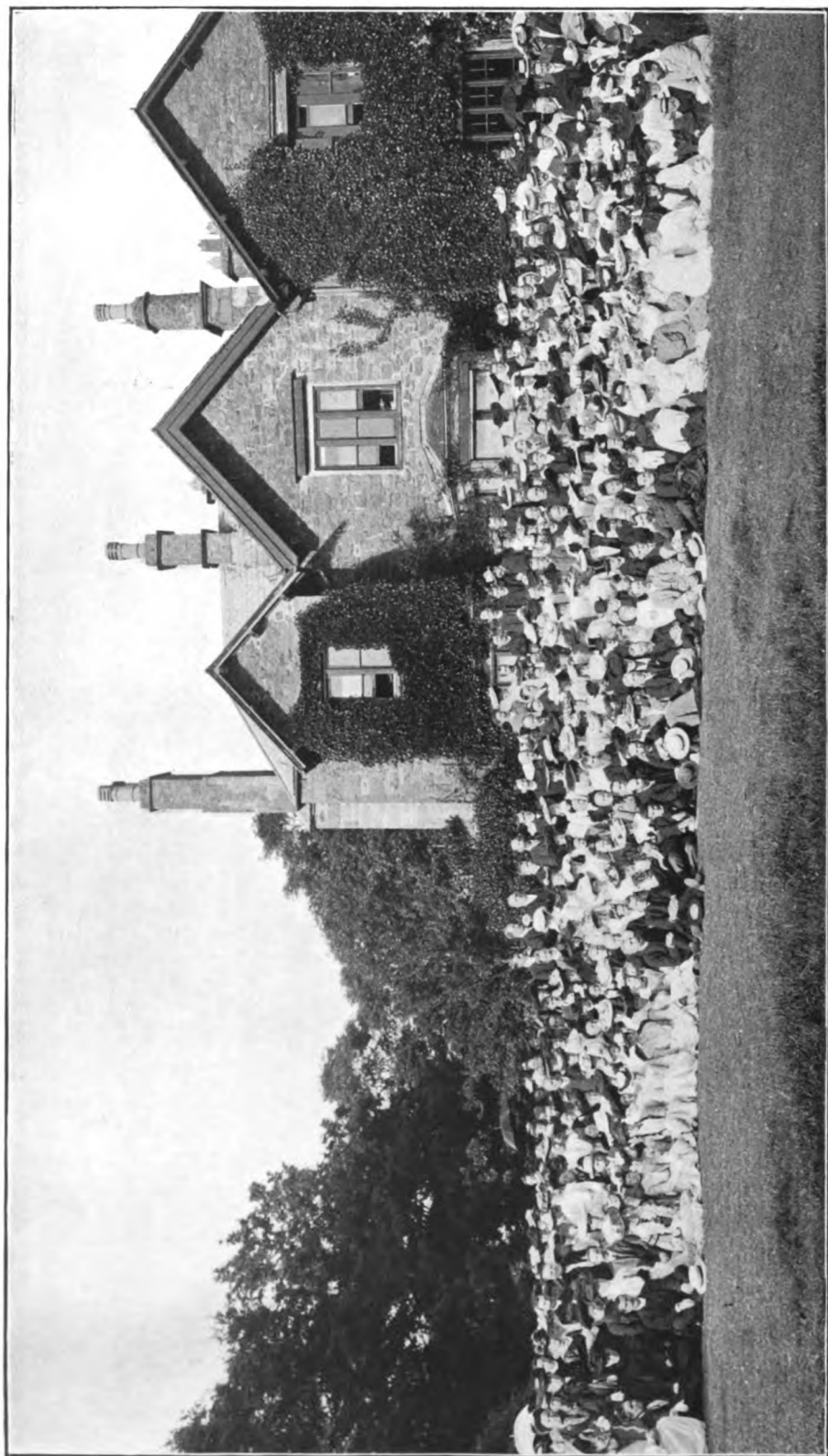
And whenever one such member in the homeland has secured a post abroad, let his congregation dismiss him to that office through and with the clergyman in charge. Let him feel that he has the whole company at his back while he goes forth, helping him by their prayers to play the man and not forget to confess Christ crucified wherever he may be. But there is one absolutely necessary requisite and consequence which must accompany the formation of such corps and battalions, namely—

(3) Laymen in each parish which sends forth ministers and workers to the foreign field must come forward and fill up the gaps. *More laymen must come forward for ordination*, and be ready to surrender that precious possession of the lay status, even though they retain the lay mind. In a word, more laymen must lead and hold the fort at home.

And like those Greek veterans of Platæa that sent forth their sons to do battle and manned the walls themselves with their wives and children, so to-day the Christian laity of England should come forward in ever-increasing numbers ready to fill any place in the home department, be it as clergymen, doctors, educationalists, or the like, in order to fill up the ranks at home and not let the fire grow cold at the hearth, but burn with an ever-brighter flame and radiating heat.

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*Photograph by G. P. Abraham, Keswick.*

**FIRST C.M.S. SUMMER SCHOOL: RECEPTION AT ST. JOHN'S VICARAGE, KESWICK.**

*(See page 677.)*







*(Photograph by G. P. Abraham, Keswick)*

FIRST CWS SUMMER SCHOOL: RECEPTION AT ST. JOHN'S VICARAGE, KESWICK.

## THE FIRST C.M.S. SUMMER SCHOOL.

## I.

**D**URING the S.V.M.U. Conference at Edinburgh in January last, the writer, who, with Prebendary Fox, was present as representing the C.M.S., had several interesting conversations with two visitors from America, Mr. J. R. Mott and Mr. Earl Taylor. The former is the General Secretary of the Federated Student Movement, and the latter is an official of the Young People's Missionary Movement and is also Secretary of a special commission appointed by the Methodist Episcopal Missionary Committee to advise as to the best methods by which their Church could go forward and enter the open doors in the mission-field—hence its name, the "Open-Door Emergency Commission." These two gentlemen, among other things, told of the value of Summer Schools in connexion with their missionary work in the United States, and before the month was out preliminary inquiries had been made with a view to having a C.M.S. Summer School this summer. While we were glad to find out all we could about American methods, our friends from across the water paid a visit to Salisbury Square, had interviews with different Secretaries, and took back specimens of various "forms," reports, &c., leaving others which have been of great use to us. They also emphasized their growing sense of the very great importance of real missionary study, and so gradually our Summer School took shape, a preliminary prospectus was issued in April and a general programme in the first week in July.

For some months we hoped that either Mr. Mott or Mr. Earl Taylor would have been able to come over and give us the aid of their experience, especially in the hours devoted to missionary study, but the coincidence of some of their "schools" prevented them from being able to carry out this plan.

Until the middle of May names came in very slowly—it was a new idea and perhaps our C.M.S. friends do not take very readily to new ideas—but then six and seven a day were registered until the writer came up to Keswick on July 14th, when the total was 430; this gradually increased to 530 during the Convention, and a further fifty-two joined on the last two days, making a total of 582. We, however, set apart a space for visitors, and at some meetings over 600 were present. There were eighty-two clergy on the list and sixty-two laymen, and on looking through it with some of the members of the headquarters staff we were struck with two facts: (1) that a large number of the names were unknown to us at Salisbury Square as workers, and (2) that, notwithstanding our place of meeting, the North was not unduly represented. There were present some from Ireland, the Isle of Man, and from all parts of England—Bournemouth and Eastbourne, Bristol and Bath, Norwich and Ipswich, York and Newcastle, Manchester and Liverpool, Sheffield, Leeds, and Hull. One parish—St. John's, Spark-hill, Birmingham—had nine representatives present.

The programme commenced with an introductory meeting on the evening of Tuesday, July 26th, but many of the members who were in Keswick met on Monday evening to intercede with God that He would take possession of all the arrangements and plans, that the Holy Spirit would Himself speak through those who had been chosen, and that He would bring forth real fruit in the lives of all who would attend.

The Trustees of the Convention were not able to lend us one of their tents, but a suitable piece of land was obtained on the Penrith Road, a short distance out of the town, where we erected our own tent; the Trustees, however, did very kindly lend us seats and thus saved us a considerable amount of expense. The Vicar of St. John's gave us the use of the Lecture

Hall, and we were able to get two other halls for sectional meetings and the exhibits from the Circulating Library and from our own Publishing and Loan Departments. A large number of friends arrived on the evening of Tuesday, July 26th, and at eight o'clock we met in the tent for our opening meeting, much regretting that the Honorary Clerical Secretary of the Society could not be with us on account of Mrs. Fox's state of health. We sang, "For My sake and the Gospel's, go," Bishop Ingham read a passage of Scripture and led in prayer, and then we had three short addresses of welcome from Mr. Eugene Stock, the Vicar of St. John's, Keswick (the Rev. H. Gresford Jones), and Bishop Royston.

At 7 a.m. on Wednesday morning 231 met around the Lord's table in St. John's Church and a brief address was given by Bishop Cassels on 1 Cor. iii. 9, "Labourers together with God." The collection amounted to £7 3s. 7d.

Each subsequent morning about 300 met in the church at 7.30 for what all felt to be a very happy service. The Vicar conducted it each day—first a hymn, then one of the litanies from the C.M.S. Hymn-Book, then a time of silence with one or two suggested subjects of intercession, another hymn, and a short address which was given on successive mornings by the Rev. Grantley C. Martin, Canon H. Trotter, the Rev. G. Furness Smith, Dr. H. Lankester, the Rev. H. S. Mercer, and Dr. C. F. Harford.

At 9.30 each day a goodly number met in the tent to intercede with God for our C.M.S. work at home and abroad. This meeting was presided over by the Rev. Barclay F. Buxton until he was obliged to leave on the Saturday, and then by Prebendary Fox, the Rev. F. Baylis, and the Rev. G. T. Manley.

At ten each day the "School" work began with a meeting to consider various phases of our Home work, and except that Prebendary Fox's paper on the first day and Miss Gollock's, on "Women's Work," on August 2nd, had to be read by others, we were able to carry out the original programme in its entirety. On Wednesday we had the subjects of "The Responsibilities of the C.M.S. at Home," by the Rev. Prebendary Fox, and "The Parish in Relation to Missionary Work," by the Rev. S. A. Selwyn; and three short papers by the Revs. Preb. Webb-Peploe, D. J. Stather Hunt, and R. C. Joynt on the "Development of C.M.S. Work" in their respective parishes. On Thursday, "The Aims of the C.M. Unions" were explained by the Revs. H. S. Mercer, G. T. Manley, and Mr. H. E. Higginbottom. On Friday we considered the question of "Collection of Funds," Mr. Anderson giving a general sketch of present plans, and the Dean of Waterford telling us something of what Ireland is doing. On Saturday, Dr. Harford read a paper by the Rev. J. E. Woodward, who was prevented from being present, on "The Importance of Work among Young People," and the Rev. F. B. Hadow also read a very practical paper on "What the C.M.S. is doing in regard to Young People." On Monday morning we had the pleasure of Prebendary Fox's presence with us, and he gave a short address on "The Need for Foreign Workers at the Present Time," the Rev. H. S. Mercer spoke on "The Missionary Call and How to State it," and the Rev. D. H. D. Wilkinson followed with a very clear and definite statement as to C.M.S. standards of qualifications, and as to our plans for training candidates. On Tuesday, in addition to a brief paper from Miss Gollock (who, though in Keswick, was not permitted, on account of ill-health, to be present with us, and her paper was read by Miss Richardson), we had an address from Miss Maude dealing especially with the position of women workers, an account of village work in Yorkshire from Miss Hobson, and a closing word from Miss C. Storr. On Wednesday, the last day, the Rev. Dr. R. Elliott and the Rev. J. Smith read papers on the Society's Medical Mission work.

The above were the main subjects each day before the "interval," but one

of the most interesting features was a quarter of an hour's lesson every morning (except Monday) on some subject in connexion with the "Development of the C.M.S.," by Mr. Stock, and he showed us all very clearly how important it was for us as home workers to have a good knowledge of the past. At the Friday morning meeting Bishop Morley (late of Tinnevely) presided. He told us that years ago he had asked himself whether he would be obedient to a call from God to go abroad, and came to the conclusion that the only course consistent with his ordination vows would be to put himself into God's hands. Soon after the call did come, and though he shrank from it, he went to India as a Government chaplain, later he was called to the Bishopric of Tinnevely, and now to new work in Egypt.\* He implored any who were doubtful as to their future to put themselves into God's hands, and He would order all for them—"it would be the happiest day of their lives next to that of their conversion."

We usually had an interval of twenty or thirty minutes, during which many made new acquaintances; then we re-assembled at 11.45 to consider, on alternate days, "Missionary Study" and "The Work Abroad."

On the first Missionary Study day we had a paper from Miss Gollock on the C.M.S. Study Scheme, and addresses from Mr. Stock on "The Importance of Missionary Study," and from Mrs. Ashley Carus-Wilson on "The Use of Missionary Literature," the latter laying special stress on the fact that now we have missionary books which have every right to be considered as *literature*. The second study meeting was on Friday, when Dr. T. Jays conducted a missionary study class on the platform. The class consisted of seven young men, and Dr. Jays chose a subject which he said was new to him and all the class, viz., the work in South America. It was very interesting, and we are sure that not only did the class learn a great deal, but they also taught the audience many things that they did not know before. On Monday, Mrs. Ashley Carus-Wilson gave a valuable address on "Methods of Study," and the Rev. Tissington Tatlow, who is the Secretary of the study work of the S.V.M.U., told us of what is being done in British colleges in the way of missionary study. At the last study meeting, on Wednesday, the Dean of Waterford spoke on "The Study of Non-Christian Religions," and Mrs. Ashley Carus-Wilson on "Current Criticisms and How to Meet Them."

The other meetings, on the Work Abroad, were conducted by the Rev. F. Baylis, the Rev. G. Furness Smith, and the Dean of Waterford. Mr. Baylis dealt with Africa, and after a preliminary statement called as witnesses to the work done, and the still existing needs, Mr. E. Dennis, the Rev. A. B. Fisher, the Rev. D. M. Thornton, and Miss S. C. Chambers, who each spoke for fifteen minutes. Mr. Furness Smith in the same way produced as his witnesses of the needs of Asia (excepting India), Bishop Cassels, Archdeacon Banister, the Rev. D. M. Wilson, and Miss M. Brownlow. The latter's account of the needs of Japan was specially touching. The Dean of Waterford dealt with India, and his statements were supported by the Rev. E. Corfield, the Rev. G. T. Manley, the Rev. S. M. Simmons, Mrs. Birkett, M.D., and Miss Stratton.

Before the "School" began, some friends feared that our programme was much too long, that people would not stay, and would be thoroughly tired out; but as a matter of fact we did not hear of anything of the kind, and we believe that this was largely due to the fact that a large number took some definite recreation in the afternoons. On Wednesday the Vicar and Mrs.

\* [In the July *Intelligencer*, page 547, we stated that Bishop Morley had been appointed Archdeacon of Cairo; we are now informed by Bishop Blyth that his title is "Archdeacon of the Church of England in Egypt."—ED.]

Gresford Jones kindly entertained about 500 in the Vicarage garden;\* on Thursday over seventy walked round and up Latrigg; on Friday (it was wet just as we started) between fifty and sixty left the churchyard to walk to Ladder Browby, Ashness Bridge, and exactly fifty sat down to tea at the Borrowdale Hotel. On Monday we had a long walk up Coledale and back by Newlands, with tea at Stair Post Office. On Wednesday 126 went over the lake by boat; a considerable number went up Catbells; all had tea, and re-crossed the lake without any accident, though quite a "heavy sea" was on. On Wednesday Canon Rawnsley, the Vicar of Crosthwaite, very kindly conducted us over his very interesting church. He told us how Christianity was introduced into that part of England, and showed us the tombs of various worthies of the district, and then took the party on to the Industrial Institute and explained how and why it was established, and how the metal-work was done. We all felt he gave us a splendid missionary address when he told of Christians coming to the Heathen dwelling around our Cumberland lakes.

On Saturday we all entertained each other in the field in which the tent was erected. A special card was supplied with the daily programme, and each member came labelled with his name, place of abode, and the office, if any, which he held in the C.M.S. organization. We met soon after 2.30, had much pleasant intercourse with fellow-workers in the great cause, had tea at four, and then gathered in the tent for a short talk over the plans for another year—of course quite in a provisional way. All were unanimous that the School should be an annual institution, and the great majority were of opinion that for one more year it would be wise to have it at Keswick again, either before or after the Convention, and then go to some other part of the country.

In the evenings, from 6.30 to 7.15, we had short sectional meetings, at which the work brought forward at the morning meeting was discussed, and then we all met in the tent at 7.30 to hear usually two addresses.

On Wednesday evening, Bishop Ingham read an excellent paper on "The Spiritual Needs of the Non-Christian World," and the Rev. Grantley Martin gave a very useful address on "The Efficacy of the Cross." On Thursday the Dean of Waterford and the Rev. Harrington Lees gave us addresses, on which they had evidently bestowed a great amount of care, on "The Purpose of God for the World" as revealed in the Old Testament and in the New Testament respectively.† On the following evenings we had the Revs. H. Gouldsmith and Barclay F. Buxton on "The Work of the Holy Spirit"; the Rev. Gresford Jones and Bishop Cassels on "Prayer"; the Revs. W. J. L. Sheppard and G. T. Manley on "Giving"; and on Tuesday five missionaries gave us brief ten-minute messages—the Rev. S. M. Simmons of Ceylon, Miss D. C. Joynt of China, the Rev. E. A. L. Moore of South India, Miss L. Lewis of Palestine, and the Rev. S. R. Morse of the Bengal Mission.

On Wednesday evening, August 3rd, we met in the church to the number of at least 600 (including some townspeople) for a thanksgiving service, at which the Rev. H. S. Mercer gave us a most helpful address. The offerings at the doors amounted to £13 8s. 3d.

On Sunday, July 31st, the Holy Communion was administered at 7 a.m., at 8 a.m., and after Morning Prayer. The morning sermon was preached by Prebendary Fox (who had been able to come up just for the Sunday) on St. John xv. 4, and in the evening by the Vicar, the offertories (i.e., the

\* [The Frontispiece gives a very effective photograph of the party. In the C.M. *Gleaner* for the current month is a group taken at the tent.—ED.]

† [The substance of Mr. Harrington Lees' address forms our opening article.—ED.]

amount in excess of the average church expenses) being given to the C.M.S. The latter totalled £45 2s. for the day, and there were 384 communicants. In the afternoon a short meeting was held in the tent, at which the Rev. G. T. Manley, the Rev. T. Tatlow, and Dr. Jays spoke on "The Claims of Christ on the Individual."

With regard to the exhibits, Mrs. Flint and a band of helpers had specimens of books from the C.M.S. Circulating Library, and gave a great deal of help to inquirers about missionary study. Mr. J. F. Young, of the C.M. House staff, took charge of an exhibit from the C.M.S. Loan Department, and Mr. S. W. W. Witty of one from the Publication Department. It was unfortunate that these, together with the "Office," were some distance from the tent. We hope that another year it will be possible to have them in an adjoining house or tent. Mr. E. M. Anderson and Mr. H. B. Pain arranged for the accommodation of 205 friends, and we believe that all were very comfortably housed and fed.

Most of our number left Keswick on Thursday, August 4th, and all seemed to be of opinion that, humanly speaking, the first C.M.S. Summer School had been a great success, and we believe that to many it was a time in which God definitely spoke to them, and that the service of all, whether at home or abroad, will be more than ever consecrated to Him.

May we not believe that God led us to this new departure, that in the future we may have much larger numbers, and that our Annual Summer School will exert a great influence throughout the whole of our C.M.S. work for the furtherance of the Gospel?

H. L.

## II.

MANY hearts must have echoed the words of Ephesians iii. 20 as they were read in the closing service of the Summer School, on August 3rd, in St. John's, Keswick. Truly we have experienced that God "is able to do exceedingly abundantly above all that we ask or think," during the time that we were assembled as "scholars" to learn more of His purposes concerning His work, of our individual responsibilities in connexion with that work, and of the manner in which those responsibilities could best be carried out.

With the exception that, to the regret of all, Mr. Fox was only able to be with us for a short time, and Miss Gollock was unable to be with us at all, the programme which had been planned with so much prayer, and thought, and wisdom, was carried out without a hitch. The meetings were one and all a manifest success, and the subjects chosen were of such intense interest and usefulness that those who felt unable to attend all were sometimes at a loss to decide as to which should be missed.

Not only in connexion with the meetings, however, did the experience of God's power and goodness exceed our expectations. Many of those who came to the School were solitary workers, who, while doing their utmost to forward the missionary cause in their various localities, had little to help and much to hinder them in their work, as far as outward things were concerned. These have returned cheered with the Christian fellowship and sympathy which they found at Keswick, and strengthened to take up their work again with the consciousness that they have received far more than they asked or thought from Him in Whose Name we were gathered together. Problems have been solved and fresh ideas gained, zeal and love have been quickened, and above all the realization of the Master's continual Presence with His servants in their labours for Him has been deepened.

It remains to be seen how many definite offers of service will be received as the outcome of the Summer School, but certain it is that some



who went to Keswick in doubt as to what the Lord of the Harvest required of them have there realized clearly that He was waiting to send them forth into His Harvest, and have offered themselves to Him. Others have heard the call for the first time, and others again have been shown that they are to work for Him at home.

The tone which pervaded all the meetings was deeply spiritual and decidedly practical. Those in the mornings dealt with the various branches of home work for Foreign Missions, and with the methods of study of those Missions. The evening meetings were concerned with the spiritual needs, motives, and aims of the workers both at home and abroad. At the sectional meetings opportunity was given for discussion upon the subjects which came under consideration at the morning meetings.

The papers were written and addresses given manifestly under the guidance and direction of the Holy Spirit. They differed widely in style, character, and subject; "diversities of gifts" were brought to our notice, but we realized that it was "the same Spirit" Who was working through all.

A break of about twenty minutes between the two meetings of the morning session gave opportunity for social intercourse which was much appreciated, while a well-stocked refreshment stall supplied the physical needs of such as desired to avail themselves of it.

It is not necessary to speak of the meetings in detail, some special features must, however, be mentioned.

Four out of the seven morning sessions, as far as the second meetings were concerned, were occupied with the subject of Mission Study, and it was evident that this was one of the chief features of the Summer School. Miss Gollock's paper on "The C.M.S. Study Scheme," the addresses by Mr. Stock on "The Importance of Mission Study," by Mrs. Ashley Carus-Wilson on "Missionary Literature," "Methods of Study," and "Current Criticisms," by the Dean of Waterford on "The Study of Non-Christian Religions," and by the Rev. Tissington Tatlow on "S.V.M.U. Study in Colleges," all alike emphasized the deep importance of the systematic study of Missions and missionary methods, the reasons for which are perhaps best summed up in the headings of Mr. Stock's address:—(1) Knowledge enables us more effectively to manifest our loyalty to Christ; (2) Knowledge enables us to form right policies and plans; (3) Knowledge enables us to instruct and correct others; (4) Knowledge provides lessons for ourselves at home; (5) Knowledge inspires prayer.

Dr. Jays' model class showed us one way in which the plan of study could be carried out, while at the office of the Summer School, one room of which was given up to the C.M.S. Circulating Library, the Loan Department, and the sale of books, &c., Mrs. Flint and others did much by their afternoon talks to help and advise those who needed further information on the subject.

The three meetings which alternated with those on "Study" gave us an insight into the "Progress and Needs" of the work abroad, in Africa, Palestine and China and Japan, and India.

In connexion with the work abroad perhaps nothing was more striking than the contrast shown by the addresses of Mr. Barclay Buxton on the evening of July 29th, and of Miss Brownlow the following morning, the former giving a striking account of the manner in which the power of the Holy Spirit had been manifested in Japan, the latter pointing out, in words which went with awful solemnity to the hearts of those who heard her, the terrible need of the purifying influences of the Gospel among the people of that land.

With regard to the first meetings of the morning session, mention must



be made of the most valuable addresses by Mr. Stock on "Lessons from the Development of the C.M.S." Each address was only of fifteen minutes' duration, but in that time we received an immense amount of information of great value and of equal interest.

The addresses on the different departments of the work at home were most practical, helpful, and stimulating; while the evening meetings, each of which merited a separate report, gave us food for much solemn thought and searchings of heart.

Mention must be made of the varied recreation provided for us. The garden party at the Vicarage, by kind invitation of Mr. and Mrs. Gresford Jones, who threw themselves so heartily into the work of the Summer School, and the social gathering in the field in which the tent was situated, were both most enjoyable, affording opportunity for coming into contact with fellow-workers from all parts; while the various walks and drives, in which many participated, enabled us to become acquainted with the wonderful beauties of the neighbourhood.

The intercessory prayer-meeting at 9.30 each morning formed a fitting prelude to our work in the tent, while the quiet, peaceful service of missionary intercession at 7.30 each morning in St. John's was, to those of us who were able to attend it, a time of real refreshment and blessing. The words spoken in the short addresses given were such as to stimulate and encourage us to more earnest and single-hearted work in the future; and the impression made was deepened as we left the church and gazed at the mountains before us, which, in their quiet strength, seemed to speak so clearly of the unchangeableness of our God.

All those in any way connected with the arrangements and working of the first Summer School can indeed thank God and take courage. Its work and influence will never be fully gauged here, but very many will look back to it and thank God that they were privileged to be present. We have learned afresh, and more deeply than ever before, the magnitude and importance of our Master's work and of our responsibility concerning it. At the same time we have realized more fully—some through the addresses given, some through words spoken in intercourse with one another—that it is God Who is "working His purpose out," and that we are but instruments to be placed unreservedly in His hands, to be used as He chooses for His work, whether at home or abroad.

And the motto of the Summer School remains with us as we return again to our different spheres of work: "Not by might, nor by power, *but by My Spirit*, saith the Lord of Hosts."

ANNE L. WHITE.

## HIROSHIMA IN WAR-TIME.

By Miss A. C. BOSANQUET.

THE outbreak of war was no surprise here. The tension of expectation and dread had been so great that it was almost a relief when the definite news came at last, and the nation, which had been holding itself in breathlessly for so long, was free to leap up and go forward. It never occurred to any of us to be anxious about our personal safety. It was a very solemn moment when we knew the war had really come. But we never seriously thought of the possibility of a Russian invasion, as some friends at home seem to have done.

We had great confidence in the land of our adoption, and the unfailing hopefulness of the atmosphere at this crisis is infectious. To the Japanese, Russia is "the Dew Land" (the literal reading of the Chinese characters used to write the name), and "dew" must vanish before the Rising Sun! Yet they realize how much is at stake. At the beginning of the war, one said gravely, "The Russians may be able to take up war for pleasure, but it is a question of life and death to our country."

Here, in Hiroshima, the war seems

very near and very real. We are so close to it in many ways. From our port, Ujina, we see the troops go out strong and brave and resolute; then, during the anxious months of war, we receive them back, sick and wounded, by hundreds; and at last, when the end arrives, we hope to receive them in their victorious thousands.

As soon as hostilities opened, Hiroshima and Ujina became full and busy. Long lines of temporary stables sprang up in one night on the school playground near my house, and before long upon another, too, a little farther off. Troops began to pour in by train, to be quartered in inns, temples, and private houses in the city and villages round about. As foreigners, the authorities considerately spare us, but almost all the Japanese have to take in soldiers, in numbers proportioned to the size of the house and number of the family. Some of our friends have already had five or six successive batches. Ten men were quartered in our preaching-place for about a week. The catechist and his wife, with the help of some of the Christians, did their best to make them happy, and they went away, I believe, well content, with each a pair of knitted socks from the women's Bible-class, and a little Gospel. The Sunday morning service had to be held in my house, but the evening preaching went on as usual, and there was a special magic-lantern meeting for soldiers one evening while they were there. Several wrote gratefully afterwards.

While waiting here for orders to embark, men and horses are well exercised, so as to be in excellent training when they start. In fine weather they generally come back to their quarters healthily tired, and it is not easy to do a great deal of mission work among them, especially now in the heat of July. Nor may they go far from their lodgings. Only the men in the immediate neighbourhood can come to a meeting, but fortunately our preaching-place is in a main street, and sometimes we have had large numbers coming in. They like hearty singing and listen quietly to the addresses, except when the worse for drink, as they generally are the last evening. Sometimes, in the middle of the sermon, a bugle sounds, and the audience turns out bodily, leaving the preacher confronting empty benches. Mr. Williams is now having meetings,

with refreshments and music, in his large garden, by special permission, for cavalry quartered near.

The individual work has been very interesting. Inquirers have come to the catechist asking questions, in the hope of finding some secret of peace for the heart. Christians—the true ones brighter and braver than ever, the backsliders trying to make up for lost ground—call on us on their way out.

One soldier, from Tokyo, was baptized here on April 15th, going to the war almost the next day. He came back ill not long after, and the catechist, Mr. Murata, and I visited him in hospital.

On June 20th, and again a few days later, Mr. Williams, who has lately returned from England, administered the Holy Communion specially for the sake of individual soldiers from Chiba Ken and Boshu, who were very anxious to receive it before starting and had had no opportunity. One wrote most happily about it afterwards.

It is touching to see how the Christians prize their New Testaments, almost always carrying them in breast-pocket or knapsack, and using them well. The Bible Society has distributed an enormous number of Gospels, and many of these have gone to the front. I saw one in a hospital the other day which had been to the war and had come back with its wounded owner to be perused at leisure there. Several men quartered in the house of one of our young Christians left their Buddhist tracts behind, and all took Gospels with them, though they were not yet avowed believers. One young officer from Nagoya, a friend of Mr. and Mrs. Hamilton's, came several times to see me (as did others, too, from various garrisons), and would produce his pocket New Testament or note-book, asking for some good verse to take to the front with him. He was delighted to sing "Sun of my Soul," and said Mrs. Hamilton had taught it to him that it might be a comfort to him at the war.

A Christian corporal, quartered near our preaching-place, asked Murata San to visit his house and talk to the men with him. Some listened thoughtfully and some seemed indifferent, but they came to the preachings, and the corporal made good use of opportunities, not shrinking from discussions and attacks, for he is a fearless, outspoken man. It was only on the last day

of his stay here that we discovered that he was a skilled master in the art of flower decoration. He asked to be allowed to arrange some flowers for us and the catechist, to leave as his parting gift. Then they all went off. Now he is back again in hospital, with a bullet in his arm. He and the others were in the terrible fight at Nanshan. Thirteen of them were chosen to go forward under hot fire to cut the Russian nets. One after another fell. The Christian was only wounded in the left arm, but his gun was shattered. One of the others, who had seemed indifferent when Murata San talked to them here, had greatly changed after they started, reading the Bible earnestly and often talking about it to the Christian. He fell, mortally wounded, and when the Christian crept to his side and wanted to try to bind up his wounds, he said quietly, "Never mind me, don't trouble about me. I have believed in Jesus Christ." The Christian saw that the end was near, so he repeated, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Soon after the poor fellow was hit again and died. Among his last words were, "I have been laid hold of by Christ Jesus." The Christian's own faith was much strengthened by this beautifully peaceful end to the life of the comrade whom he had worked so loyally to bring to God, and our catechist has been encouraged by it too. He spoke of it in church one Sunday, and I think all were much touched. I have seen the Christian twice in hospital. He talks in his big, hearty voice there, not caring who hears, and one day the man in the next bed was listening respectfully. His New Testament was open by his pillow, and he took it up, saying, "I will show you the words which helped me at the war, and showed me 2 Cor. iv. 16, which might be read something like this in the Japanese version: "Wherefore we are not afraid; even though our outward man may be injured, our inward man is renewed day by day." This man took his heavy Old Testament to the war (as well as a pocket New Testament) and only gave it away to the nurses on the hospital ship on his way back.

The hospitals here are practically the base hospitals. The voyage only takes three or four days, so, as far as possible,

men are sent over immediately, with only "first aid" dressings on their wounds, and temporary splints on injured limbs. Operations are all done here, and Mrs. McGee, from America, who is working in one of the hospitals with her party of nine army nurses, says the results are exceedingly good. Miss Gregg and I asked for leave to distribute tracts in the largest hospital at the beginning of the war (as Miss Sander and I used to do before), and though Miss Gregg has gone home, I am visiting there and in two others regularly, English, American, and Japanese friends generally coming with me. That hospital alone holds 1,200 men. Sometimes we go round a number of the great wards, with their fifty or more beds, distributing Christian magazines, (especially the *Light of the World*), booklets, leaflets, or Gospels to as many as possible. Sometimes we go more slowly, having little talks here and there. Yesterday (July 6th) I had interesting talks with some officers who have been in hospital a long time and are not nearly well yet. Their wounds are serious, though not dangerous. The other day some of the men in a big ward gathered in a little group round one who seemed to be spokesman for all, and he told me, while they listened solemnly, of "wonderful tokens of heaven's help"—the great storm of thunder and rain which so greatly aided the Japanese at Nanshan, and then a pretty story of Russians having seen mysterious beings—heavenly allies—all clothed in white, advancing before the dark uniforms of the main body of the Japanese army. Just such stories were told at the time of the war with China. They reveal the longings of the hearts of the fighting-men for some sign, some proof, that the Unseen Powers are on their side.

It is not only in Hiroshima that the war is giving special opportunities. In several places our missionaries are getting access to garrison hospitals and to the soldiers in various ways. A great work can be done also by correspondence, as there is a well-organized postal system, and the men are eager for letters and reading. I heard the other day that some soldiers at the front especially treasured a little story of the Crimean war, called "A Soldier Saved from Death," which we distributed to them here, keeping them in their charm-bags under their clothes,

and taking them out to read when they had time. I should like to tell something about these charms, but that would take too long. They are the main comfort of thousands of the men, and it is said that sometimes the Bible Society's Gospels are called "Christian charms," and are carefully preserved as such. The young officers laugh and say that their old family swords are their charms, but even some of them have a goodly supply of the other kind too. Very few of the officers are baptized Christians. It is difficult to make an open confession in the army. However, it is a comfort to know that not a few here in Hiroshima

have Bibles with them, and there are those who are not far from the Kingdom of God. One of these, who had been chiefly taught by Miss Gregg, had just ordered an expensive New Testament when his division was ordered out. So he left it (as well as his English one) with me when he started, taking his old pocket one with him. I was out when he called to say good-bye, but he wrote a few words in English on the paper wrapping, saying that if he should go up to "the Heavenly Palace" he wished me to receive this New Testament as a "memory" for "eternity." "Then I am very glad in future world."

## PROGRESS IN WESTERN CHINA.

### I.—OPENING OF NEW MISSION PREMISES IN AN OLD STATION.

LETTER FROM THE REV. DR. W. SQUIBBES.

*Mien-chuh, Western China,  
April 27th, 1904.*

TEN years ago the Western China Mission was an "Itinerant Mission" in name and in purpose, and also of necessity. The missionaries had only recently arrived in the field, which was (excepting the work of the Romanists) unoccupied virgin soil, and they were seeking for a place in which to rest the soles of their feet; and this was everywhere denied them. The mandarins, high and low, tried by every means in their power to avoid the added responsibility of having a foreigner residing within their jurisdiction; and the common people were either overawed by the mandarins and gentry, or were quite ready of themselves, out of ignorant hatred of the foreigner, to refuse him a place in their midst. But the bolts of the door were drawn at the cry of importunity. There were, here and there, premises which nobody else would take on account of bad geomantic influences, impending litigation, or bad associations. Here was our opportunity: we were then beggars and not choosers. So we grasped at houses in or near the slums, a tenement in an inn, and, more eagerly still, at haunted houses. We took possession of them and made the best we could of them as stepping-stones to higher things. Since then a decade has passed away and times have changed. No longer the boycotting, the plots at ejection, the secret instructions of mandarins and gentry against letting

and selling to us, and the public posting of threats of violence for daring to come amongst them. Ten years of actual residence amongst the people have served in great measure to alter their attitude towards us. Where formerly the cry of "Kill the foreigner," "Beat him," &c., followed us from street to street, we are now mostly greeted with friendly smiles and words of respect. The people found that we had come to stay, and they are now trying to make the best they can of us. So far from the mandarins issuing orders against letting and selling to us, they are rather anxious to see that we are properly accommodated, so that they may adequately protect us. Those who have property at their disposal are not afraid to consider us as customers, knowing that our silver is good and our word as good as our deed. So that, although we were a year or two in finding a house in Mien-chuh to improve on the old one in Three Stars Alley, the slums of the city, the fault was not with the people. Mien-chuh is a large and busy city, and property is at a premium. Moreover, we wanted premises inside the city walls, and the space within the walls is all too limited and none of it lying idle.

As indicating the change in the attitude of the people, it is gratifying to know that our new premises, "Temple Court," as we have called them from their environments, situated in the "Alley of the Temple of the Lord

of the Province," were introduced to us by men of honorary official standing in the city, and probably at the instigation of the mandarin. They are the chief part of an old family residence, built about 150 years ago. This family was at one time so wealthy and influential that it built a large stone bridge across the river at a cost of 50,000 ounces of silver, and also a public orphanage and poor-house. But now, sad to say, through opium and gambling, they are reduced to parting with their family patrimony. The position is very central, not a busy thoroughfare, but a walk or court of private residences at a point where three ways meet. The transaction of purchase has gone on smoothly, as it always does when the money is forthcoming, and the repairs, under the superintendence of Mr. Beach, have proceeded as fast as they could, though slowly at the best.

Then, when the house was habitable, ten years to a day after the first occupation of the house in Three Stars Alley, we moved in. The Chinese are fond of choosing lucky days for all they do, and as it suited our convenience, we thought this day was worthy of the occasion. We had hardly crossed the threshold an hour, when a large number of the church congregation came in with a long bamboo strung with crackers, and bowed their preliminary congratulations amidst the noise and smoke. Subscription lists had been opened at three or four places in the city, and the minimum subscription fixed at 200 cash; for, however mercenary and matter-of-fact it may seem, Chinese congratulations and presentations inevitably involve the principle of "a sprat to catch a mackerel," or, at least, "another sprat."

The appointed day arrived. We had barely finished breakfast and looked around when the guests began to come. The snap and bang of crackers at the front door announced their arrival, and they walked up across the courtyard to the top centre room. An old schoolmaster, whom we had not known before, kindly constituted himself master of ceremonies. The guests came in batches. First came the street elders of the north ward of the city, in which our house is partly situated; their congratulatory tablet was played in to the sound of lute and pipe. It was about 9 ft. long by 3 ft. broad, having the Chinese characters for "It is a

faith, indeed, to be honoured" engraved in white on a blue ground.

Then came the church adherents, a body of nearly 100 men, mostly in full dress, velvet-rimmed hats, surmounted by a button or not according as they had or had not any degree, long silk coats, and high velvet boots. They had already paraded the city with a musical(?) band to make a public display of their presents, in accordance with their love of ostentation and self-gratulation. Then they swaggered up across the courtyard, their long coats waving time, and we all bowed together, three deep bows, and then, changing sides of the room, bowed again. It was a happy moment, every face beaming with smiles of gratification. We purposely omitted the customary and objectionable *kowtow*, or bobbing of the forehead on the ground in the kneeling posture. The crackers still spluttered and banged as they drank their tea, and any who had entered their names but not paid their subscription thereupon took the opportunity of doing so. Their present was quite a handsome one, a large tablet 12 ft. long by 4½ ft. high, to be hung over our front door, with the characters for "The Gospel Hall" engraved on a black ground in red and gold and written by the mandarin himself; also two pairs of wooden scrolls, about eight feet high, of convex shape, to be hung against pillars, with appropriate sentences carved in gold on the ordinary black lacquered surface, one pair for the front door and another for the church; and lastly three tablets for hanging at the top of the church, engraved in black and gold with the Creed, the Ten Commandments, and the Lord's Prayer respectively.

Next came the delegate of an old Medical Mission patient, himself the chief medical practitioner, earning the equivalent of £1,000 or £2,000 per annum. His age excusing him from coming in person, he sent his son, a graduate with a brass button, to make a presentation in grateful acknowledgment of past services. A wooden tablet, with appreciative and laudatory phrases carved in black and gold, with "Success and relief" as their text, was draped with purple silk and carried by two men. Two other men carried a stand laden with eggs, ducks, fowls, fruit, embroidery, &c. This young son of a doctor considers himself a progressive Chinese, and to advertise the fact sat

down and smoked Egyptian cigarettes whilst he drank tea, the first time we had smelt the fragrant odour since leaving the open ports.

Then came a party of gentlemen, our more immediate neighbours, who disdained to join with the common crowd and yet did not wish to be left out amidst such general popular acclamations. There were even one or two whose slight air of bad grace showed that their old conservatism, and perhaps enmity, was not yet thoroughly extinct. They presented a pair of silk-bordered scrolls, written by the best calligraphist in the city.

Last, but not least, came the official representatives of the city, the councillors of the five gates. It is difficult to say whose token of congratulation and good will we valued most—the congregation's, the street elders', the neighbouring gentry's, or the town councillors'. These last brought another immense black tablet, 12 ft. long by 4½ ft. high, with the characters of proportionate size, engraved in black and gold, for "The Holy Faith is Catholic." This tablet will also be hung in the front porch and be visible from the street, and is especially appropriate, as our premises are only two stonethrows from the Romanist Mission, who are proving themselves, ever increasingly, a crux of our mission work in China.

I must not omit to mention the

least, though not last, of our well-wishers. Some beggars had gathered at the front door, like eagles round a carcass, knowing that a feast was on the board. Collecting a few unexploded crackers and watching their opportunity, unobserved by the eight soldiers whom the mandarin had told off to us on special duty for the day, they ran in and deposited on the table two rags of red paper, viz., a pair of scrolls, with their congratulations. They were immediately hounded out by the soldiers, but were followed, nevertheless, by our grateful appreciation.

As the smoke of the crackers cleared off and the hour of the afternoon meal was drawing nigh, the people gradually repaired to the large guild not far from us, where a repast had been prepared for them, twenty-five tables to seat eight each. When the 200 guests were seated and were fairly under way, we seized our opportunity in an interval between the courses and went round and bowed our grateful acknowledgment of their hearty welcome.

The day is past. But as the tablets and scrolls still hang as a perpetual memorandum of our abundant entrance into this city and an unprecedented manifestation of good will on the part of the people, so we pray for the day when the people of this city and district shall, individually and collectively, unbar their hearts and throw open their doors to the King of Glory.

## II.—A NEW OUT-STATION.

LETTER FROM MR. W. H. GILL.

*Teh-yang, Chen-tu, April 28th, 1904.*

WHAT I must describe as a distinct forward movement in the right direction is just beginning at a place of importance called Lioh-ping, a distance of seventeen miles from this city. It is a town of some size, and where Rome has had her emissaries for twenty years, so the people have had time to learn something of Roman Catholic teaching. For some time past a few men from that market-town had been hearing the Gospel in our street preaching-hall, and had attended Sunday services off and on, one or two of whom I had helped to break off the awful opium-smoking habit, and who also bought a few Christian booklets. One was not very sanguine about their real interest in the truth, but we continually brought them

before the Throne of Grace in prayer. It was on April 10th. A few of these men came to service, and definitely asked me afterwards to go back with them on Monday, the 11th, for quite a number of their friends could not come to the city and wanted to hear the truth, &c.

Glad to seize this opportunity of telling out the joyful tidings, I started off with these friends. At a market-town eight miles away we rested and partook of a native meal in the inn. Quite a number of curious folk as usual gathered around us, and I had to explain to them that I was a guest going out to call, and that the same friends had sent to escort me to their homes, as we had no other motive than to exhort all mankind to repent.

Continuing our journey, holding intercourse together all the way, this town of Lioh-ping was reached by sunset. That evening was spent with a few only who came to listen, and I was thankful to get to bed at 10.45, after they had all gone.

Tuesday, 12th, was a day long to remember, for from early morn to late at night I was kept "hard at it." Having taken me out to one of their shops for the morning meal, right on the street in full view of all spectators, I found myself sitting at a table with six of these friends, not at all ashamed of being seen with the foreigner. Afterwards I sat with them for an hour, talking all the time over the proverbial cup of tea, till I thought it wise to return to my inn and obtain rest before the numbers gathered together. After a little I was constantly talking over the same o'd truths, telling out "the Old, Old Story," and answering their many questions relative to the same. It was now 11.30, and the space outside was full of those who had come to listen; so the service proper began, some forty or fifty men sitting down on forms, I sitting by the table facing them. We began with prayer, all bending the knee, while I besought God's blessing on all assembled; after which I explained how all men should worship the true God, and spoke about the object of my coming amongst them. They all appeared to listen well, and waited till the last prayer was over, then I invited any to ask questions who had doubts or misunderstandings. Thus ended the first little service in this large country market-town. As I had to go out again to my mid-day meal by special invitation, I literally had no rest all day, for afterwards, again sitting over tea, I had to continue speaking, the listeners numbering scores, for this time we were in a public tea-shop. A short time after 4.20 I managed to get a quiet interval by returning to my inn, when I enjoyed a cup of cocoa and some cakes I had with me; by 5.15, however, I was asked to again show them how to worship, and the morning's service was repeated.

In the evening the four beds in my room were all occupied by men sitting on them, and a constant stream of polite men came and went right on till past eleven o'clock, some sitting

on the whole time! The names of some thirty odd men were given to me as anxious to believe "this true doctrine of the One True God," as they put it. Oh, that the power of God's Holy Spirit might convince all of their sins and lost state by nature!

The following morning, the 13th, I started back, for I could not remain away any longer, although the temptation to do so was great.

On Friday, April 22nd, a man from Lioh-ping came with a special invite asking me to go there for Sunday, 24th. Thinking I could get away, and making arrangements accordingly, leaving the Sunday services in Mr. Hamilton's hands, on Saturday, April 23rd, I left for this market, travelling in a chair and arriving by dusk, when some friends entertained me in the evening to a nice meal of vermicelli (minus the eggs, sugar, and saffron). Lord's Day, April 24th, was the happiest one I have spent in many respects for a long time. After the usual hospitality had been shown me, having enjoyed a meal of rice and pork with my kind hosts, about 10.15 the people began to call, saying they had come to worship, which apparently was the case. Not in the main room of the inn this time was worship to be conducted, however, for they had made ready an "upper room," and to that we repaired to find some thirty men all seated on forms, with the small square table and chair at one end, in readiness for me, the place all cleaned for the occasion, for lofts in these parts are very dirty as a rule. Beginning by prayer we all knelt down and invoked God's rich blessing on the day's services. After singing a hymn, in which all who could read joined well, I read a passage from St. John, "God is a Spirit," &c., explaining as we went along; then another prayer and an address to which all listened well, many down below also listening. Perfect order was observed all the time, as was the case again in the afternoon, when we had another service; to the latter a few of the most influential came, and stayed afterwards for a talk. All that evening, too, not a minute was I alone. Please pray for this movement, that all may be "of God," and that wisdom may be given to us, as well as the filling of the Holy Ghost for service.

## THE CONSECRATION OF THE NEW UGANDA CATHEDRAL.

**A** MOST impressive ceremony took place in Mengo on June 21st, when the new Cathedral was consecrated by Bishop Tucker in the presence of King Daudi Chwa, Colonel Sadler (his Majesty's Commissioner), Archdeacon Walker, the European and Waganda clergy, and a vast concourse of people. As our readers are aware, the Cathedral is situated on Namirembe Hill (the "hill of peace"). Before its completion, while the windows and doors and pulpit and other furniture had still to be introduced, services on special occasions had been held in the building, the first being on June 26th, 1902, the day originally fixed for the coronation of his Majesty King Edward VII. In the *Times* of August 11th a very interesting account of the consecration is given by a correspondent, from which we take the following:—

"On the summit of Namirembe has stood for many years the principal church, a large building, the grass roof of which was supported by a very forest of palm poles. This eventually became unsafe, and has lately been replaced by a more permanent and really beautiful building, which reflects great credit on Mr. Borup, the engineer missionary who has taught the Baganda to make bricks, has instructed young men in carpentering and other handicrafts, and has superintended this their first building operation on a large scale. The walls and two rows of massive columns are built of sun-dried bricks, while those used for the foundations have been burnt in a kiln. The roof, neatly thatched with the long native grass, rises over the transepts into three peaks, to describe which I know of no word in the phraseology of European architecture. But the most remarkable features in the building are the beautifully executed reed-work which covers the ceiling and the palm stems that serve as beams and rafters.

"The great event in the capital recently has been the consecration of this cathedral by Bishop Tucker, who for over fourteen years has directed the work of the Church Missionary Society in Uganda, and guided the Native Church during a peculiarly critical period. It was an event of so much significance that I need not apologize for confining myself to a description of the occasion.

"At five in the morning of June 21st people were beginning to assemble in the open space around the church. We were staying with the Bishop a quarter of a mile away, but from an early hour the roar of voices could be heard in ever-increasing volume. The service was to begin at nine o'clock, but long before that hour every available space had been filled and the great building was surrounded by a large crowd of disappointed but orderly people who could gain no admission. The scene on entering the church was most striking; the only unoccupied seats were a few reserved for Europeans under the central dome and those kept for the clergy in the chancel; all the rest of the floor space, with the exception of the central aisle and well-kept passages to the different doorways, was completely covered by rows of Baganda seated on the ground, or on skins and mats which many had brought with them. No undue crowding had been allowed; but by this method of seating any given space will accommodate a considerably larger number of people than it could take where room has to be found for chairs or benches as well. Looking down from the chancel, the eye wandered over a sea of dark but by no means unattractive faces, and one noticed a marked contrast between the two sides of the church, for to the right sat the men in their clean *kansas*, or long white robes, and to the left the women, clad for the most part in the rich brown bark-cloth so characteristic of Uganda.

"While the hum of many voices came through the open doors and windows the



congregation within waited in reverent stillness for the commencement of the service. Silence was first broken by the strains of the National Anthem, and the whole congregation rose to their feet as his Majesty's Commissioner, Colonel Sadler, C.B., walked up to his seat in the chancel, escorted by the Bishop. He was followed by the boy king, Daudi Chwa, in a camel's-hair robe embroidered with gold, and by the prime minister, or Katikiro, whose commanding figure, now arrayed in crimson, is remembered by many who met him two years ago at the Coronation. Bishop Tucker then returned to lead the long procession of clergy who were to follow him from the vestry at the farther end. Missionaries and native pastors had come in from all parts of the Kingdom, and the sight of nearly fifty clergy, native and European, sitting together within the Communion rails was an object-lesson on the power of Christianity to unite in one cause men of different races and traditions.

"The regular consecration service was followed by Morning Prayer, and the lessons were read by two of the leading native clergy, one of whom, the Rev. Henry Wright Duta, became a Christian over twenty years ago, when to do so involved the risk of persecution and even of death, and has since taken a leading part in the work of the Church, especially by the ability he has shown in Bible translation. The sermon was preached in fluent Luganda by Archdeacon Walker, who has also witnessed the vicissitudes through which Uganda has passed from the days when Mwanga's cruelties were still unchecked. But the most striking feature in the service—next to the reverent behaviour throughout of a congregation of 3,500 people—was the heartiness of the responses and the volume of sound produced when the same words were repeated by all in remarkable unison.

"The building of the cathedral had involved a considerable drain upon the resources of the Church, and a debt of more than 2,000 rupees remained to be extinguished. To meet this was the object of the offertory taken up towards the end of the proceedings; and a most interesting part of the ceremony it proved to be. Quite a little army of men were employed going to and fro with large bags and cloths, and they returned again and again to the chancel heavily laden with strings of cowrie-shells, besides the more regular coinage introduced with British rule. These were received by the clergy in the basin-shaped baskets that figure largely in native life. Many brought offerings in kind, and the English section of the congregation could not repress their smiles when the first chicken was solemnly carried up the aisle and deposited at the foot of the Table, followed almost immediately by a couple of goats which showed a marked objection to being dragged back and removed by a side door. It then appeared that contributions were flowing in not only from the congregation proper but from the yet greater crowd which had failed to gain admission and thronged round the building outside all through the service. Load after load of offerings came in through the various doors, and many were the gifts in kind that did not appear within. Others arrived too late for the occasion, and the amount of the collection went on growing for days afterwards. The latest figures I could obtain were as follows:—In currency, 1,613 rupees, including about 90,000 shells, worth 1,000 to the rupee; in kind, 36 bullocks and cows, 23 goats, 31 fowls, and 154 eggs. Though cattle in Uganda do not command such high prices as at home, the result of this collection has more than wiped off the deficit on church funds.

"Altogether the scene described above was one never to be forgotten by an English visitor. Less than thirty years ago Stanley gave to the king of Uganda his first instruction in the truths of Christianity, and then appealed for missionaries to carry on the work. He lived to see a truly marvellous change effected by the preaching of the Gospel, which is to-day being carried by native teachers and evangelists far into the surrounding countries; and now within a few weeks of his death a gathering of over 10,000 Baganda for the consecration of a cathedral in Mtesa's capital witnesses to the force with which the Christian message can appeal to an intelligent people who have heard it for the first time in the present generation."

## THE MISSION-FIELD.

### Western Equatorial Africa.

THE Rev. Samuel Doherty, African pastor of Igbore, Abeokuta, died on July 16th.

He was a son of a catechist well known in the early history of the Abeokuta Mission, and was ordained by Bishop Crowther in 1832, and admitted to Priests' Orders by Bishop Ingham in 1884. In his last annual letter he reported the death, in the previous year, of his father, who was in charge of the station at Ishagga in 1862, when he and his people were captured by the King of Dahomey. Several of the Christians were murdered or sold as slaves, and one was taken to Abomey and publicly crucified. This was supposed to be Doherty, but some years after it was found to have been another Christian. Doherty, however, long remained a slave; and curiously enough, the bloodthirsty king used to make him read the Scriptures to him. At length his death was determined on, and he was to be killed with a portion of Scripture in one hand and a lamp in the other, that he might be lighted into the world of spirits and there give God's message to the last king. By mistake the executioner put another slave to death instead!—and in 1866 Doherty was released, and acted as catechist at Aroloya and Ebute Meta. Doherty senior was 110 years of age when he died.

Writing in the *Western Equatorial Africa Diocesan Magazine* on "Women's Work on the Niger," Bishop Tugwell gives his recent experiences of evangelistic work as carried on by the lady missionaries. Miss Holbrook lives and works amongst the women of the Onitsha Waterside, but each month she itinerates for a period of a week or ten days. Some of the Christian women of Onitsha accompany her, and occasionally the girl pupil-teachers from the school join the party. The Bishop writes:—

On the occasion of a recent visit to Oka, I passed through Okuzu, and saw Miss Holbrook and her fellow-helpers at work. I was deeply interested and much impressed with the earnest attention of the people who gathered round to hear the message of God's love to sinful men and women; and I was especially pleased with the way in which the Native Christian women pleaded with their heathen sisters to accept the Saviour Who had died for them. The great contrast between the women was very striking. The Christian women neatly clad in clean cotton dresses, well nourished, with kind, gentle manners; the heathen women unclad and unclean, their hair twisted into all kinds of fantastic shapes, their faces scarred, their bodies stained with all manner of dyes, most of them looking overworked and underfed, it was hard to believe that they belonged to the same race and to the same tribe; and yet a few years ago some of those who were preaching were as those who now sat and listened. Truly the Gospel is the power of God. What other power

could lift up and dignify and ennoble poor down-trodden African women as the Gospel does?

In the evening I sat down on the ground with a number of men, women, and children, who had gathered in the *ilo* (i.e., compound or yard, or large open space which has been carefully swept) outside the mission-house. It was a dark, still, hot night. Covered by the darkness I was unobserved, save by those immediately beside me. It was a deeply interesting scene. In the centre, on a small camp-chair, sat Miss Holbrook; at her feet the Christian girls; around them row upon row of heathen listeners, who sat or lay on the sandy soil. The only available light was that of a hurricane-lantern. The girls sang hymns, teaching the people to take up the choruses; then followed a prayer, which the people learned to repeat; and then Miss Holbrook spoke on the life of our Lord. I sat there until 10 p.m., and then crept away to my camp-bed, thanking God for the devotion of His servants and for the power of His love.

Of the services at Onitsha on Easter Day, the Rev. T. J. Dennis writes:—

Our service at Christ Church this morning lasted about three hours.

Thirty-six persons were confirmed, the majority being from the Waterside,

though Onitsha town, Obosi, Oba, Ojoto, Asaba, Idumuje-Ugboko, Ora, and even Lokoja were represented. Bishop Tugwell preached from Heb. xii. 14, "Follow . . . holiness." The communicants numbered 140, including those just confirmed. At the afternoon service, which is always held in the

schoolroom at the Waterside, several adults were baptized, and there was again a crowded congregation. I went to Immanuel Church, where I baptized and administered the Communion to thirty-six persons. The congregation was large for Immanuel, numbering more than 120.

In an account of a week's itineration in Hausaland, to the south-east of Gierku (in which he was accompanied by the Rev. W. P. Low), Dr. A. E. Druitt wrote on April 24th:—

We have visited six towns and villages where the Gospel has never before been heard. In all cases we had many and attentive listeners and, as formerly, found the magic-lantern a very great help. On arriving at a town or village we first send to the king in order to salute him and state the object of our visit. He then willingly provides us with a hut (usually his reception hut), unless we prefer to camp in the open. After preparing and finishing our mid-day meal we proceed to hang up Bible pictures in any conspicuous places in the town, and very briefly explain them. While the pictures are being examined over and over again by the curious, we remain quietly by ourselves and rest till the sun begins to lose its power, when we go out and talk to any who may be lingering around the pictures,

explaining fully some of them. At the same time some one or two patients may come forward for treatment, but the opportunities for medical work are strangely few. Our last journey, however, furnished us with more cases than we have ever had before.

After our evening meal we show the lantern for one or two hours and have scarcely any difficulty in getting reverent attention the whole time. We note that there is, however, too great a tendency to accept outwardly all that is said by us, and not to inquire into any difficulties as we should like to see them doing. But, however they may receive the Word, one has always the opportunity of putting the plain Gospel truth before them, for they will listen for as long as you can speak to them, and I cannot say how I value the privilege of now being able to do this.

#### East Africa.

We regret to hear of the death, at Mombasa on July 4th, of the Rev. W. H. Jones. An African of the Yao tribe, he was rescued by a British cruiser from a slave-ship, and as it was not safe to put slaves thus rescued on African shores again, he was, with others, taken to Bombay. He was baptized by the name of William Henry Jones. In 1854 he was being further educated at the Indo-British Institution, under the care of the Rev. G. Candy, and in 1859 was admitted to the Robert Money School, Bombay. In 1861 he was sent to the Christian village of Sharanpur, which the Rev. W. S. Price had established at Nasik, to learn the trade of a blacksmith. In 1864 he and Ishmael Semler were sent from Bombay to Mombasa, with the object of being used in the Mission to their African fellow-countrymen. (These two eventually became the first two native clergymen of the East Africa Mission.) Mr. Jones was engaged under the Rev. J. Rebmann, first at Mombasa and afterwards at Kisulitini. In 1867 he was in the Universities' Mission at Zanzibar, and in 1869 in the C.M.S. Mission at Rabai. In 1871 he was sent to Bombay, where he was engaged in seeking and sending out African men and women to join the Frere Town Colony. From 1874 to 1878 he was at Frere Town and Rabai, and in 1878 again went to Bombay. In 1881 he left India and joined the Africa Mission, and in 1885 was ordained by Bishop Hannington, and appointed pastor of Kisulitini. In the summer of the same year he started with Bishop Hannington on his journey to the Victoria Nyanza. After the murder of the Bishop in Busoga, Jones, who had been left with part of the caravan in Kavirondo, led the men the five hundred miles back to the coast,

the guide carrying aloft the blue flag so often seen at Missionary Exhibitions, with the word worked on it in white letters, *Ichabod*. He was admitted to Priests' Orders by Bishop Tucker in 1895.

At Magubika, near Mamboia, Miss M. A. Ackerman reports encouragement. She writes:—

One Sunday Gideoni, the teacher, went as usual for afternoon service; waited and waited, no people came except two or three of the inquirers. Asking where the people were, he was told, "There is a big Ngoma and *pombe* (native beer) dance at Kisengo's village." At once he said he would go there. When he reached the place he found a large crowd had gathered and were in full dance already. At his approach he made the people stand on one side, and in a few minutes they were all seated around listening with great attention, and when service was over all went off quietly and singly to their own villages. Could an unbeliever have seen that wild heathen people (124 were counted,

but there were more) leave their pleasure and listen to the Gospel message at the voice of one of their own countrymen, and he an Mnyamwezi, he could no longer doubt the power of God's Holy Spirit using a weak instrument to His glory. The teacher came back late, tired and hungry in body, but bright and happy in spirit, testifying to what God had done; and he with Luka, when talking it over, agreed that a few years ago none of those Wamegi people would have left their Ngoma to listen to God's truth, so it was *only* the power of God. May He Himself keep these teachers humble in heart, filled with Holy Ghost power, leaning alone on Him!

#### Uganda.

The new Law Courts at Entebbe were opened officially by Colonel Sadler on April 18th. They provide a High Court, a Judge's Chambers, a Jurors' room, Registrar's room, Magistrate's Court, and a Prisoners' room. The courts are also provided with a library.

The great cathedral on Namirembe Hill, Mengo, was consecrated by Bishop Tucker on June 21st (see p. 690).

Mr. H. B. Lewin, of Kikoma, Bwekula, in Uganda proper, sends us the following letter, written in English, received lately from a Christian boy serving as interpreter at one of the Government stations, with the comment that, as a whole, the spirit in which it is written and sent is the spirit of the Native Christians as he finds them in that part:—

Herewith I am sending you the amount of Rs. 5 for church service, the amount which I call the gift of service of the God. I am giving what I can give, as our God has instructed how to do it. Then I request you to pray for me in before of the God, the Father of our Lord Jesus Christ, that I may

always put my trust in Him; to be strong enough, faithful in Christ Jesus, to do my duties all right, and walk in the ways of the God; and not to turn my neck anywhere, so my wife too. So God help all of us who know His will, and calls all who don't know Him yet.

The photographic camera is by now quite a familiar object even in the courts of Central African kings. In the course of a letter written in April last, the Rev. H. B. Ladbury, of Hoima, in Bunyoro, mentions the following:—

A few days since my wife and I had a rather amusing experience. We had been to the market on our bicycles, and called on our way home to salute his Majesty. When we entered the door of the audience chamber, we found the king sitting on the royal chair beneath a canopy on a raised dais, looking very stately in his black and gold robe of state, while the room was filled with his chiefs, all in best attire. I stood

in the doorway and saluted according to the usual custom, but not a head moved in response. I saluted again with the usual "*Oraire ota Mukama?*" ("*How have you slept, king?*"). But beyond a slight movement of the king's lips all sat rigidly still as if cut in stone. What had I done? Was there some breach of native etiquette on my part? These thoughts flashed through my mind in much less time than I can

write them. I determined to make a bold effort and go right up to the lion-skin at the king's feet, to inquire what was the cause of this strange conduct. However, I had not moved more than a step into the room when a voice from a dark corner cried out in excellent English, "Don't come any farther; you'll spoil our photo." I looked round,

and there was Mr. Maddox and Miss Walton standing behind their cameras, with plates exposed, trying to get the king and chiefs as they sat in state holding their court of justice. When it was finished the king descended from the throne and all saluted us most cordially, after a very trying time of a ten minutes' exposure.

In a postscript to his letter Mr. Ladbury says:—

The Gospel of our Lord Jesus Christ is fast spreading through this part of Central Africa, and though many seek baptism simply for the social standing that it gives, the whole lump is leavened by many really true-hearted Christian men and women whose lives are as beacon-lights in the darkness of Heathendom and all its many and alluring temptations. Our local native

pastor, a Muganda, named Nuwa Nakiwafu, is one of these beacon-lights of Christianity. His untiring efforts for the Master, his beautiful humility, even in the high social position which he holds as an educated and ordained minister of the Gospel, and his tact and keen insight into character, make him a man deeply beloved and respected by Natives and Europeans alike.

We take the opportunity of reproducing from an *In Memoriam* article on Sir Henry Stanley in *Uganda Notes* an interesting account of the way in which the explorer's letter to the *Daily Telegraph* addressed to the Christians of England was forwarded. To many of our readers it will not be new, but it has not, we think, appeared before in C.M.S. publications:—

The only practicable route open at that time was by the Nile. A young Belgian, named Linant de Bellefonds, was then in Uganda, and to him Stanley entrusted the letter. On his way north his expedition was attacked by the Bari tribe, and he himself murdered and his body thrown out. Some time later a punitive expedition sent to

inquire into his death discovered the body still clad in the high knee-boots he was wearing at the time of his death, and in the boots, thrust in at the last moment, was Stanley's letter to the *Daily Telegraph* challenging Christendom to evangelize Uganda. It was forwarded to General Gordon at Khartoum, and by him home.

#### Palestine.

In a letter dated April 10th, the Rev. Dr. Sterling, of Gaza, says:—

During the last three months there have been 8,364 out-patients, a daily average of 128, and 394 operations, a considerable number of them under chloroform; 305 in-patients, mostly surgical. Numbers have to be refused admittance. The patients come from varying distances, the women usually in groups from a particular village. Quite recently five women came a three days' journey on foot from the mountains, sleeping by the wayside, and bringing with them the remnants of bread they had provided for the way. The day preceding eight came from a village north of Askalon five hours dis-

tance. Nearly all of them were for eye operations. This is a constant occurrence. It is impossible to turn them away—they obtain what they come for and are thankful for the poor accommodation we can offer them—a mat on the floor. They leave us full of gratitude. To-night there are twenty-eight women beside children, with accommodation only for twelve. So, too, with regard to the men, mats are spread in the out-patient hall, and later on in the courtyard. Our object is to relieve all the suffering we can and simultaneously spread the knowledge of the Gospel.

#### Turkish Arabia.

We heard with deep regret by telegram on July 31st of the death, from cholera, of Miss Hester Kelsey, of Baghdad. Miss Kelsey, of St. James's, Holloway, was engaged in teaching when accepted for training in 1898. After eighteen months at "The Willows" and Cottage Hospital, Mildmay, she was appointed a missionary of

the Society in April, 1900, and left home in the December following for Baghdad. She had passed her second language examination and had charge of the Armenian Girls' School. She also assisted Dr. Brigstocke in the Medical Mission work, visiting patients in their homes, and by reason of her knowledge of French and Arabic had access to some high-class Mohammedan families. She will be greatly missed, and the small staff of the Baghdad Mission, with many and varied openings all around, need our prayers more than ever.

#### Persia.

Persia is suffering from a dire visitation of cholera. It first appeared at Hamadan, on the western side of Persia, and then travelled by the pilgrim route to Teheran, and then down the road towards Ispahan. On the south it travelled up from Bushire to Shiraz. Bishop Stuart wrote from Ispahan on July 17th:—"May I ask that prayer be made in your intercessions that the visitation of cholera may be stayed? . . . Though the disease has appeared on both sides of Ispahan there have been no cases as yet in the city itself, except in a few instances where the victims apparently have brought the malady with them from Teheran and Qoom."

In April the Rev. and Mrs. C. H. Stileman left Julfa for six months' work in Kerman to fill a gap caused by the return home of the Rev. and Mrs. W. H. Walker, necessitated by the breakdown in health of the latter. Mr. and Mrs. Stileman rode the 425 miles on their bicycles with comparatively little fatigue. Easter Sunday was spent at Yezd and they reached Kerman on April 15th. Mr. Stileman wrote on May 18th:—

From the very beginning we have found the work most encouraging. On the first Sunday there were about 110 Persians at our service in the morning, and Sunday by Sunday we have from 70 to 110 present.

I re-opened the little school here at once with four pupils, and now have thirty-five on the books. As we have no school-teacher here I find myself obliged to give four or five hours a day to school work, but it is well worth while to do so, for I am getting into touch with some of the parents as well as the pupils. There seem to be open doors in every direction, and there are some earnest inquirers. My wife, too, has her hands full, helping with the women's dispensaries and other work. Please pray that our six months here may be lived in close fellowship with

God, and that all our work may be in the power of the Holy Spirit.

The Medical Mission work here is invaluable, but has been greatly hampered for want of proper accommodation. We have been praying much for guidance as to acquiring a site for a new hospital, that the men's and women's side of the work may be entirely separated. Our prayers seem to be on the point of being answered, and when I next write I hope to be able to tell you that a very good site has been secured. This is one of the most urgent needs of the work here just now. Our fellow-workers now in Kerman are Dr. and Mrs. G. E. Dodson, Miss M. McClure, Dr. Winifred Westlake and Miss E. Skirrow, with several Armenian and Persian hospital assistants.

#### Bengal.

Some time ago it was suggested that the memorial of the late Rev. A. Stark should take the form of a portrait to be hung in each of the five churches with which he was chiefly connected. This, we learn from the North India localized *C.M. Gleaner*, has been done. The three in Santalia were hung on April 26th, being the anniversary of his death. The one destined for the Old Church Mission Hall was unveiled at a meeting of the Gleaners' Union on May 24th. The other is in the vestry of Trinity Church, Calcutta.

On Easter Tuesday the annual meeting of the Nadiya district teachers was held at Chupra. About one hundred teachers assembled from different parts of the district. The address at the Holy Communion service was given by the

Rev. C. H. Bradburn. During the day three sessions were held. At 10.30, Babu Mohim Ch. Sircar, Method Master of the Training College, gave instruction in the art of taking object lessons, and gave examples of two such lessons for the junior classes. At 3 p.m., Mohim Babu and Babu Santi Nath Mandal gave illustrations of the manner in which simple experiments may be used to explain the lessons in the Science Reader. The last session was at 7.30, when a paper was read by Babu Pran Nath Biswas, B.A., on the way to teach the Scriptures to pupils.

Mr. S. W. Donne, of Santirajpur, now at home on furlough, wrote in the North India localized *C.M. Gleaner* for June:—

On Tuesday morning, April 19th, a young Brahman named Kshittish Chandra Chakrabati, aged about twenty-five, son of a retired Judge, living at Dacca, formerly pundit at Shikarpur, came to us for baptism. He had been an inquirer for many years, having been a student at Mrs. Besant's College for Hindus. We all went into Shikarpur on the Wednesday, and the following day the baptism took place. This is the first Brahman that has been baptized at Shikarpur, and although

we let it be known, only about three or four people came to witness the event. We all left again for Alla Durga the same night, and Kshittish returned to Dacca the following day. The prayers of your readers are requested for this new brother, who will doubtless have considerable hardship to undergo at his home in consequence of his confession of Christ. We have since heard that he found it impossible to remain with his friends and has returned to Shikarpur.

The Rev. Canon Cole, of Barhawa, Santalia, wrote in March:—

I have just come back from a visit to our Santalpur Colony, 250 miles from here. We have over 1,100 Christians there. Last Sunday I baptized 53 settlers who had emigrated there. More than half were adult converts. In the morning we had 190 communicants. The colonists are busy

building a new church. It will cost about Rs. 2,000. They have already spent Rs. 1,000 and are collecting the rest or else giving in free labour. They put in the twenty central posts, trees twenty-five feet high and five feet in girth. The church will be ninety-four feet by thirty-four feet.

#### United Provinces.

The report of C.M.S. work at Agra is a record of aggressive work in which all branches are represented—pastoral, evangelistic, educational, and medical. During the year fifty-five non-Christians were baptized—thirty-five adults and twenty children. The missionary in charge of the district is the Rev. W. McLean. In reporting on the evangelistic work, the Rev. W. V. K. Treanor says it will be many years before the Agra district is evangelized, i.e. "brought into the condition that the people of each village will know Who our Lord is and what He wants to do for and be to them." But how can they get to know this at the present rate of work? Mr. Treanor says:—

Many villages we have gone into this cold weather have not been entered by a missionary or a catechist for three or four years, and may not be visited for three or four years again. We may have been up to an hour in some of these villages, but people often will not listen the first time we go into a village.

In some places we went to villages which were visited last year, and in some of these it was hard to get away, the people were so friendly. And it holds good here, as it does at home, that you must often establish friendly relations with people before you can influence them for good.

Of an encouraging time while in camp in the district Mr. Treanor wrote on February 20th:—

In one village the landlord or headman called the catechists into his courtyard and asked them to preach to him. Some of his own religious men were

standing by, but notwithstanding this the headman expressed his delight with the Christian teaching, and, turning to his pundits, said, "Can you give us

instruction like this?" and he begged the catechists to come again.

In another village two of the chief men, one the landlord, asked us to come into a quiet place and tell them about Christianity. They expressed their sorrow that they could not collect a crowd for us at that time of day, but would listen themselves. One of them said he had quite given up idol-worship. The son of the other, the landlord, accompanied us to a carpenter's shop afterwards and listened well, and afterwards when we went to another village came with us on horseback, and when the people would not listen there apologized to us for it. When it is remembered that the tenants are almost the slaves of the landlord, and that his every word and action is noticed by those under him, it is easy to see how it smoothes our way with the common people when the "aristocracy" are influenced by our teaching.

We went from Jengara to a place named Sandhan, where we had only been once before, and that eight or nine years ago. The first day the people

were a bit strange, but after that continually came to the tents to hear more and yet more of this new religion. One man came to me on the day after we arrived and asked me to speak to him and about twenty others about Christ. He said he had heard a little about four years before from a missionary who had come over to the village, and remembered it. I spoke to them for perhaps forty minutes, and questioned them up and down on what I had said, and they told me it was all very good and true.

In Sandhan Mrs. Treanor saw about fifty sick folk and treated about thirty of them every day. They were most grateful for this, and used to go either to the Bible-women or the catechists to hear the Gospel after receiving their medicine. There was no compulsion about it; nearly all stayed. In one village here, where we had been in the morning, the people called us back again when returning home, saying they wanted to hear more, and that some were now present who had not heard us in the morning.

#### Central India.

A few years ago, Patpara, in the Gond Mission, was such an insignificant place that its name was not even marked on the district map. Now there are many substantial buildings and a body of Christians numbering 300. Many of these are the fruits of two orphanages which were built at Patpara after the famine of 1896. In an account of the work, Mrs. J. Fryer writes:—

The children on their arrival were in a very weak condition and needed great care. Owing to the late Mrs. Molony's tender sympathies many of their lives were saved. At first it was impossible to do more than attend to the bodily sufferings of these young charges (about 600 in number) and to try to win their hearts. Some of them had come from far-off villages where they knew very little of the white man. Education, which of necessity had to be somewhat neglected at first, is coming well to the front. Our schools are now under Government and last year the results were good. The girls seemed to be less capable of grasping

knowledge than the boys at first, but they are now becoming more intelligent, and we hope that soon they will be on a par with the boys. This year we have started an infant school. This is going on well at present; twenty-five infants are attending regularly at an average age of four years. Our girls are getting so fond of needlework that they are now able to make their own jackets. I remember that when they first learned needlework they much preferred to push the needle through with their toes rather than with their fingers. Their hands were so clumsy that it was difficult to manipulate such a small thing as a needle.

On pages 527 and 559 of the *Intelligencer* for July, the announcement is made that the Bishop of Nagpur held his ordination at Ranchi. The Rev. H. J. Molony points out that this is an evident mistake, Ranchi being the "headquarters of Bishop Whitley of Chota Nagpur. The Bishop of Nagpur held his ordination at the pro-Cathedral at Jabalpur."

#### Punjab and Sindh.

According to the inspector's report to the Director of Public Instruction,



"Amritsar stands first in the Province for female education, and the Alexandra Girls' School is the best school in staff and quality of teaching."

The new Leper Asylum at Tarn Taran, twelve miles south of Amritsar, to which the Rev. E. Guilford referred in his letter in our last number (p. 587), was opened on April 9th. The Government was represented by the Lieut.-Governor of the Punjab (Sir C. M. Rivaz), the Commissioner of Lahore, the Deputy Commissioner of the district, the Assistant Commissioner, and other officials. The Lieut.-Governor at the close of his address said: "We may confidently anticipate a bright future for this Asylum under its new conditions. The lepers will have comfortable and well-arranged accommodation, and in Mr. Guilford they will find an old friend who has for many years interested himself in their welfare and who may be safely trusted to do all that zeal and sympathy can effect towards ameliorating the lot and brightening the lives of the unfortunate sufferers."

The Rev. C. J. Ferguson Davie, chaplain of the Punjab Light Horse, this year's Silver Medallist at Bisley, is an S.P.G. missionary of Rewari, in the Punjab, and was for many years Domestic Chaplain to the Bishop of Lahore and the friend and fellow-worker in many good causes of the C.M.S. missionaries at Lahore.

The following notes on the Povindahs, merchants from Afghanistan, met with in the bazaar in Amritsar, are by Dr. C. Somerton Clark, of Dera Ismail Khan, in the North-West Frontier Province:—

The word "Povindah" is derived from a Persian word meaning a bale of goods. Since I have come to Dera Ismail Khan I have got to know a good deal about them, although I can only speak a few words of the language.

Early in the autumn they leave their homes in Khorassan, bringing with them their wives clad in flowing black garments not very unlike those of a Sister of Mercy, and their boys in calico *kurtas*, like night-shirts brodered with red silk with black rosettes. Very interesting men they are. They sell to the luxurious Mohammedan in Delhi the dried fruits of Bokhâra, and some go to Calcutta to buy English calico and muslin; a few even go to Australia trading in camels.

Till recent years the ten days' journey from Khorassan to British territory was by no means monotonous; they had to encounter the unappeasable Waziri, who has his home among the rugged mountains of Solomon and carried on war with the Povindah generation after generation. The merchants more than once tried to come to terms for an unmolested passage, but each time the Waziris *nem. con.* refused. Of late years

the Waziris have been compelled to behave themselves better, and in 1902, during the blockade of Waziristan, the Povindah got through without the loss of a single goat.

Sir Herbert Edwardes described the Povindah as the rudest of the rude, and I quite agree with him, but it is only fair to add that he has a warm heart. As he passes through Dera Ismail Khan he changes his Kâbula rupees for Indian, much to the advantage of the Hindu moneylender.

If he thinks he wants a surgical operation he usually comes along to the mission hospital, and there finds that most of the patients are his countrymen. No Povindah has yet been baptized, and they betray but little interest in the Gospel. Few of those who come to us can read. Two weeks ago I offered a Pushtu Gospel to a grateful patient who could read, but he left it behind.

In a few weeks we shall see them and their camels depart, bound for their shady homes through the cleft in the mountains called the Gomal Pass. Next autumn we hope to see some of our old patients again who have promised to come to pay their salaams.

#### Western India.

The Rev. T. Davis, who has pastoral charge of the Urdu congregation in Bombay city, had the privilege on July 10th of baptizing two Jews, three Mohammedans, and one Hindu.

Aided by a grant from the Society, the Rev. J. P. Butlin, of Malegam, has been

enabled to render practical help to plague-stricken weavers in that city. He wrote a short time ago :—

The plague first visited Malegam, my station, some twenty-four miles from the junction Manmad, which is about 150 miles from Bombay. It is a Mohammedan city of some 20,000 or 30,000 inhabitants, right in the middle of the Marathi country. It is at the junction of two rivers which form part of the basin of the River Japti, flowing into the Indian Ocean through the Guzerati country. The water of these rivers is very clear and good for dyeing purposes, and hence attracts a large number of Mohammedan weavers. These are often very poor when they come, and for this reason and also because accommodation is very limited they are crammed together in long lanes of hovels, low-roofed and dirty. As in the old days in Yorkshire, before the introduction of the factory, each family had their own looms in their own houses, at which all the family worked, so now at Malegam, with this difference, the house is only one large room, the roof is very low, and weaving, spinning, sleeping, and eating all go on in the same room. Hence the people are of a low class and do not have the regular *purdah* system of the higher classes, being, in fact, often Hindu converts of the time of the Mohammedan invasion.

Among these people the plague came in all its fierceness. It had already attacked our Christians, but owing to the prayers of God's people the plague was stayed. Then came the news of the awful condition of the city,

and how the people wondered that the Christians did not help in the hour of need. Just then my Mohammedan catechist volunteered for the work, to go himself and visit the people and give the medicine. I did not know where the money was to come from, but I wrote to the Society, and now I must thank you warmly for your kind response.

We were able to penetrate into many a slum and give hope to the hopeless. It was the middle of their Mohurram Festival, but very little festival could be done with very often seven or eight people down with plague and five or six dead. To my ex-Mohammedan catechist it was a real danger, but he never flinched. I accompanied him as often as I could, but being a European the danger for me was not so severe. The hours were long, often from 8 a.m. to 1 midday in the hot weather with the thermometer at 110°, and then in the cool of the evening those who were able would stroll up to the cantonment for medicine, and there would hear the glad tidings of salvation. Unfortunately this part of the work was closed to me, for I am a Marathi speaker and the work was in Urdu. However, the catechist did his best. In the city we re-opened our school as a plague dispensary and there spoke to the people who came. It is very seldom we have such an open door, and we thank God for it and take courage.

A new block of buildings in the Mission compound at Aurungabad, for the residence of the agents, was dedicated on July 16th. It has been named "Ruttonji Terrace" in honour of the much-loved missionary, the Rev. Ruttonji Nowroji, who laboured there for thirty-two years.

#### South India.

At an ordination at Ootacamund on Trinity Sunday (May 29th) the Bishop of Madras ordained to Deacons' Orders Mr. Govadi John. He has been located to Ellurapad, in the Masulipatam district.

In a statement on the work of the Society in Tinnevely in the *Madras Diocesan Record*, the Rev. Canon Sell says :—

In connexion with the necessity for the fuller development of self-support in Native Churches, it is interesting to note, in the last report of the Tinnevely C.M.S. Church Council, that the districts of Palamcottah and of Mengnanapuram are entirely self-supporting as regards pastoral work. Another district hopes to be so in three years,

another in six, and so on. The total contributions of the Christians for Church work amounted to Rs. 51,231, exclusive of sums raised locally for the building and upkeep of churches. The grant of the Society to the Council is being reduced year by year, and thus an annually increasing burden has to be, and is, borne by the Christian com-

munity. The magnitude of the operations of the Council will be seen from the fact that its total income was Rs. 121,747, which just covered its

expenditure. Of this income the grant from the general funds of the Parent Committee was, for pastoral work, Rs. 20,242, and Rs. 11,158 for schools.

"One of the most encouraging and hopeful signs of mission work in Tinnevely," the *Madras Diocesan Record* says, "is the cordiality and brotherly emulation which exist amongst the clergy of the two great missionary societies in connexion with the Church of England." In the face of a common foe and when the citadel of Heathenism has to be attacked there is no time for internal discord and disunion. In evidence of this feeling the *Record* gives the text of an appreciative address to the Rev. E. A. Douglas, of Mengnanapuram, by the clergy and lay representatives of the S.P.G. Mission in South Tinnevely on the occasion of Mr. and Mrs. Douglas leaving India for furlough in England.

We are glad to hear that Merrill Schaffter, a son of the Rev. H. J. Schaffter, Principal of the College, Tinnevely, has been awarded the gold medal for biology at the medical school of Edinburgh University, and has also secured a second place in physics amongst first year students.

#### South China.

At an ordination in St. Stephen's, Hong Kong, on Trinity Sunday (May 29th), the Bishop of Victoria admitted to Priests' Orders the Rev. Fok Tsing-shan, of St. Stephen's, West Point.

In March the Rev. W. E. Hipwell, acting-secretary of the South China Mission, accompanied Bishop Hoare on a confirmation tour on the Mainland. He writes:—

On March 15th last I accompanied the Bishop on a confirmation tour to Kong-mun and Hok-shan. Of that tour I now purpose giving you some particulars. Leaving here by steamer on the evening of the 15th, we arrived in Kong-mun about eight the following morning, and in pouring rain found our way to the little chapel where the service was to be held. We were welcomed by the native pastor, the Rev. Mok Shan-tsang, and the catechist, Fong Fuk-cho, as well as by some of the Church members, for although it was so early, yet they had begun to assemble.

During the forenoon the Bishop had a long talk with the pastor, who is a most earnest and energetic worker. At 2 p.m. the service commenced, six men and three women coming forward for confirmation, one man of sixty-five years of age and his wife. There was a very reverent congregation of about fifty persons, and from the opening of the service the presence and power of the Holy Spirit were manifested. In the course of a simple address the Bishop questioned them on their belief and the meaning of confirmation. The readiness of their answering showed the carefulness with which they had been prepared, and the reverence with

which each one came forward for the laying-on of hands was very touching. It was a simple service, but one felt its reality, and as the Bishop prayed over each one that he or she might be "defended" and "kept," the glorious thought was brought home to one's mind, "God is able," His strength is made perfect in weakness.

Within the past three years a manifest revival of spiritual life has taken place in the Church members at Kong-mun. The catechist now in charge, Fong Fuk-cho, is from the Training College, Hong Kong. Four years ago I knew Mr. Fong as the most earnest member of a small Bible-class which I conducted in Hung-hom; the man was a bricklayer by trade. From his earnestness and desire to study the Scriptures I then hoped he would go forward for training as a catechist, and now my joy is great to find after two years' training he has been sent to one of the most difficult places in the Mission, and there the Lord is using him. He is a man of great humility and a faithful worker, who I believe has experience of the Spirit power in his life and service. In twelve months twenty-three persons have been added to the Church on confession

of their faith in Christ by baptism—thirteen women and ten men. The work amongst women was carried on by a Mrs. Wong, a native voluntary worker, who has recently been called to her eternal rest. As a solemn charge, she left the carrying on of the work to her daughter, under the superintendence of Miss Jones, who periodically visits the place.

That night the Bishop and I travelled to Shui-hau by a small launch, which towed a large passenger-boat; the accommodation being limited we decided to spend the night on deck. I was not able to fix up my travelling bed, and so lay down on the boards, with a waterproof sheet over me. Next morning at nine o'clock we started to walk to Hok-shan, fifteen or sixteen miles away. This took us about five hours, and as

there was a delightfully fresh breeze the walk was very enjoyable.

At three o'clock the confirmation service began, six women and five men being presented. In this district the people speak the "Hak-Ka" dialect and understand very little Cantonese. The catechist, Ha Tang-fo, speaks this dialect as well as Cantonese. He is also from the Training College, and Hok-shan is his first station. He is doing a faithful work under difficult circumstances, as the little congregation is much scattered; they are living in groups of twos and threes, and frequently two or three miles apart. On account of the difference in dialect I was unable clearly to follow the answering of the candidates for confirmation, but it was an earnest and impressive service throughout.

Holy Trinity Church, Kowloon, was dedicated by Bishop Hoare on April 5th. The Rev. G. A. Bunbury has sent us some interesting particulars of Kowloon City and of the genesis of the church, from which we take the following:—

Kowloon City is distant from Hong Kong about six miles, and is reached by a run of fifty minutes in a steam-launch, or by road. The town is much older than Victoria, for whereas when the island was ceded to Great Britain in 1841 the present port was merely a fishing village, Kowloon City, on the mainland, was a military city with walls, supplied with forces for the suppression of piracy. Nor is this the only token of its antiquity, for on a hill close to the new church is a huge boulder engraved with the words, "The Hall of the Sung King." The legend is that the last ruler of the Sung Dynasty, a mere lad, being pursued by the Mongol invaders who burst into China during the last years of our Edward III., fled southward and rested here for a short time in his flight.

The number of Christians at Kowloon City having increased considerably, it was resolved, about seven years ago, to build a church for them, and in 1899 a small church was dedicated on a piece of ground given by the Colonial Government, between the main road and the sea-shore, Archdeacon Banister taking pastoral charge. In 1902 this church was found to be too small, especially after the removal of the Victoria Home and Orphanage, with sixty girls, from Hong Kong to a new site close by the church. The ground on which the church was built was required by the

Colonial Government for the alteration of the road, so the Director of Public Works, with the sanction of the then Governor, Sir Henry Blake, granted a new site, and also a substantial sum towards the rebuilding of the church. The church is capable of holding about 400 people, and the property is vested in the Council of the Chinese Branch of the Anglican Church in Hong Kong. (It may be necessary to remind our readers that the Chinese Church in Hong Kong is self-supporting and self-governing, except so far as subject to the authority of the Bishop of Victoria.)

The service of dedication, held on April 5th, was in Chinese throughout, and commenced with the processional hymn, "The Church's One Foundation," during which the clergy, English and Chinese, entered the church in procession through the west door. After the hymn, Psalm xxiv. was read by the native pastor, the Rev. Fong Yat Sau, and the congregation in turn. The Bishop's sermon was based on the words of Exodus xxix. 42 (*R.V.*), "The tent of meeting," and emphasized the thought that as at that place an omnipresent God had vouchsafed to meet His worshippers, so in the church dedicated that day He would meet His people. The sermon was followed by various dedicatory prayers, containing petitions for those who thereafter should worship in the church,

or should be baptized, confirmed, or married there. . . .

It would not be right to close this account without a mention of the liberal treatment accorded by the Colonial

Government both to the Mission and to the Native Church Council, in the gift of sites for the church and the Victoria Home, and in the grant made for the erection of both these buildings.

#### **Fuh-Kien.**

The striking scene depicted in the frontispiece to our May number and Mr. Pakenham-Walsh's explanation of it attracted considerable attention at the time, and our readers will be thankful to know that the young widow who was influenced by the lady missionaries at Fuh-chow and saved from taking her life by hanging, after staying with the missionaries for a few months returned to her own village, and taught her heathen relatives about the love of God Who saved her. Miss M. I. Bennett tells us that she invited the Bible-woman at Bah-dieng, about two miles from her village, to come over and teach the women in her home, as her friends, having heard of what God had done for her, also desired to become worshippers of the true God. She told Miss Bennett of another widow in her village who was arranging to hang herself in the "eighth month" (about October), and wrote: "Cannot you and the Bible-woman come down to our village and save this widow, too?"

Of an itinerating trip in the Hing-hwa district, in the course of which thirteen people were baptized and thirty-five people admitted as catechumens, the Rev. C. Shaw wrote on April 10th:—

I had a very good time and was greatly encouraged with what I saw. At Dang-seng (where I spent the first night), four adults were presented for baptism; three of these, after careful examination, were baptized. The people here are just now trying to collect funds to repair their church after a typhoon, and to beautify the place a little. Some of the Christians had sold a field; the money got was given to the "repairs" fund. A Christian here had given eight dollars. Several other smaller gifts had been given, and altogether a good sum had been raised. This place has been rather disappointing for the past few years, but it seems now to be decidedly reviving again. In the morning I went to a new school we have just opened. It is in a village called Do-bo. The schoolmaster is a late student of mine. He has a fair number of scholars. He and they go to Dang-seng to worship on Sundays; also a few inquirers go with them. He tells me some of the people come in at night and he teaches them the Bible.

I next went on to Dang-seng; here a lot of people were waiting for me. Twelve candidates for baptism were

presented, but I only admitted five. There were also twelve adults admitted as catechumens, four of whom were women. We had an enjoyable service in the afternoon, after which I started for Ging-dong. I only called there to see the day-school. After singing a hymn and having prayer with the master and boys, I went on to Ang-tau, where I spent the night. This is a large seaport town and a very good business place. I am glad to say the work is most encouraging there. I examined and admitted nine to the catechumenate in that place. In the morning I went round and visited some of the Christians' houses.

Afterwards I left for Chih-doi-li, a small village, where we have a school and church. Five people were presented for baptism, whom, after examination, I accepted. Also fourteen were admitted as catechumens.

I ought to mention that the work at Dang-seng seems to be going on wonderfully well now, and the new catechist is very much liked. He is a "degree" man, and, what is rather rare in a man of his class, he is most humble and unpretentious.

#### **Mid China.**

On St. Mark's Day (April 25th) Bishop Moule admitted to Priests' Orders the Rev. W. Robbins, of T'ai-chow; and on Whit Sunday (May 22nd) he also admitted to Priests' Orders the Rev. Liu Shing-ming, of T'ai-chow.

Of a visit to one of his old itinerating fields, Archdeacon Moule wrote from Ningpo on April 24th :—

I have just come back with Mrs. Moule from visits to Christians and Heathen in our N.W. district (Z-ky'i and the neighbourhood), a district twenty miles long and ten or so wide, covered with cities, towns, and villages, one of my itinerating fields thirty years ago before I moved to Hang-chow, now scarcely touched from lack of workers and the impossibility of the native pastor, unless strongly helped, to evangelize the masses in his pastorate, as well as to feed and shepherd his flock.

My old friend and fellow-worker, the Rev. 'O Kwong-yiao, will welcome help if we can give it, and I hope we may rent two little mission-rooms in two centres, south and north of Z-ky'i, for evangelists to live in and work from in circles. We shall want but a pittance from C.M.S. to help us.

It was a great delight Mrs. Moule being with me. In our younger days her daily indefatigable work was (besides the care of our children) a boarding and day school, women's classes, and house-to-house visitation in the city. Now

she is freer for country work, and her visits were a great joy to the people.

We visited Z-ky'i, Mrs. Moule reading to and praying with and instructing fifteen or twenty women gathered on a week-day at the shortest notice, and I holding service and talking to inquirers. We visited also a solitary Christian lady, greatly helped and carefully taught by Miss Wells—a fruit of our hospital, the only baptized Christian in a very large country town of 10,000 people or so. We arrived unannounced, were warmly welcomed, and I found in her "study" the Bible (O.T.), opened, and commentaries—my son Arthur's R.T.S. Paragraph Bible Translation amongst them—Mr. Elwin's Sunday-school Lessons, and my C.M.S. Cycle of Prayer with collects and pictures in daily use.

Then we visited a solitary man, an old catechist retired, in a village of 1,500 souls—a light, but none yet come to the light. No lady had ever been there before, the place being in the heart of the mountains, but all was friendly kindness and courtesy.

#### Japan.

According to the *Missionary Directory of Japan* for 1904 (published in Tokyo), the Christians in Japan number 140,806. We gave the total number of Christians in the Sei-ko-Kwai (Church of Japan) and in some of the other Churches in our July number (p. 530). In the *Directory* the statistics of the Protestant Christians are given as follows:—Japanese ordained ministers, 406; unordained helpers (men), 474; Bible-women, 311. Total number of Christians, 55,354; communicants (or full members), 43,272. Baptisms during 1903: adults, 3,644; children, 877. Churches wholly self-supporting (including payment of pastor's salary), ninety-four. Amount raised by Japanese churches for all purposes during 1903, yen 134,941 (£13,494), more than three yen per head. The Roman Catholics number 58,086, and the Russian Orthodox Christians (Greek Church), 27,366.

—Of the effect of the war on the Christians in the diocese of Hokkaido, Bishop Fyson wrote on March 25th :—

I am thankful to say that the Christians have shown an excellent spirit in regard to the war: they recognize the gravity of the situation and there has been no bragging or elation over the victories that have been won. I was especially struck with the spirit displayed at the usual weekly prayer-meeting after the war broke out. News had just come of the victories at Port Arthur and Chemulpo, and a little elation and triumph would have been very natural and pardonable, but nothing of the kind appeared either in the address given or in the prayers

that followed. The speaker, in the course of a very moving address and in his prayer, appealed to God to recognize that although they knew Him not yet as a nation, yet their motives were honest and right; . . . and then he reminded his hearers how of old God made use of heathen nations to chastise His people Israel when they went astray from Him and His ways, and he said that so now it might be God was using a nation that as yet knew Him not, to chastise one that was nominally Christian. I thought that was a very remarkable position for a Japanese to

take up in reference to his own country. And then in the prayers that followed I did not notice a single petition for victory for themselves as Japanese, but they asked that God would give the victory to the side which was in the right, and especially that the Emperor

and the Court might speedily become Christian. These prayers for the conversion of the Royal Family have been very frequent of late, and are one of the best signs of the reality of the faith of the converts.

#### New Zealand.

As our readers are aware, the Society's grants to the New Zealand Mission, which had been gradually diminishing for some twenty years, ceased (subject to personal claims) at the end of 1902. Owing to the failure of the General Synod of the Church of the Province of New Zealand of 1901 to make any arrangements for carrying on the work after the withdrawal of the Society, the Synods of the Dioceses of Auckland and Waiapu requested the New Zealand Mission Trust Board to undertake the responsibility during the year 1903 so far as the funds placed at the Board's disposal would admit. This was agreed upon, and the Board also decided to advance what was needed for the first quarter of the current year. At the General Synod held in Auckland in February last, one of the most important of the questions that came under consideration was the future conduct of the work of the Church among the Maori population, and a Canon was enacted providing for the constitution of a "Maori Mission Board" consisting of the Bishops of the Province and one clergyman and one layman from each diocese. According to the last census (1901) the Maori population of New Zealand was, in round numbers, 42,500; there being in the Diocese of Auckland 20,000, in the Diocese of Waiapu 14,500, in the Diocese of Wellington 6,000, and in the South Island 2,000. Of these it is estimated that there are belonging to the Church 7,500 in the Diocese of Auckland, 8,000 in Waiapu, and 2,500 in Wellington, or 18,000 in all; and there are also some 10,000 or 12,000 who are not attached to any body of Christians and who have yet to be won over to the Christian faith. At the first meeting of the "Maori Mission Board," held on February 13th, the proportion in which the several dioceses should be asked to contribute the required funds was fixed as follows:—viz., Auckland 25 per cent., Waiapu 20 per cent., Wellington 19 per cent., Nelson 8 per cent., Christchurch 18 per cent., and Dunedin 10 per cent. The Bishop of Waiapu wrote on February 25th:—

I know that our friends in England still sympathize heartily with those who are engaged in work among the Maoris, and that they will pray that the new Board and its Executive Committee may receive the Divine guidance

and direction at this critical time, and that all our Church people in New Zealand may recognize to the full their privilege and responsibility in regard to this important work to which the providence of God is now calling them.

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### NOTES ON OTHER MISSIONS.

TO the work in Burmah the *American Baptist Missionary Magazine* devoted nearly the whole of a recent number. Burmah was the earliest, and for some years the only, foreign Mission of the American Baptist Churches. At the first stages the land was under the rule of a savage king of notorious cruelty. Little or no progress was made. To-day Burmah is recognized as the most prosperous province of all India. There are forty-seven or more races of peoples, numbering in all a population of 8,000,000, of which 6,000,000 are claimed as adherents of Buddha. The Mission has chiefly influenced the Burmans, Karens, Shans, Chins, Kachins, Talains, and Eurasians. Much has also been done among those who have emigrated to the country in large numbers: Telugus, Tamils, and Chinese. Ninety-one years ago, Rangoon, the capital of the country, was a city of huts

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behind a wooden stockade. The only brick building was the custom-house. Now the town is laid out with broad and narrow streets. The buildings in the centre are all substantial, the roadways are macadamized, well kept, and well lighted. The sea-borne trade has grown to almost gigantic proportions. Side by side with this advance has been the progress of missionary work by Episcopalians, Baptists, Methodists, and Presbyterians. The Theological Seminary at Karen was commenced in 1845, less than twenty years after the conversion to Christianity of the first Karen convert. The evangelistic spirit became from the very commencement a dominant characteristic of Karen Christianity, and has remained so until the present day. In proportion to the time and labour expended there is no work that yields more rapid or greater returns than the Eurasian. In Mandalay during the past three years more than forty have been converted. The Church of thirteen resident members has added more than five times that number in the same length of time, and still has a vigorous membership. The territory of the Loikaw Mission comprises most of the Southern Shan States of Burmah, or the whole of what is known as the Karenni Plateau. The first missionary journey to this country was made about 1860. Seven years after, native missionaries were placed in the largest of the five States. In 1899 the Loikaw Mission was permanently established. There are now 19 churches and stations, 3,468 adherents, there are 22 preachers and teachers, and 224 are under instruction in schools. The work in Upper Burmah, in the Kachin country, is developing steadily.

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Always interesting is the news from the stations in the New Hebrides supported by the JOHN G. PATON MISSION FUND. There are now five working on the "Own Missionary" plan, with the help of three assistants. The passing of the hot season at Lenakel, West Tanna, has been the most trying yet experienced in the group. There has been much malarial fever, requiring long attention from the medical department. In Tanna God is working by His Spirit, not by any special manifestation of His power, but by a gradual spreading growth. At Lokavit the contents of boxes sent from home attract the people from the out-stations to the head-stations, where they come under better instruction and enjoy fellowship with the Christian people there, as well as being able thus to gain useful information from the object-lessons around, such as the hospital, the new houses, and the mission premises. The second mission station, at Hog Harbour, East Santo, also reports an unusually warm season, bringing in its train a good deal of sickness, which has increased the medical and surgical work. The third missionary speaks of his renewed courage and hope in the Gospel to transform and redeem the most degraded of men. All that differentiates Paama of to-day from the Paama of the past is due to its power and influence. Although the Natives are as yet but babes in Christ, they are being gradually led to a higher realization of the Divine presence. At the fourth station Roman Catholicism has unfortunately become more aggressive. At the fifth there are now ten teachers (five of them being new men) and four fresh schools.

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Hainan is a large island off the southern coast of China, forming part of the province of Kwang-Tung. The treaty port is Kuang-chow (population 52,000), which, with Hoihow, three miles away, constitutes an important station of the U.S.A. PRESBYTERIANS. In both these places there is crying need of more accommodation and more workers. The hospital building has always had to be given up more or less for the purposes of residence. The schools for boys and girls at Kuang-chow have bright prospects, though that for the boys is at present a small Chinese house, thirty-six by twenty-eight feet, which is also used as a chapel, dormitory, dining-room, and recitation-room. The staff for both Hoihow and Kuang-chow practically consists at present of only three fully-equipped missionaries, the others being first-year students of the language. At the last Communion season ten candidates were examined for baptism. Two of these were baptized and admitted as communicants. It is encouraging to add that there are a goodly number of inquirers.

J. A. P.



## EDITORIAL NOTES.

**T**HE judgment delivered by the House of Lords on the appeal case relative to the vested funds and other property of the United Free Church of Scotland has created a position of intense anxiety and perplexity, which cannot fail to elicit the sympathy and prayers of Christians of all communions. We are sure that our readers rejoiced with us on reading the letter which the Archbishop of Canterbury wrote to Principal Rainy and to the Rev. Murdo Macqueen, offering his services "as a Scotchman and an independent student of these particular questions," and begging to be regarded "as being gladly and even gratefully ready to co-operate," in the event of his aid being desired, to promote "a solution which shall be honourable to both parties and conducive to the best interests of Scottish life." We desire specially to commend the missionaries of the United Free Church to the fervent prayers of our readers. The questions at issue affect them very especially, for mission institutions and other buildings, no less than the churches, &c., at home, are included in the judgment, and in their isolated stations the missionaries are liable to feel the anxieties of the present position even more keenly than their home friends, for they have not the sensible support of contact with a great multitude of believing people stirred by the same events and sustained by the same hope. May they know the joy of the Master's presence and the power of His promise, that their hearts may be fully sustained! And may all the issues be graciously directed so as to promote the good and blessed work in which they are engaged to a surer and a swifter spiritual success! Dr. George Smith, the Secretary of the United Free Church's Foreign Missions, has kindly sent us a statement signed by the Moderator, Dr. R. Gordon Balfour, which is being sent to the missionaries, and which concludes as follows:—

"Knowing the importance of maintaining without a break the work which is the outcome of many years, and is, we believe, even now rich with the promise of harvest, the Commission recognize the duty of the Church to make every effort to sustain its efficiency. They are assured that the Master will aid her efforts, and they pray that His Spirit may so deepen the interest and stir the hope and the faith of our people at this time, that it shall be more recognized than ever to be the duty and the honour of a Church saved and built up by Christ to make His mighty and gracious Name known to all the nations."

It is particularly sad to reflect that the position of the United Free Church results directly from an act which its promoters both in the Free Church and the United Presbyterian Church must have regarded as in accord with the mind of Christ, and eminently calculated to advance the cause of true religion both at home and abroad, namely, the uniting into one two branches of Christ's Visible Church. We trust this fiery trial will have the effect of making the union more complete and inseverable, and that it will not in any degree tend to discourage in the mission-field the movements towards union on the part of the several Presbyterian Churches which the United Free Church has been prominent in promoting. In Manchuria, its mission congregations have been united into one Presbytery with those of the Irish Presbyterian Church, with usually a native pastor as moderator, the proceedings being carried on in Chinese; and an effort is on foot to organize all the Presbyterians of China—American as well as British—in one united Church. The same laudable ambition is entertained regarding India, and already a "South India United Church" has been formed by the union of the United Free and American Reformed Churches. The "Presbyterian Church of South Africa," formed seven years ago, aims

in like manner at bringing all the Presbyterians in South Africa into one organization. Such a movement we cannot but regard as big with promise, and it may be in God's all-wise providence a precursor of union among His people on a still larger scale. It would be a calamity indeed if it should receive a check.

A QUESTION which has a good deal agitated our Presbyterian brethren, namely, that of the use of consecrated churches in India for Presbyterian and Wesleyan services for the troops, was dealt with in the Resolutions passed at the Synod of the Bishops of the Province of India and Ceylon, held at Calcutta in January last. The Bishops state that they regard themselves as virtually trustees and as bound to restrain the use of churches to the purposes to which they were expressly assigned; consequently, they are only able in conscience to depart from the terms of the trust under circumstances of proved necessity or urgent demands of charity. The Government of India having expressed its intention to erect places of worship for Presbyterians and other denominations, and thus to diminish the number of cases in which the loan of churches could be asked, the Bishops are willing to permit, for the exceptional cases that will still remain, the use of consecrated churches by Presbyterian and Wesleyan ministers officiating with troops (due application having been made), not only for parade services, but also for the solemnization of baptisms and marriages and for other occasional services, but not for the celebration of the Holy Communion; and pending provision by the Government of the promised new churches, the Bishops agree to permit for a period of five years the same occasional uses in all the churches they allow to be used for parade services. We are not sufficiently informed of the history and merits of the question to form an opinion, but we sincerely hope that the concessions offered by the Bishops will be regarded as satisfactory; their conciliatory attitude, we are sure, cannot fail to be appreciated.

WE are more interested, however, in the deliverance of the Bishops in Synod on the "Reception of persons from other communions." The Bishops say:—

"A question having arisen as to the course which it is proper to adopt when persons who have belonged hitherto to other Christian bodies than our own, desire to join in our worship and fellowship, we think it well to state what we believe to be the principles which should govern our dealing with such cases, and to suggest a form of procedure which may serve as a guide or type, even when circumstances do not justify the adoption of it in detail.

"We take it for granted that any such procedure will have been preceded by very strict scrutiny of the motives of applicants and the utmost consideration for the rules of the Christian body they propose to leave and for the feelings of the persons to whom, under God, they are indebted for spiritual benefits.

"We should wish such applicants to regard their former teachers as having a strong claim upon them; but that claim is not founded on their having been 'admitted by baptism' (as it is sometimes said) into this or that denomination. We do not hold that any one is admitted by baptism into any denomination or into the Church of England or any other particular Church. There is only one baptism and only one effect of it (as regards admission); it admits into the One Holy Catholic Apostolic Church. We acknowledge the baptism of all Christian bodies, who administer Holy Baptism with the essentials of our Lord's institution, to be valid, and any person who has been validly baptized can claim the Sacraments from us as a member of Christ's Church, provided that he holds the Faith, and accepts, and does nothing inconsistent with, the rules and discipline under which alone we are authorized to administer them. We do not desire our clergy, therefore, to refuse any candidate for confirmation and Holy Communion on the sole ground of his having been baptized and trained,—or baptized, trained,

and received to Communion,—in a Christian body other than our own. In virtue of the view which we have expressed of the character of valid baptism, we do not recommend the use of any formal Act of Admission of baptized persons, other than admission through confirmation (in the case of persons who have not already received Episcopal confirmation) to Holy Communion."

Then the Bishops proceed to recommend, "for the sake of the candidate himself, and for the assurance and protection of the congregation in which he is to find a place," a series of simple questions to be officially put to him and short prayers to be offered in his behalf. It must from time to time occur through the migration of Indian Christians and through a change in their sentiments, that application will be made for reception into another communion than that in which they have been instructed, and we feel sure the Bishops' catholic statement of principle will be regarded as most wise and helpful, while the simple method of procedure they suggest seems calculated to benefit both the person received and the congregation which he joins.

It was a great pleasure to the Committee on August 9th to welcome Mr. Victor Buxton on his return from Uganda. His visit was a very brief one, but it synchronized with important events, and the opportunities were exceptionally good in consequence for seeing and hearing much in a short time about the condition of the country and of the Mission. The consecration of the Cathedral on June 21st, an account of which we reproduce from the *Times*, written by an evidently well-informed and sympathetic correspondent, occurred during Mr. and Mrs. Buxton's stay at the capital; so also did the Conference of Missionaries a few days earlier, and Mr. Buxton's presence at all the meetings assisted materially to the success of the gathering and to the value of its deliberations. Important resolutions were arrived at regarding a Church Constitution, about which our readers shall be apprized in due course when the Committee have considered them. Still more important was the discussion on the spiritual condition of the Uganda Church and the means to be taken for raising the tone of religious life. Our July number had some very saddening statements about the growth of immorality in the country, and there was much testimony to the same effect at the Conference. It has all along been recognized that the railway would herald a season of peculiar trial to the infant Church, and the moral decline has been specially noticeable since 1901. Among contributory causes, moreover, are mentioned the influence of foreigners, Indians and others, and the increase of wealth, both consequences, in large measure, of the railway. The freer relations between the sexes which result from the higher conception of the status of women which Christianity and civilization have introduced, and the removal of the cruel penalties that were imposed for immorality, when discovered, in the former heathen days,—these two, together with the low tone of public opinion and lack of moral conscience, account largely for the state of things. At Bishop Tucker's suggestion it was agreed to hold special missions at all the stations, not with the aim of converting the Heathen, but to bring home to the baptized Christians the essential connexion between faith and purity, and the power of Christ to save to the uttermost all that come to God through Him.

We are glad to find, from a letter of Bishop Awdry in the *Guardian* of August 10th, that the statement we referred to last month (page 626) to the effect that a number of Japanese leading men had advocated at a public meeting in Tokyo the formation of a Church in Japan "pro-Christian in character, but on independent lines," is called in question. The statement was cabled by the Correspondent of the *Daily Telegraph* and appeared

in the issue of that paper on May 16th and was repeated by several other papers. The Bishop says, however, that he never heard of a meeting answering the description, nor has he been able to find any one who has heard of it among the Japanese who take a deep interest in the subject, so that its importance, if such a meeting was held at all, can only have been infinitesimal. The Bishop is of opinion that the transmitter of the statement referred to a meeting which was held for a wholly different purpose, and that he must have misunderstood the bearing of some of the expressions used. In view of what was being said in Europe regarding the Yellow Peril, and regarding the "war between a Christian and a heathen nation," a large and important meeting was held with the object of uniting all religions and nationalities in emphasizing the fact that the war has nothing to do with race or religion, but with liberty and civilization. The Bishop was absent from Tokyo at the time, but the letter inviting him to let his name appear as approving the meeting made the object quite clear, and the speeches as reported made no allusion to any constructive religious purpose. The real attitude of the leaders of Japan towards Christianity is a much wiser one than that attributed by the above statement. They recognize in some measure its beneficent power, and they are ready to accord it opportunities in common with those given to the national creeds, Shintoism and Buddhism. The Prime Minister has recently announced officially that no distinction is to be made in favour of any particular religion, but, as far as Government is concerned, all systems of faith are to be treated with equal consideration. In the course of an interview with the Rev. Dr. Imbrie, he observed that "Japanese Christians are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of the leading papers, and the officers of the army and navy." As in the war with China, the consent of commanding officers has been given to the distribution of the Scriptures among the men in the army and navy, and the Rev. H. Loomis states, in an article on "The Future of Christianity in Japan" in the *Chinese Recorder*, that "the Vice-Admiral of the Navy promised the agent of the American Bible Society to send to every ship in the navy such copies of the Scriptures and other religious reading as should be furnished." Miss Bosanquet's letter in our pages this month shows how much these copies of God's Word are appreciated in many instances. The B. & F.B.S. agents have distributed some 160,000 copies of the Gospel in Japanese from Hiroshima, which is the headquarters of distribution.

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THE safe arrival of the British Expedition at Lhasa without further opposition since Gyangtse was left should be a summons to prayer on the part of the Lord's remembrancers that now at length the long-barred doors of that land may be opened to the messengers of the Gospel. It is surely time that the blighting power of Buddhism in this its last stronghold of seclusiveness should be challenged. The country extends 500 by 1,600 miles and is from 10,000 to 20,000 feet above sea-level. Its people have hardihood and courage, qualities that give ground for hoping that the manliness of the Christian ideal would be appreciated, and that when embraced the Gospel would find them propagators of its truths. However that may be, the Church of Christ should lose no time to go in whenever the way is made plain.

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BISHOP RIDLEY wrote from Sydney on July 11th that he was about to commence the arduous campaign arranged for him by the Society's friends in Australia. A printed list lay before him as he wrote of seventy-nine

engagements to be fulfilled in sixty-three days! His tour in New Zealand was most encouraging. One speech, and only one, of the many he had engaged to deliver was not given, and that was in consequence of what might have been a most serious accident. Some food which he partook of before the meeting communicated ptomaine poisoning, and the Bishop had to be carried off the platform. Happily, restoratives were effectual. For this we do indeed give thanks. After his tour in Australia Bishop Ridley anticipates that he will be too fatigued for the visit to India which he had promised himself on his homeward route; he has booked his passage from Freemantle for Colombo on November 22nd, and he proposes to make a short stay in Egypt, and, if quarantine regulations do not prohibit, to go to Palestine. We trust, for our missionaries' sake, that this will prove possible.

At the Annual Meeting of the New Zealand C.M. Association, at which Bishop Ridley and Dr. E. Maynard Pain, of the Egypt Mission, were speakers, the Bishop of Nelson, Dr. C. O. Mules, replied to a number of objections which are encountered by the advocates of the Association's work. Some arise from ignorance of the facts—as that the Association's funds are sent to a Society in the mother country. To this the Bishop replied:—“All the money sent home is for the sole use of our own missionaries, to whom we do not pay the money directly, because of our ignorance of their requirements for local expenditure, &c., but indirectly, through agents of the Parent Society on the spot. That Society associates our missionaries with its own much to the advantage of our work, and our missionaries are rendered more independent of the precariousness of our supplies.” Other objections dealt with by Dr. Mules are such as have been frequently urged both at home and elsewhere: “Missions ought to be carried out through a general Board of Missions”; “Societies tell against the effectiveness and homogeneity of our work as a Church”; “the C.M. Association, by its financial operations, comes into collision with that provincial and diocesan organization which is far preferable to that of Societies within the Church.” To these the Bishop gave the obvious replies. One other objection raised in the Colony is that “it is quite wrong for any Church Society having its headquarters and Board of Management outside of New Zealand (1) to form branches in our Ecclesiastical Province, and (2) to raise funds there which will not be administered under the authority of our General Synod.” Bishop Mules' answer to this is as follows:—

“We shall, I think, look in vain for any Canon of our Church which forbids either course. Nor can the C.M. Association be blamed in these respects without equal blame attaching to the St. Barnabas' Association. This latter Association has branches outside the Ecclesiastical Province in which its headquarters and its managing authorities are to be found, and raises funds there. May its efforts in this direction be a hundredfold more successful in the future than they have been in the past!

“To say that Church people in New Zealand ought to raise no money for any missions unless the funds so raised are administered by the General Synod is to claim an administrative authority for the General Synod which the Church could never give it, a claim which is ridiculous and absurd.”

THERE is no need to add much to what Dr. Lankester and Miss White have so well written about the Summer School. The rich success that attended it was largely due under God to the care and prayerfulness with which the preparations were made. It is no light matter to undertake to accommodate and to cater for a large number of unknown friends; much less is it so to provide a programme of meetings for eight successive days

which will hold together several hundreds of people in spite of the inconveniences attending tent meetings in hot weather and the numerous attractions of beautiful scenery. Yet nearly all attended regularly and no one seemed tired. It is no small tribute to the speakers and readers of papers that this was so, especially as a large proportion of those present had been at the previous Convention, and, if the quality had not been very exceptionally good, would inevitably have marked a contrast. God did very markedly help those who took part in all their many capacities, and His Spirit was there from beginning to end. We shall look for fruits in the missionary organization of our home parishes, in the demand for missionary literature, and in the Candidates Department at Salisbury Square. The interest shown in the subject of candidates was a most encouraging and hopeful feature of the School.

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THE *Intelligencer* has often pointed out the distinction between a deficit and a debt, but we fear from the persistency with which the terms are frequently confused that some of our friends regard our definitions as too subtle to be grasped. Perhaps a few words spoken last April by Dr. A. T. Pierson before the Baptist Missionary Society may succeed better than our own have done in making the point clear. He said:—

"I do not myself believe in the '*healthiness* of a *debt*': at any rate, I have preserved my own health best without any. But while I deprecate *debt*, I can understand that where there is a growing work for God there may often be a temporary *deficit*. When I was a boy I grew so fast that it was all my mother could do to keep me in clothes! But that was the fault not of weakness but of vigour. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency*. Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit!"

This explanation exactly applies to the recent deficits of the C.M.S., with the additional circumstance which goes nearer, we think, to the root of the distinction, that the Society's Capital Fund has far exceeded the amounts of our largest deficits, to say nothing of other funds and properties. We shall all rejoice, nevertheless, to have a period of growth without deficits.

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THE death of Mr. Clarence Roberts on August 13th removes an Honorary Life Governor and a former deeply-respected member of the Committee. Mr. Roberts was an old Indian Civil servant, and on his retirement in somewhat precarious health resided for several years at Worthing. In 1884, however, or thereabout, he removed to Richmond and commenced at once the regular attendance at Committees, which was not interrupted until a few years back when health and strength failed. He was chairman of the Africa Group Committee, in which office he succeeded Dr. Cust and was followed by Mr. Victor Buxton. The sanctity and sweetness of his Christian character combined with unflinching firmness on questions of policy affecting cherished principles, and his prayerfulness of spirit, will endear his memory to his contemporaries on the Committee. The writer of these Notes may perhaps be permitted to say that the first copies of the *C.M. Intelligencer* which he possessed were the gifts of this honoured friend, presented to him soon after he took orders.

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THE oldest, we suppose, of C.M.S. officials has lately passed away. Mr. William Coulthard was Chief Accountant for many years, and he had entered the office as far back as 1843. He was greatly respected by us all, and there was much regret when age compelled him to retire in 1892. To the last he took the keenest interest in the Society and its work. He died

on July 7th in his 89th year. His son, the Rev. E. N. Coulthard, Vicar of St. James's, Bermondsey, is a leading member of our Funds and Home Organization Committee.

We are sorry that by an inadvertence this notice did not appear in our last number.

The deaths referred to under "The Mission-Field" should not be overlooked by our readers—that of Miss Kelsey at Baghdad; and those of the Rev. S. Doherty, of Igbore, Abeokuta, and the Rev. W. H. Jones, of Rabai, East Africa.

WE notice that the widow of Bishop George Smith, the first Bishop of Victoria, Hong Kong, was taken to her rest on August 1st, at the ripe age of eighty-five, thirty-one years after the decease of her husband. Mrs. Smith was the daughter of the Rev. Andrew Brandram, a Secretary of the B. & F.B.S. and Rector of Beckenham, Kent. She was married in 1849, the year when her husband was consecrated Bishop. We always find it deeply interesting to take the Index to Mr. Stock's *C.M. History* and trace the references to deceased friends, and we find it particularly so in the case of Bishop Smith. He was closely connected with the beginnings of C.M.S. work both in China and Japan. Before his marriage, in 1844, in company with Thomas McClatchie, he went out to the Far East, commissioned by the C.M.S. to visit the five Treaty Ports opened in China two years before and report on their relative advantages for occupation by the Society. Then in 1860, the year after the C.M.S. Committee had passed a resolution expressing readiness to undertake a Mission in Japan if men and means were specially provided, Bishop Smith visited that country, and his graphic and entertaining book, *Ten Weeks in Japan*, which was the result, doubtless helped to direct the interest of C.M.S. friends to Japan, though it was nine years before George Ensor sailed thither. Bishop Smith was the second C.M.S. missionary to be raised to the episcopal office. Some interesting facts relating to episcopal consecrations are connected with the Bishop's career. His own consecration took place in Canterbury Cathedral, which had not been used for such a purpose during the previous three centuries, and Dr. Anderson was consecrated first Bishop of Rupert's Land at the same time. He had the pleasure of presenting Bishop Crowther at his consecration in the same cathedral in 1864; and nine years earlier he took part in the consecration of Dr. Macdougall at Calcutta, the first consecration of an Anglican bishop ever performed outside the British Isles, the other two Bishops taking part being Daniel Wilson and Dealtry of Madras, all three pronounced Evangelical men.

It would make these Notes too long if we took occasion in like manner from the lamented death of Mrs. J. Hudson Taylor to turn up the numerous references to her husband and his work in the *History of the C.M.S.* In the third volume, page 226, there is a reference to herself, however, which should be recalled. She was the first foreign woman to travel into the far interior of China. Leaving her husband at home, she went out from England to visit the interior Province of Shan-Si at a time of famine, in the hope that she might help thereby in opening a door to the hearts of the women of China. She was thus the pioneer of the extensive and blessed work which Christian women have wrought all over that land. Mrs. Hudson Taylor truly loved the C.M.S.; she was one of the first members of the Gleaners' Union, and from time to time, if we remember rightly, she sent support to the Society's funds. Her bereaved husband and family have our deepest sympathy.

On the very day of Mrs. Hudson Taylor's death, July 30th, at the

missionary meeting in the Eskin Street Tent, the chairman, Mr. Eugene Stock, proposed that a message of love and sympathy should be sent to her husband and herself, suffering, as they were believed to be, from feeble health in Switzerland. Whether the message arrived before the sufferer "fell asleep" we do not know. Certainly it was a fitting tribute, for missionary efforts in connexion with the Keswick Convention owe very much to the stimulating influence of Mr. and Mrs. Hudson Taylor. Among the speakers at the meeting referred to were several C.M.S. and C.E.Z.M.S. missionaries: the Rev. Hope Gill, of the United Provinces, India; the Rev. T. Walker, of Tinnevely; the Rev. D. M. Thornton, of Egypt; Dr. W. Miller, of Hausaland; Mrs. A. B. Fisher, of Toro; and Miss Harding (C.E.Z.M.S.), of Burdwan. Bishop Cassels, who has the happiness of being claimed by both the C.I.M. and the C.M.S., was also one of the speakers. It has sometimes been the practice to invite those who are sensible of a call to the foreign mission-field to stand up, but on this occasion Mr. Stock invited those to rise who knew that God was *not* calling them to go out, and the others to remain seated. For these latter fervent prayer was offered. It would be well if all Christians would take the same course with themselves, namely, first inquire whether they are conscious of any providential impediment to their going out, and, if not, then pray to be shown the Lord's will.

THE Rev. E. G. Roberts, who went out in 1896 to form one of the staff of the Noble College, Masulipatam, has been reluctantly compelled by the state of his health to retire. He has been appointed to the living of Newbold-on-Stour, near Stratford-on-Avon, by Jesus College, Oxford, of which College he was Scholar.

*Erratum.*—In our last number (p. 629, sixth line from bottom) for "munshi" read "munsiff" (i.e. magistrate).

## LETTER TO THE EDITOR.

### "THE PROGRESS OF CHRISTIANITY IN INDIA."

DEAR MR. EDITOR,—I have read with interest Sir C. Elliott's article in the August *Intelligencer*. Two years ago Sir Charles kindly gave me his first summary of the figures which he now quotes more fully, and I published them with some comments in the *Intelligencer* of July, 1902. I then suggested two or three corrections of the figures, which ought to be repeated now, particularly this, that "the London Mission," included among "Minor Denominations," is the London Missionary Society, and therefore its figures (10,321) should be added to the Congregationalists.

May I also point out that there is a curious error in the table on page 567, in the summary of figures from the Statistical Tables of Protestant Missions? In the column headed Congregationalists, I find the figure "63,152," representing the Christians of the London Mission in Travancore. This is no doubt correct. But, just before, there appears exactly the same figure, 63,152, against *Tinnevely*, where the L.M.S. has no Mission. This makes the total of Congregationalists, printed on both page 565 and page 567, to be 171,130, which is manifestly wrong by this figure of 63,152. Tinnevely is only credited with 35,515 Anglicans, whereas the right number is not far short of 100,000. I wonder whether the 63,152 stated to be Congregationalists in Tinnevely ought to be added to the Anglican. But then why is this figure identical with the figure of the Congregationalists in Travancore?

Really one is not surprised at the common saying that statistics will prove anything!

EUGENE STOCK.

August 10th, 1904.



## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,530, AND THERE WAS A DEFICIT OF £5,736 ON MARCH 31ST LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1905, WILL BE £377,266. WILL ALL THE FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

WE have no doubt that many friends, both those who were present and those who were unable to be with us at the Summer School, will like to possess a copy of the Report. The principal addresses are all to be given *verbatim*, and we hope to have several illustrations. All C.M.S. workers should make a point of securing a copy. The price is 2s. net (including postage), and orders together with P.O.'s should be addressed to Dr. Herbert Lankester at the C.M. House.

During the month of September many will be engaged in making arrangements for the winter's campaign. We ask for earnest prayer that God will direct and that all may be looking up to Him and expecting guidance from Him.

As will be seen from another page the Study Scheme was propounded and thoroughly discussed at the Summer School, and a good many friends have already been enrolled as students. We hope to give full particulars regarding the scheme as finally decided upon in an early number of the *Intelligencer*.

We heard recently of a clergyman who is Rector of a parish in the South of Ireland in which there is a Protestant population of 120 all told, and last year they raised £21 for the C.M.S.! The parish is not a rich one, and the work of collecting is chiefly done by the Rector himself. This is living evidence of what can be done when energy and earnest prayer are consecrated to the work, and also of what can be done in a parish when the clergy are themselves imbued with the great importance of the missionary cause.

August Bank Holiday was marked in South Yorkshire by a garden-meeting at Monk Fryston Hall and Park, by the kind invitation of the Rev. and Mrs. B. Hemsworth. The gathering was one of C.M.S. workers chiefly, representatives being present from the Clergy, Lay Workers', Ladies', and Gleaners' Unions, Junior Associations, and Sowers' Bands, of the district. A service of intercession took place at 11.30 a.m. in Monk Fryston Church, and at 2.30 a meeting was held in a large marquee, about 400 friends being present. The Sheriff of York (W. Bentley, Esq.) took the chair, and in an earnest address declared his warm interest in the Society's work, and urged that the Gospel was the only panacea for the spiritual ills and miseries of men of all nations. The Right Rev. the Bishop of Beverley dealt with the subject of the deep importance of spirituality in the life of the missionary home worker. The Rev. Canon Roberts, of our Western India Mission, spoke upon the difficulties and obstacles to the progress of missionary work in that field. A collection was taken amounting to nearly £10, and further addresses were given by the Revs. N. F. McNeile and P. B. de Lom. Tea was kindly provided by the host and hostess, and the party then spent an enjoyable time in the park and grounds, and sacred music was rendered from the terrace by the local choral society.

The Rev. J. D. W. Worden arranges annually a garden-party for the Barnstaple Archdeaconry, and the fourth of the series was held on July 15th, by the kind invitation of Mr. and Mrs. E. B. Jeune, in the grounds of the Manor House, Lynmouth. About seventy people were present and an address was given by the Rev. H. S. Mercer, who described the Christian work that had been done in Japan,

and said the present was an unique opportunity for England to complete the work that had been commenced. Tea was kindly provided by the host and hostess, and the collection amounted to £5.

A Missionary Exhibition and Sale of Work was held (by kind permission of Mrs. Petre) at Furze Hill, North Walsham, on June 22nd, by the members of the local C.M.S. Ladies' Union. Short missionary talks were given at the Exhibition by Mrs. Douglas Hooper, the Rev. H. Castle, the Rev. I. W. Charlton, and the Rev. E. C. Gordon, which were listened to with great interest. The Exhibition was free. The result of the Sale of Work, refreshments, &c., was £54.

A Conference of Honorary District Secretaries and a few prominent workers of the C.M.S. in the diocese was held, by the kind invitation of the Lord Bishop, in the Palace, Llandaff, on Friday, July 22nd. Holy Communion was administered in the private chapel at 11.40 a.m., and a devotional address on the Catholic spirit of the Old and New Covenant was given by the Rev. H. S. Mercer.

After luncheon the Conference proper commenced. The Bishop presided, and in the course of an interesting speech referred to the apathy of so many Christians to the importance of Missions, and urged on all present the necessity of promoting unity and brotherly love among Church people in furtherance of the Gospel Message of goodwill to all mankind. The Rev. H. S. Mercer detailed some of the difficulties attached to parochial work, and the many encouragements at home and abroad. The Rev. Canon Lewis took a very sanguine view of the prospects of foreign missionary work in the diocese, and considered the outlook most encouraging and that the tide of missionary zeal was rising. The Rev. A. Matthews spoke on the best means of promoting missionary work among working-men. A vote of thanks having been passed to the Bishop, a most successful and inspiring Conference closed with prayer by the Rev. M. Gilbert and the Benediction.

Boston held its annual meeting on Monday, July 18th, in the Memorial Hall, Mr. Bernard Rice presented the report, showing that £325 had been remitted to headquarters, being £35 more than last year. The Rev. Canon Stephenson, who presided, said that he thanked God that the duty of doing what one could to strengthen the Missions of the Church was being more and more acknowledged, not simply as an outside thing to be added on, but as an essential part of Christian work. The Rev. Dr. St. Clair Tisdall spoke on the progress of the work in Persia, and the Rev. W. C. Whiteside of the needs in Western India.

Scarborough held its annual meeting at the Mechanics' Institute on August 9th, the Bishop of Hull being in the chair. The Rev. A. J. Shields read the 72nd report, showing that £900 had been sent to C.M.S. from Scarborough and district, being the highest amount they had ever sent. The Bishop of Hull said this was the fortieth occasion on which he had presided at their gathering, and, after referring to the financial report, urged the need of spreading interest in missionary work and of reading the records of it. He wondered why people who spent so much time reading fiction did not read the more interesting accounts of actual facts of foreign missionary work. Further addresses were given by the Rev. S. R. Skeens (Uganda), and the Rev. G. T. Manley, who made an urgent appeal that some of those present would give themselves to missionary work.

The annual meeting of the Leeds Association was held at the Church Institute on July 15th. The Rev. Canon Thompson presided, and the report, presented by the Rev. D. Allison, Vicar of St. James's, showed that £1,505 had been sent to C.M.S. during the year. The chairman in his address expressed the hope that the day would soon come when their contributions would be twice the amount now sent up. Addresses were also given by the Rev. D. Walker and the Rev. G. H. Chard; the latter expressed the fear that interest in Missions had almost become conventional, and earnestly pleaded for increased diligence and effort on the part of the clergy to deepen interest in Missions in Leeds.

The Aldbourne (Wilts) C.M.S. anniversary, July 17th and 18th, was of special

interest. On the Sunday sermons were preached for the Society, morning and evening, and an address given to the children in the afternoon in church by the Rev. W. Clayton. The next day, Mr. and Mrs. Brown, well-known friends of the C.M.S. and the Bible Society, arranged for a meeting on their lawn, to which a large number were invited to tea before the meeting. Some six different parishes in the neighbourhood were represented, and there were some 170 people present. The chair was taken by the Rev. H. C. Howard, the Vicar. The Association Secretary and the Rev. A. L. F. Baker, of Savernake, were the deputation. Upwards of £7 was collected. Curios from India, obtained on loan from Salisbury Square, were exhibited before and after the meeting.

Among the gifts of the month are the following:—

Some of the C.M.S. workers in Egypt have forwarded £6 3s. 2d., with the following remarks:—"Offerings of thanksgiving and praise to God for His many blessings on our Society.' These were the words written (in Arabic) on a number of envelopes distributed at a thanksgiving meeting held by the C.M.S. workers (European, Egyptian, and Syrian) in Egypt, on hearing the report at the close of the financial year. The result (£6 3s. 2d.) is now forwarded. The smallness of the amount is accounted for by the fact that most of the givers had contributed towards the reduction of the Deficit only a short time before."

A friend sending £1 says:—"It is a small thankoffering for a successful year's trade, and I hope in the future to make it more."

Another friend writes:—"I have much pleasure in enclosing P.O. for £1 7s., the result of efforts made by the girls and boys of this village, who met for 'pleasant evenings' during the winter months. The girls on their evenings made pinafores and aprons, and the boys made baskets, all of which found a ready sale. Lady B. kindly found all materials, so we had no expenses."

A Doctor of Medicine and Fellow of the Royal Colonial Institute, forwarding a gift of £50 as a life subscription, writes:—"Having just returned from an extensive tour round the Central Lake District of Uganda and a less extensive one in East Africa, I am fully and deeply impressed with the extraordinary influence for good that the C.M.S. has exerted and is exerting for the civilization of the new territories of the British Empire. Having experienced myself the unbounded hospitality and extreme courtesy and kindness of all those connected with your Society, I cannot do otherwise than reciprocate by becoming a Governor of the Society. The example set to all in their treatment and elevating power of all classes and nationalities, and the courage in advancing, and the energy shown in industrial and constructive works of the Church is certainly one of the pleasantest impressions I have brought back with me from a four months' tour. Medical missionaries are certainly required, and are fully appreciated."

*(Accounts of meetings for publication under "The Home-Field," especially any giving particulars of new methods, difficulties overcome, &c., which may be of use to others, will be gladly received from our local friends. They should be addressed to Dr. Lankester, and should be posted by the 10th of each month.)*

H. L.

### THE AUTUMN FAREWELL MEETINGS.

THE arrangements for the C.M.S. Valedictory Meetings this year are as follows:—

*Thursday, September 29th.*—Public Meeting in Exeter Hall, Strand, at 7 p.m., to take leave of missionaries proceeding to Africa, Punjab, Western India, South India, Ceylon, and Mauritius.

*Friday, September 30th.*—Holy Communion Service at St. Bride's, Fleet Street, at 11 a.m., with an address by the Right Rev. Bishop Cassels.

Public Meeting in Exeter Hall, at 7 p.m., to take leave of missionaries proceeding to Egypt, Palestine, Bengal, United Provinces of Agra and Oudh, China, and Japan.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 19th, 1904.*—On the recommendation of the Ladies' Candidates Committee, Miss F. K. Reed was accepted as a Missionary of the Society.

The Rev. J. H. Robinson, M.A., Durham, Curate of Widcombe, Bath, was accepted as a Missionary of the Society. The Committee also accepted as an Honorary Missionary Mr. Loftus E. Wigram, M.A., M.B., B.C., a son of the late Rev. Preb. F. E. Wigram. The accepted candidates were commended in prayer to the protection of Almighty God by the Honorary Secretary.

The Committee accepted with regret the resignation of Mr. L. Ashby, of the Central India Mission; of the Rev. W. J. Williamson, of the South India Mission; and of Dr. H. J. Clift, of the South China Mission.

The Committee had interviews with the following Missionaries on their return from the mission-field:—the Rev. C. A. Neve (Travancore), the Rev. A. H. Storrs (Punjab), Mr. S. J. Jessop (Santalia), and Mr. R. A. Maynard (East Africa).

Mr. Neve described his varied work during his last term of service, first as Missionary in charge of the Ettamanur Itinerancy, and second as Acting-Principal of the Cambridge Nicholson Institution. The chief work of the Ettamanur Itinerancy, in which there was much to encourage, lay amongst the outcastes and slaves, many of whom had been gathered into the Church of Christ. The Cambridge Nicholson Institution was doing most excellent work in training Indians for missionary service.

Mr. Storrs spoke of his educational work in Dera Ismail Khan. Amongst the difficulties incident to it he mentioned that of obtaining Christian masters. Few Christians were fitted for educational work, and those who were qualified demanded larger salaries than the Missionaries could afford to give. He pleaded for a larger supply of workers to reinforce the Frontier Mission.

Mr. Jessop dwelt on his work as an evangelist on both the eastern and western sides of the Santal Mission. In connexion with the western side, where the larger part of his missionary life had been spent, he gave illustrations of the progress of the work and the need for more workers.

Mr. Maynard, who was paying his first visit to England and beginning his second furlough from the East Africa Mission, which he joined as a Missionary of the Victoria C.M. Association in 1895, referred to work during his first period of service at Sagalla, and then told of having opened the work at Dabida near the beginning of his second period of service. There have been wonderful openings in the district, and at first very large congregations, and though these had decreased and many had drawn back on finding what Christianity meant in the way of abandoning heathen customs, yet the congregations were still good. He had left twenty-eight members in a baptism class at the chief station, mainly the senior boys from a good school conducted there.

On the recommendation of the Committees in charge of the Missions in Uganda, Palestine, Persia, Turkish Arabia, Bengal, United Provinces, Central India, Punjab and Sindh, Western India, Ceylon, South China, Fuh-Kien, Mid China, and British Columbia, various arrangements were agreed to with regard to those Missions.

*General Committee, August 9th.*—On the nomination of the Patronage Committee it was decided that the Right Rev. the Bishop of Derry be invited to preach the Annual Sermon for 1905.

The Secretaries reported the proceedings of the First C.M.S. Summer School, held at Keswick from July 26th to August 3rd. More than 500 members of the Society and workers in its cause had assembled, including five Bishops, a good number of clergymen and laymen, and a majority of ladies. The meetings for both devotion and instruction had been greatly appreciated, and a high spiritual tone had been maintained.

Mr. T. F. Victor Buxton, Chairman of the Group No. III. Committee (Africa, &c.), having just returned from a visit, with Mrs. Buxton, to British East Africa and Uganda, gave an interesting account of what he had seen in those territories. He emphatically confirmed the sentence in the General Review of May last, in which the Committee stated that two very different pictures, but equally true, might be drawn of the religious condition of the Christians of Uganda. He spoke in high terms of Bishop Tucker as the leader of the Mission.

The Rev. W. H. H. Adeney, a clergyman from the Colony of Victoria, was received by the Committee, and expressed warmly his sense of the increased missionary zeal and interest in the Australian Church, due in great measure to the visits of the Society's Missionaries and others.

The Secretaries reported the acceptance of the office of Vice-President by the Right Rev. the Bishop of Mauritius.

Mr. A. G. Fraser, late Missionary of the Society in Uganda, was appointed Principal of Trinity College, Kandy.

The Committee accepted with regret the following resignations:—Dr. Cecil P. Lankester, of the Punjab Mission; Mr. Frank Wilson, of the Sierra Leone Mission; the Rev. E. G. Roberts, of the South India Mission; and Mr. L. J. Vale, of the British East Africa Mission.

The Committee received with much regret the news of the death of Miss Hester Kelsey, of the Turkish Arabia Mission, from cholera. They desired the Secretaries to assure Miss Kelsey's family of their warm sympathy with them in their bereavement.

The Committee also received with deep regret the news of the death of Mrs. Miller, widow of the late Rev. N. C. Miller, of the South India Mission, who was accepted three months after her husband's death as a Missionary of the Society. The Committee desired the Secretaries to assure Mrs. Miller's family of their warm sympathy with them in their bereavement.

### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Church may realize its duty to the world, and take its place in God's plan as the appointed instruments for carrying out His will. (Pp. 641—645.)

Prayer that the effort to supplement the evangelistic work in Arabic-speaking lands by means of literature may be crowned with success. (Pp. 645—651.)

Thanksgiving for the openings for evangelization in connexion with medical work on the Indian frontier; prayer that the missionaries may have the joy of seeing many called out of the darkness of Islam into the light and liberty of the Gospel. (Pp. 659—669.)

Thanksgiving for the First C.M.S. Summer School; prayer that a great impetus may be given to the work of the Society both at home and abroad. (Pp. 677—683, 711.)

Thanksgiving for religious liberty in the Empire of Japan, and for the opportunities of ministering to the troops in the war; prayer that the conflict may be brought to a speedy conclusion. (Pp. 683—686.)

Thanksgiving that prejudice has to a great extent been broken down in Western China and given place to good-will; prayer that the Chinese may unbar their hearts and throw open their doors to give entrance to the King of Glory. (Pp. 686—689.)

Thanksgiving (with prayer) for the Church in Uganda. (Pp. 690, 691, 709.)

Thanksgiving for the devoted lives of native pastors lately called to their heavenly rest; prayer that many others among the educated Native Christians may be set apart by the Holy Spirit for the work of the ministry. (Pp. 692, 693.)

Prayer for cholera-stricken Persia, and for those who are striving to relieve the sufferings of the victims of plague in Western India. (Pp. 696, 699.)

Thanksgiving for the missionary spirit of the United Free Church of Scotland; prayer that a solution of the present difficulties, honourable to both parties, may be arrived at. (P. 707.)

That recent events beyond the Indian border may lead to closed lands being opened to the Gospel. (P. 710.)

Thanksgiving for the autumn reinforcements; prayer for more men and women of primitive faith and apostolic devotion to meet the Society's constant and growing needs. (P. 717.)

### NOTES OF THE MONTH.

#### ORDINATION.

*South India.*—On Trinity Sunday (May 29), at Ootacamund, by the Rt. Rev. the Lord Bishop of Madras, Mr. Govadi John to Deacons' Orders.

#### DEPARTURE.

*Western Equatorial Africa.*—Mrs. T. J. Dennis left Liverpool for Burutu on July 23.

#### ARRIVALS.

*Uganda.*—The Rev. G. H. Casson and Mrs. G. R. Blackledge left Mombasa on

July 13, and arrived at Dover on Aug. 3.—Dr. and Mrs. J. H. Cook left Mombasa on July 13, and arrived at Folkestone on Aug. 3.

*Palestine*.—Miss A. M. Elverson left Jaffa on July 19, and arrived at Dover on July 26.

*Central India*.—The Rev. and Mrs. J. M. Paterson left Bombay on July 14, and arrived in London on Aug. 5.

*South China*.—Miss A. K. Hamper left Hong Kong on July 6, and arrived at Southampton on Aug. 11.

#### BIRTHS.

*Punjab and Sindh*.—On May 14, to the Rev. and Mrs. A. E. Redman, a daughter (Ruth Mary).

*Mid China*.—On March 20, to Dr. and Mrs. S. N. Babington, a son (Alfred Stanley).

#### DEATHS.

*Western Equatorial Africa*.—On July 16, at Abeokuta, the Rev. Samuel Doherty, Native Pastor.

*Eastern Equatorial Africa*.—On July 4, at Mombasa, the Rev. W. H. Jones, Native Pastor.

*Turkish Arabia*.—On July 31, at Baghdad, Miss Hester Kelsey.

*Western India*.—On July 28, the Rev. Gnamuttu Yesudian, Native Pastor of Poona.

*South India*.—On July 21, at Madras, the Rev. J. S. Peter, Native Pastor.

On Aug. 1, at Ware, Lydia, widow of the Rt. Rev. Geo. Smith, D.D., first Bishop of Victoria, Hong Kong.

On July 7, at St. James's Vicarage, Bermondsey, in his eighty-ninth year, William Coulthard, formerly for many years connected with the House staff of the C.M.S.

### PUBLICATION NOTICES.

**Annual Report for 1903-04.** The distribution of the Report was practically completed during August, so far as Salisbury Square is concerned. Subscribers through local Associations who have not received their copies should apply to their respective Secretaries. Subscribers direct to the Society should send a postcard to the Lay Secretary.

**For Christ in Fuh-Kien.** This new book on the work of the C.M.S. in the Fuh-Kien Province of China will be ready early in September. Imperial 16mo, 192 pp., with several pages of illustrations. Price 2s. 6d. net (post free).

**C.M.S. Sheet Almanack for 1905.** The Almanack will be published on October 1st, and specimen copies will be available by September 23rd. Full particulars of localizing arrangements, with a copy of the Almanack itself, will be gladly sent to friends who may wish to see it before deciding which Almanack they will localize for 1905.

**C.M.S. Study Scheme.** No. 1 of a Series of Outline Studies in connexion with this Scheme is now ready. It is entitled, "Outlines for Class Study on 'A Short Handbook of Missions,'" arranged by Eugene Stock. Price 3d., post free.

The "Short Handbook" itself, written by Mr. Stock, and published by Longmans and Co., can be obtained from the C.M.S. Publishing Department, Salisbury Square:—Paper covers, 1s. net (by post, 2l. extra); cloth boards, 1s. 6d. net (by post, 2d. extra).

**Facts worth Keeping, Recollecting, Repeating, and Acting Upon.** A leaflet intended more particularly for distribution at Missionary Exhibitions and other special gatherings, and should not be used for promiscuous distribution, nor for giving away at ordinary missionary meetings. Copies free of charge.

Special "Picture" Missionary Boxes for (a) children generally, and (b) members of Sowers' Bands, can now be obtained. The object of preparing these boxes is to render them more attractive to children by means of the picture labels. The size is the same as the Society's ordinary small boxes.

The special "Shilling" collecting-book, referred to on page 634 of the *C.M. Intelligencer* for August, is ready for supply to local secretaries, &c.

All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





"THE BOY" IN INDIA.—CHRISTIAN MEMBERS OF THE CALCUTTA YOUNG MEN'S SOCIETY.

(See page 721.)



## CHURCH MISSIONARY INTELLIGENCER

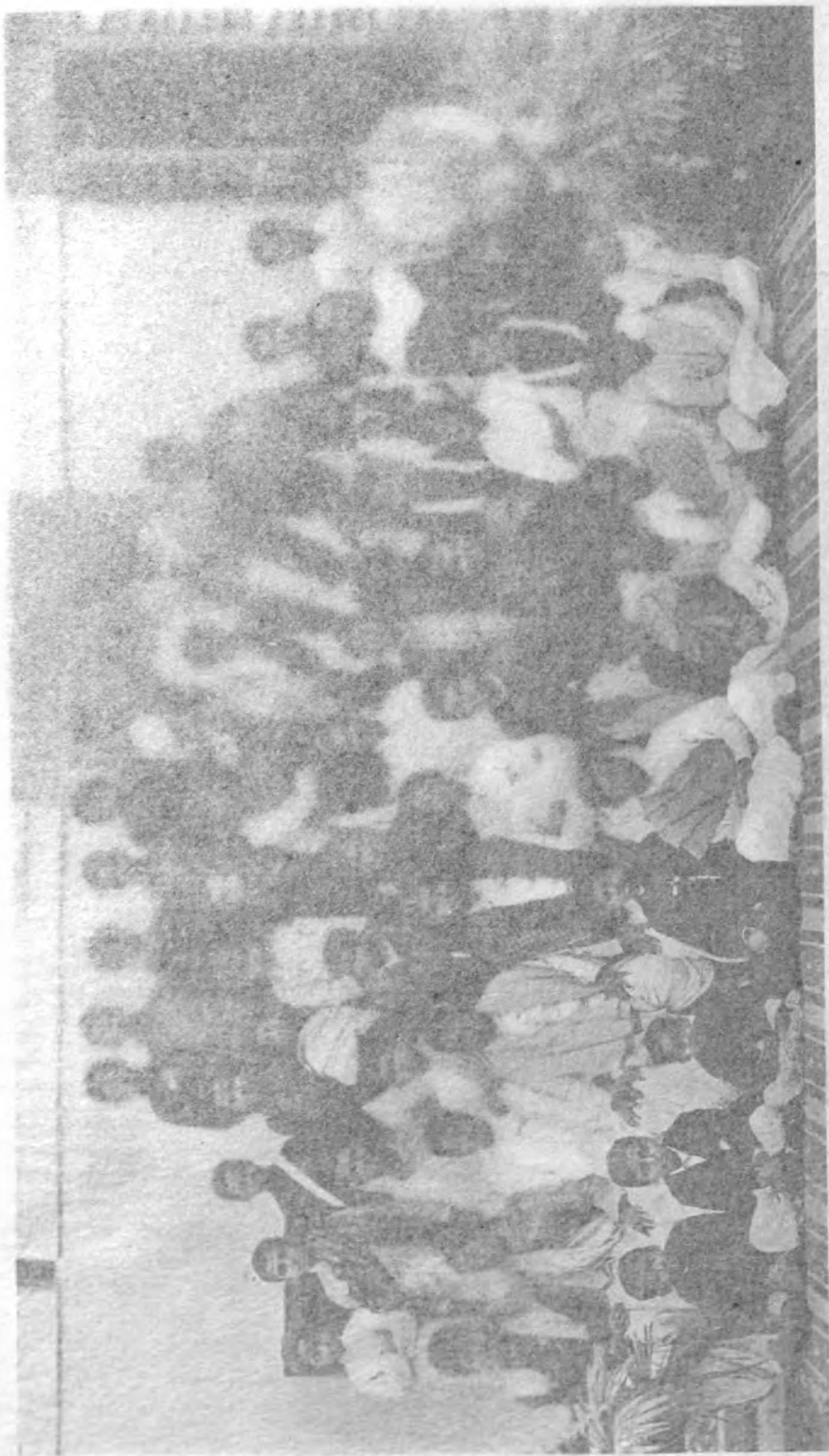
### "THE BOY" IN INDIA

IT has been well said that the nineteenth century was the discovery of the boy. "I," writes a friend of boys, "he was found, a thing to be crushed, an anarchist, a discomfiter of a man. But quite recently the boy and we find in him a force more wonderful and less radiant."

Now, in a time of enforced education and of force of no mean importance to our country, it would ask you to have really discovered and made use of the boy in India. "the boy?" I do not mean the Mohammedan, for whom we dare not hold ourselves responsible, but the boy whose baptism has manifestly been to be brought up in His Name, the Christian boy, the thought in India, who as Christian Church and vitality of the Christian Church, and as I well know, you are of the Christian kids of India.

It has been well said that a people's life is made of three things: their inheritance of tradition, their ideals. This is emphatically true of the atmosphere, and ideal mould for the boy in India. an English boy. First comes tradition, and his character is the past with its heroic life, its inspiration of noble lives. Hence the power of belonging to some ancient and religious faith, that stretches back to the romance and poetry of a past. Such a school has traditions to be revered and most sacred. From an ancient school the boy comes to an ancient university where a sense of awe for the past, for mighty names, cannot fail to leave its mark. Of course, he is quite impossible. Education the inspiration of an ancient faith, of confessors and martyrs, and her noble traditions, the operations of centuries of saintly lives.

It is this influence of tradition that has been the life of the Christian boy in India. His school yesterday and are uninspiring, and often religious, these hopelessly inimical faiths, can obviously be kept in *corps*, and can never be brought back to



"THE BOY" IN INDIA.—CHRISTIAN MEMBERS OF THE CALCUTTA YOUNG MEN'S SOCIETY.

THE  
CHURCH MISSIONARY INTELLIGENCER

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“THE BOY” IN INDIA: AN APPEAL.

IT has been well said that the greatest discovery of the nineteenth century was the discovery of the boy. “Up to quite recent times,” writes a friend of boys, “he was looked upon as an inky peril, a thing to be crushed, an anarchist, a disagreeable but necessary preliminary to a man. But quite recently the boy has been discovered, and we find in him a force more wonderful and less expensive than radium.”

Now, in a time of enforced economy, conservation of force is a matter of no mean importance to any society, and I would ask whether we have really discovered and made use of “the boy” in India: and by “the boy” I do not mean the millions of Hindu and Mohammedan lads for whom we dare not hold ourselves responsible, but those whom God in their baptism has manifestly placed in our hands as a sacred charge to be brought up in His Name as the future leaders of Christian thought in India, who as Christian men must make or mar the strength and vitality of the Christian Church. The Church has no greater responsibility and, as I well know, no heavier responsibility than the care of the Christian lads of India.

It has been well said that a people's moral standard is the product of three things: their inheritance of tradition, their atmosphere, and their ideals. This is emphatically true with a boy: tradition, atmosphere, and ideal mould for him his fate. It is certainly so with an English boy. First comes tradition. The warp and the woof of his character is the past with its heroism, its deeds of deathless glory, its inspiration of noble lives. Hence the priceless privilege to a boy of belonging to some ancient and religious foundation with a history that stretches back to the romance and poetry of a golden age of heroes. Such a school has traditions to be revered and a name to be held most sacred. From an ancient school the English boy goes to an ancient university where a sense of awe for the past, with its dim but mighty names, cannot fail to leave its mark upon his character, unless, of course, he is quite impossible. And last but not least, there is in his education the inspiration of an ancient Church with her long line of confessors and martyrs, and her noble services breathing the holy aspirations of centuries of saintly lives.

It is this influence of tradition that has been lacking in the education of the Christian boy in India. His school and university are of yesterday and are uninspiring, and often representing, as they do, three hopelessly inimical faiths, can obviously teach him nothing of *esprit de corps*, and can never be aught but houses divided against

themselves: his holy faith itself seems to him, in a land of hoary religions, almost upstart, and among Hindu masters and school-fellows, older and wiser than himself, an impertinence and a subject for apology rather than pride. If the Christian boy is not to be handicapped through life by a sense of isolation and inferiority, cut off, as he is, from the past by the fact of his Christian profession, and linked on very often to nothing and no one, and always inevitably in a minority; if he is to hold up his head among his fellows, and to be proud of his Christian birth and his Christian faith; if he is to inherit as a birthright honour and courage, we must emphasize more in his education the importance of *noblesse oblige*, we must awaken in him a living interest in those ideals and achievements which are the common heritage of all Christians. For this we must have something to appeal to which takes the place of school traditions. And if the school is purely Christian, that is, without the Hindu and Mohammedan element, we have what we need. It is not difficult in that case to build up in the school a pride in the Christian name. Each boy is a citizen of a great Empire based on the Christian principles he professes. Each boy is baptized into a great Christian Church and shares in its past of heroism and devotion. Each boy is a member of the Christian community in India, and pride in his school means pride in that membership. But here I would add by-the-way that such a Christian school must be of the very best, for if to be proud of his school means to the Christian boy to be proud of his Church—may I not say reverently to be proud of his Divine Master?—it is no less true that to be ashamed of his school is literally to be ashamed of being a Christian. And with this pride comes a sense of responsibility. The school occupies a unique position. Among the many schools it is the school that represents Christ. We can appeal to the Headship of Christ, reminding the boy that of his school can it be emphatically said that it is the Body of Christ, and that therefore the good name of the school ought to be to the youngest boy a peculiarly sacred charge, and a Christian life an obligation. And so in a word *noblesse oblige* may be as strong a motive in a Christian school in India as in the oldest of our public schools at home; for if it has not as yet a name hallowed by association with great and good men, although that will come in time, it has a name hallowed in no ordinary sense by association with Christ Himself.

But besides this inheritance of tradition, which I maintain might be made more use of in the education of our Christian boy than it has been in the past, the atmosphere and the ideal are of infinite importance in building up a moral standard. Nothing is more certain than that the Christian character requires for its development the Christian environment or atmosphere. The moral—may I not add the physical?—is bound up with the spiritual.

Dwelling on the atmosphere in which boyhood may be brought up in Calcutta, the Rev. A. Le Feuvre writes in an article as follows:—

"There are 24,000 boys under fifteen learning to read and write in Calcutta. Between fifteen and seventeen there are several thousands more. The majority

are confirmed smokers of the cigarette. Boys of twelve to fourteen are hailed by prostitutes in broad daylight, on their way back from school, in almost every thoroughfare in the north of the town."

How different is a Christian atmosphere! I remember taking a newly-baptized Hindu convert into the school evening prayers, and as we left the hall he said to me with intensest emotion, "It is just like heaven"; and although we who saw below the surface hardly went as far as that, still I defy any one, even the least emotional, to worship for the first time, quite unmoved, with a hundred Christian boys, who might, but for the grace of God, have been without Christ, or to see seventy men and boys at the Table of our Lord, as I have done, at an old boys' gathering, and not to thank God for the spiritual atmosphere of mutual influence and sympathy that a Christian school possesses.

And the atmosphere must not only be morally and spiritually healthy, but also physically healthy. I long ago realized that health and purity were the best endowments a boy could face the world with, and that they have more to do with each other than many people imagine. "Be good that you may be well, and be well that you may be good": that was the text of many a word of advice. What I dreaded most of all was a boy "going stale." As an Indian boy puts it, his mind has gone wrong. He does not know what is the matter. He merely knows that he is tired of everything, being good included. Constant healthy recreation is the only preventive under God. Hence cricket, football, hockey, followed in their seasons, athletic sports, fives tournaments, swimming races, drilling, Sandow's exercises, literary societies, stamp-collecting, gardening, carpentry, singing, a school band, old boys' gatherings, school suppers, &c., all received much time and thought—some said to an excess, but they did not understand that we were trying to keep well that we might be good.

As I have said, the atmosphere of a school must be morally and physically healthy if the Christian character is to be developed; and to maintain it as such is no small anxiety. Indeed the tone of the school is perhaps the most harassing burden of all, for it is so sensitive to an evil influence. It is so true that in a Christian school "dead flies cause the ointment of the apothecary to send forth a stinking savour." One bad boy or one disloyal master may work such untold harm that it requires incessant watching and prayer, and it is only faith in the pervading presence of the Holy Spirit and belief in the new heart and Divine capabilities of a boy that enable those who are responsible to bear the strain.

Then, too, there are ideals to be built up. "For God and the school" sum these up. As a boy grows older, this will become "For God and my country," and as he learns to think imperially, or, shall I say? in a more catholic spirit, it will be "For God and my fellow-men."

In a word, for the schoolboy, on his duty towards God and his duty towards his schoolfellow hang all the law and the prophets. For unless education is religious and also social, it is worth very little. To please God and to do nothing mean and to play the game may be,

and ought to be, the ideal of every Christian boy. But it is not natural: it has to be learnt, it has to be cherished carefully, and under God it depends upon the care and prayer of those in charge.

And so, in conclusion, let me plead for more than a sympathetic hearing. We need more purely Christian schools in India. I say nothing against the hundreds of mission schools where the Hindu and Mohammedan element predominates. Their work, too, is great and Christian, but it is different: it is evangelistic and they are not for our Christian boys. To produce good feeling and loyalty and *esprit de corps* in the Christian Church, a Christian boy ought to be brought up in a Christian school, where the honour of the school as Christian stands before all other considerations, and the genius of the place makes for Christian fellowship, brotherhood, and sympathy.

But until we have more men we shall have to be content with the few Christian schools that we at present supply; and so let me repeat what has been written a hundred times in the pages of the *Intelligencer*—we need men. You, my reader, have had everything to help you in your Christian life, school associations and traditions, college friendships, and church privileges: if you appreciate them—only if you appreciate them—you are wanted for school work in India. And it is school work such as you will love.

Let me give my reader some idea as to what he would find in the High School in Calcutta, which I know so well, the Principal of which writes begging me to find a man who will help him and eventually take his place. He would find a school of over a hundred Christian boys, ranging from the ages of nine to eighteen, with room for over seventy boarders. And what are they capable of?

They are capable of pluck. The C.M.S. college and school team is premier among all the colleges of Bengal at Association football, and holds the Elliott Shield for the third time. Boys and old boys have also held for the past two years all the five championship cups offered for open competition at the Calcutta athletic sports for 100 yards, quarter-mile, hurdles, high jump, and throwing the cricket-ball. An old boy has also twice won the Viceroy's medal for the best athlete in Bengal.

They are capable also of manliness, and detest obsequiousness and hypocrisy; they are capable of being trusted; they are capable of truthfulness; they are capable of forgiving an injury; they are capable of unselfishness; they are capable of standing firm for the right and suffering wrongfully; they are full of music and have the saving grace of humour.

The same capacity lies in all boys in India, and men who work among Hindu and Mohammedan schoolboys can tell of many a boy who seems *naturaliter Christianus*. But so many in England seem to imagine that the Indian boy, Christian or Hindu, is quite another creation to what is found in an English school that I merely testify to what I have seen among our Christian boys, not emphasizing it as something remarkable, but as showing that the possibilities in boy-nature is the same all the world over, and equally worth developing and educating. Of course those who work in India, as in England, are woefully disappointed in some, but they are nevertheless constantly

cheered and encouraged by others. Once again I would appeal for helpers. Those who believe in the good in a boy—and who does not?—those who have an ideal as to what a boy should be at school, and what sort of school will realize that ideal, these are wanted in India, and nowhere more than in schools where *esprit de corps* is of vital importance and the name of Christian is a most sacred charge. C. B. CLARKE.

## THE RELIGIONS OF CHINA.

### III.—THEIR INFLUENCE ON INDIVIDUAL LIFE, AND THEIR FEATURES.

**W**ATCH now, as I draw to a close, these religions at work. I received a call one afternoon in Shanghai from a lady who wished to ask me a specially important question. Dining at a friend's house the evening before, she had been assured in conversation by a gentleman present that faith in Christianity was quite out of the question now: it was known to be simply an imitation of a far older faith, Buddhism, since almost all the wonderful and supernatural features in the Christian story had been anticipated in Buddha's life and history, and he preceded Jesus Christ by 500 years. "What am I to say?" she asked in genuine distress. "What *am* I to think and believe?" "If you will wait a few minutes," I replied, "I will tell you." I went to my book-shelves and found the book which I wanted; three Lectures on Buddhism by an exceedingly competent scholar, Dr. Eitel of Hong Kong, corroborated since then in a greater book, Sir Monier-Williams's *Buddhism*. I read to my friend as follows:—"The whole canon of Buddhist scriptures was compiled and fixed in writing between the years A.D. 412 and 432; or at least 700 years after Buddha's death. There is not a single Buddhist manuscript existing which can vie in antiquity and undoubted authenticity with the oldest codices of the Gospels: which codices again are carried further back by versions of and quotations from the earliest Christian Gospels. And no *ancient* Buddhist classic contains anything but the barest details of his life; and *none whatever* of those which are called Christian features, or events from which Christianity has copied.

"These features were introduced into Buddhist writings most probably from Thibet, where Buddhism obtained very early a hold; being recognized there probably in the year A.D. 407, and soon after that date, Nestorian Christian missionaries reached Central Asia, and made Thibetan Buddhist priests acquainted with the facts of Christ's life, and with Christian ceremonies; and these (as they were called) 'semi-foreign legends,' were thus grafted into their writings, and were carried into China."

My visitor was for the time, I trust for all time, satisfied and left. But it is strange to notice how this fascinating, deceptive creed works even in European minds—a glamour, a will o' the wisp, which such un-Christian and unhistorical beauties as the *Light of Asia* from professedly Christian pens have helped to keep alive.

Then came to me a very different visitor, a Buddhist student, and an

ardent believer, a Chinaman of singular charm of manner, and possessed of considerable learning.

I made his acquaintance through answering an advertisement of his offering for sale hand-made globes of the world with Chinese names, which I hoped might be interesting and useful for a Chinese reading-room which we had opened in Shanghai.

He came down from Nankin with his goods, and called at the reading-room to see me. He was full of intelligent interest, and entered eagerly into conversation. He defended orthodox Buddhism with much ability and persistency. "Tell me," he said, "on the supposition that you are true, and that there is a great God Almighty, Who rules and cares for this world (and remember," he added, "our great teacher Buddha did not *deny* the existence of God, though he did not teach it), yet is it conceivable that He can have allowed moral evil, with all its consequences, to come in?" You see his calm atheism, or rather deliberate philosophic attempt to push God out of His world, and to substitute Buddha and his prescriptions for getting rid of evil by banishing good also, by the extinction of conscious life. I and my Chinese catechists pointed out to him briefly that with all the mystery of sin and human life, surely the idea of probation, and the majesty of free will, instead of a mechanical, automatic life, was entirely reconcilable with the idea of Supreme Wisdom, Love, and Power.

I asked this earnest, courteous man how long he had studied Buddhism. "For twenty years," he replied, "continuously." "Will you devote one year," we rejoined, "to the study of Christianity?"

"Sir," he replied, "if some one will guide me, it will not require so long a time." Whether he meant this as a sneer at what he imagined to be the shallower depths of the Bible, or whether it was a genuine yearning for simpler yet higher and stronger teaching, I cannot tell. We gave him the New Testament and Christian books, and I cannot but hope and believe that the Holy Spirit Himself will guide him into all truth.

But we may see in such a man a specimen of a class not numerous, but not to be forgotten or despised; learned, convinced, thoughtful Buddhists.

Follow me while I pay a short visit now, in my turn, to a woman who was once an earnest Buddhist devotee, as such vast numbers of the women are in Mid and North China. The men are most unreligious; the women have more spiritual yearning and religious instinct.

This woman became interested in Christianity during one of my itinerating tours, and when I visited her village time after time in our regular circuits I was rejoiced to meet her without fail, and to be welcomed by her. One day I entered the village as usual, and called to see my old friend; but she did not appear. "Is she ill?" I asked. "No," they replied, "she is not ill." "Is she from home?" "No; she is somewhere about." "Call her, please; tell her that I have come to see her, and to see you all once more." "Oh! she's busy!" "I don't believe she is," I said, rather testily I fear. "Do tell me the true state of the case." Just then my old



friend came out, slowly, hesitatingly, and sat down by my side, without a word. Then the bystanders spoke for her. "She is afraid," they said, "that if she follows this religion of yours—at least people have frightened her by saying that when she dies she will be starved; her sons and friends will strike her name off the family roll, she will have no ancestral worship and offerings, she will be shut out from the front door and back door of the temple; if her soul is in purgatory no one will buy her out; if she is living as an animal or bird, or in some other form, she will have nothing to eat." And this lying, practical Buddhism and Confucianism combined numbed her soul for the time, and clouded the view of Christian truth.

Here comes another, a poor beggar woman, befriended by my former dear friend and colleague, Mr. Gough. "Sir," she said, "I can never repay your kindness in this life. I am old, sinful, poor, degraded. But though I have no hope for the spirit world beyond being born again as a dog, well, you will be a high mandarin there, and I will come as a little dog and keep thieves from your door." "There," ah! warm-hearted blind friend, "there no thief approacheth."

Here is one more. A Buddhist nun, earning a competency in partnership with six other old women by offering vicarious prayers and incantations for others. In cases of serious sickness these women are called in, well paid and well fed, to exorcise, by their senseless prayers, the evil spirit of disease. She came to our chapel to ridicule, and left it in tears. She gave up her idolatrous faith and life, and after a few months of happy, bright Christian life, she died quite suddenly, with "Father," on her lips; "to think that I, so long a sinner, can call God my Father!"

Here, to our country chapel at Tsông-gyiao comes a well-to-do, respectable young woman, a devotee of some reputation. She spends £30 or so annually on Buddhist offerings, and her one bright hope is possibly some day to be born again as a man!

Come with me and climb the western hills near Ningpo to the "Little Ling Fong" temple. This is one of the branch temples, the central one, which I have also visited, lying east of Ningpo, erected to the memory of a man named Keh, a Buddhist devotee who 1,500 years ago lived on this hilltop, and is said to have attained the rank of Lohan or expectant Buddha. His shrine is resorted to by great crowds of pilgrims every year on his birthday, the eighteenth of the fourth month, as on that day the Buddhist Kwœn-diah, or spiritual bank notes, burnt after death for the benefit of the departed, are reported to have a "special value," one purchased at the temple for, say, 15 or 20 copper cash,  $\frac{3}{4}d.$  or  $1d.$ , being negotiable at the spirit banks in Hades for \$1,000 or £100. Keh's birthday falls about our month of May, and May weather in China is sometimes as musical and fragrant and balmy as the most perfect English May day. It was so when I joined the crowd. The dew hung glistening from leaf and flower. Azaleas made the hillside red. Wistaria in festoons hung over the jutting rocks. Dog roses and honeysuckle were budding. The cuckoo and the black-bird were in full song. But the gathering, thickening crowd seemed soon to hide and silence all. There were, they told me, 10,000 people

climbing up and down the hillside ; some old women from long distances, hardly able to crawl ; and every year some die in the attempt. I could not force my way into the temple ; so we stood outside under the shade, and preached and distributed books. The priest came out and scowled at me. "Tell me," I said, "can it be right to deceive, as you know you are deceiving, 10,000 people?" "What so great harm?" he said. "It is only *once* a year, and there are only 6,000, not 10,000."

A half-mad woodman came along, and for a bravado waved his bill-hook over my head. "They are *all* mad," said the catechist to me. But two at least in the crowd there and then tore to shreds the useless papers they had in ignorance and thoughtlessness bought. Here is practical Buddhist religion—the worship of self ; the search for gain, not worship—a binding to Mammon, not to God.

I walked soon after, one hot afternoon, through what seemed solitary heath and over low hills. Suddenly I came upon a man busy with compass and measuring tool—a Taoist geomancer in all seriousness choosing a lucky spot for a tomb, according to the principle of Fung-shuing, "wind and water" luck, the potent and all-pervading Taoist superstition and practice invented probably together with other Taoist rites by the Taoist Pope, Chang Tao Ling, A.D. 34-57. He stops to talk for a while in a courteous, friendly way, and does not refuse a book. But here is his religion, his livelihood, depending on the false foundation of luck and superstition and astrology, and the idea of propitiating or defeating the host of spirits of good or evil.

We are in the city now, and every shop has its niche where sits the god of money—a Taoist deity, worshipped with incense and candles every morning in every shop—and every dwelling-house has its kitchen god, listening amidst smoke and steam and noting the conversations and conduct of the family, and going up to heaven on New Year's Eve with his report, bribed by feast and worship to give a favourable report, and welcomed back for the New Year with a new face in a new paper image. Every bridge also has its presiding deity to keep you from stumbling, and every house door its own god. Then pass out with me beyond the city gates, and adventure yourselves in a "foot-boat," the express train of old China, sculled by the feet, grasping the oar and using the strong push of the legs. Last night I was kept awake almost entranced for two hours by the boatman's song—not exactly musical, but plaintive, strong, and sweet, one long pæan of praise of Buddha, each canto filled—so far as I could follow a strange dialect and many intricate phrases—with descriptions of Buddha's acts and virtues, each closing with the refrain, "Praise to thee" (*Sah Kya mu-ni Veh*). It was a strange sound and revelation to me of the real worship which does go up to this man, and one who did not seek for or care for worship.

Then follow me once more. This shall be our last special visit. An American missionary, well known to me, asked a Chinese gentleman how it was that they all seemed to worship and fear idols as a matter of custom and habit more than of conviction. "Come to the temple to-morrow," he said, "and I will show you the secret or part of the secret." It was the fortnightly occasion of special worship. My friend, introduced by his Chinese guide, was allowed without objection to stand

in the "ambulatory" running behind the central shrine, such a passage as runs behind the choirs, e.g., of Winchester and Durham Cathedrals. He watched where the worshippers could not see him. A family party came in to worship: a grandmother, her married daughter, and three boys. The two elder boys, aged ten and eight, had evidently been there before. They hastened forward and, bowing down before the great images, they knocked their heads and worshipped. Their little brother, aged four, ran with them till he looked up and saw the gigantic silent figures, upon which he ran screaming back to his mother and grandmother. They soothed him and coaxed him, and reasoned and threatened and shook him, all to no purpose, and at last the two women took the little fellow, one by one arm and one by the other, forced him forwards, made him kneel and do obeisance, and then—wonderful sight!—sugarplums (deftly tipped out of the woman's full sleeve) fell into his mouth and at his feet. "There!" they exclaimed, "see how the god is pleased and rewards a good boy." My friend came to watch again a fortnight later, and the same party came to worship. This time the little fellow was bolder. He merely ran back to tell his mother that he had forgotten *how* to worship. They showed him; more sugarplums mysteriously rolled down, and, "See!" said the Chinese guide, "see, that child will always worship idols now. The fear and the gain together have done it." "Tied, indeed, by knots and fetters," but not to God—to deified man, to self alone.

And in daily life, does sickness come, the god of small-pox is invoked, and other deities for other needs. Is there delirium, or a faint, or coma, Buddhist or Taoist priests are called in to exorcise the evil spirit, or, if the soul seems to have fled, or to be wandering, as they suppose, they profess (I have heard the wild, weird sound myself) to call back the soul, something like our passing-bell which repeats the old superstition that the departed spirit lingers hovering over the old home for twelve hours after death. The spirit has gone now beyond recall. Then it must be provided for. Money in vast quantities must follow, in spiritual form, the needy spirit; banknotes or dollars in paper are burnt for this purpose, and sometimes a whole house of paper is thus prepared and burnt for the departed. Paper furniture, tables, chairs, bedstead, even a paper piano and paper poodle I have heard of as made and burnt for those who in life affected Western fancies. But is the dear spirit pent up in purgatory, or in the terrific Buddhist hell? A witch is called in to call the spirit up. I have met with such people, and had such in my house. If the dead man or woman was a Christian, she will describe the homeless, starving state of the wandering ghost, and pretend that the spirit warns the survivors against this religion. Or, with more practical steps, Buddhist or Taoist priests come in, and for fees, increased according to the manufactured necessities of the case, they pretend to rescue some of the souls from the awful catastrophe.

And this gives some idea, imperfect I know, of the way in which this great Chinese people live and work and hope and despair. Ah! what an interesting and lovable people my readers will find them to be, if they will only come and form their acquaintance. Fickle and "cruel" it is true; sometimes "slim and subtle," as one has called them; in-

comprehensible and designing at times, strange in custom and manner, and not always agreeable in habits; yet, oh! how often gentlefolk in delicacy of feeling, in graceful (and not stiff) politeness, and in generous self-denial if they may help you. There were cases of marvellous and noblest self-sacrifice amongst the native converts, and non-Christians too, lately in order to shield and save the missionaries' lives. The men have intellectual power, great physical strength, and all the pride of the knowledge of ancient civilization and ancient literature. The women are often oppressed and depressed, hardened or stupefied by drudgery and monotony, by toil and weary routine—cramped in foot and cramped in hope—yet, oh! how often beaming with kindly, hospitable welcome; faithful, too, and entirely trustworthy in service, devout and sincere in superstitions and idolatry, and whole-hearted and bright and warm with Divine life in Christian profession. The children, not so rampageous as English boys and girls, with few games of their own except kite-flying, and battledore and shuttlecock, with the side of the heel for the battledore; children foul-mouthed too often, carelessly or knowingly, yet so many of them merry and contented; quick, too, in learning Western games. Cricket and football, however irreconcilable with Confucian decorum, lawn-tennis, hockey, croquet, "nuts in May," they learn. The minds, too, of these children, though cramped by long generations of exclusive study, yet are capable of expansion. A young woman learnt to read from my wife in six weeks' time. Little girls in our school, taken from heathen families and under twelve years of age, repeated to me by heart, with marvellous intelligence and accuracy, all four Gospels in Chinese. This great people, roused now and rising from long sleep, weighed down by multiplicity of religions, half-suffocated by the dense fog of superstition, are all the while unreligious; without hope, because without Christ, without God in the world.

There is, as I have already briefly noticed, a high tone in their systems and codes of morality connected with their three-fold creed; in the Buddhist Decalogue, as it has been called, and in those books of far-reaching influence, the "Tao-teh-kying," probably written B.C. 517, and the "Kan-yino-P'ien," A.D. 1400, and in their proverbs, from which the character of a Native can so often be traced, there is little to condemn, there is much to admire and adapt.

"Fear'st thou not God? be still, O soul!  
And listen to the thunder roll."

"If I have done no conscience-wounding action, should a knock come at dead of night, I shall not start." "Within the four seas all are brethren," and that grotesque but singularly forcible and true proverb, "There are two good people," say the Chinese, "one dead, the other not yet born." There is a high tone also in social order, and in the sense of propriety and rectitude which all acknowledge, though they follow it not. For there is no right *motive* in love to God and to men; no worthy object in pleasing God and being with Him hereafter, and leading others to love and fear Him also. And, above all, for there may be hints of these in false religions, there is no energizing spiritual power which can come from God alone, no hint of the power which

electrifies the electrons; much of the ethics, nothing of the "dynamics" of religion. How to get near to God for pardon, cleansing, renewal, new life, and eternal energy, they know not. They have *no real religion*. China has tried that which some earnest speculative minds in England now are trying—the search for some true basis for morality without religion and without God. Some pursue it as a mere philosophical experiment, some in vague restlessness. It will not do. China has found it fail. It means man assuming the majesty and power of God, and trying to lift himself to the God here. That rolling stone will never reach the summit, but it will recoil upon the athlete. Nothing will do but this: not man lifting himself to God, but God stooping down to man, in order to exalt us; not to be gods indeed, but to be God-like. Not to be absorbed into nature, or the absolute, or nonentity, in unconscious abstraction, but "verily our communion is with the Father, the Son, and the Holy Spirit," "partakers of His Nature and holiness," serving Him here in this 'prentice life, and then in the eternal and unfailing harvest and full fruit and glad fragrance of religion's blessed immortal bands.

I am reminded as I close of that most perfect description of the coming on of the dawn of a summer day given in Canto xciv. of *In Memoriam*. I think we may apply it to our subject, and to our responsibilities:—

"Now suck'd from out the distant gloom,  
A breeze began to tremble o'er  
The large leaves of the sycamore,  
And fluctuate all the still perfume;  
And gathering freshlrier overhead,  
Rock'd the full-foliaged elms, and swung  
The heavy-folded rose, and flung  
The lilies to and fro, and said,  
" 'The dawn, the dawn,' and died away;  
And east and west, without a breath  
Mixt their dim lights, like life and death,  
To broaden into boundless day."

That breeze, not from gloom, but from the gates of day, "where all the bugle breezes blow *réveillée* to the waking morn," that power of the Spirit of God is moving now all over the world, awakening to the conviction of sin and righteousness and judgment. That Divine and glorious gale will not die away till it has wafted us safely home, and it will sing, and breathe, and fan, and give life through the summer day which knows no close. The West with her full sunshine of Gospel truth, the religion of God, dims that light too often by superstition and worldliness, by neglect and unbelief. Let it flash Eastwards in full glory and wrap into its brightness the dim lights of China's guesses at truth, the faint adumbrations in her religious systems, and so in sympathy and love and verity East shall touch West, and West East, till the light broadens into boundless day. The night is far spent! The day dawns! The daystar has risen in our hearts and in the heart of Christendom. Let us hasten the time when the Sun of Righteousness shall rise to set no more, with healing in His beams.

A. E. MOULE.

## THE GOSPEL IN A CHINESE PROVINCE.

**A**FTER an interval of many years spent in other work at Fuh-chow and elsewhere, it is once again my duty and my privilege to take charge of country districts and itinerate amongst our out-stations, and I need hardly say that such work gives one an insight into the actual state of things existing amongst our people which cannot otherwise be acquired. There are, of course, lights and shadows everywhere, things which gladden and things which sadden on all sides, and so the progress of a missionary from station to station is a somewhat chequered one always. I find, for instance, that some of our older catechists, who have been labouring amongst us for fifteen or twenty years, have largely lost their early zeal and earnestness, and consider themselves old men at fifty and incapable of much getting about; and while one laments this, one cannot help remembering with thankfulness the good work these brethren have done in the earlier years of the Mission, when it was no easy task to preach Christ, and when the people were bitterly hostile and full of absurd notions with regard to the Christian religion.

Then, again, in some of the older stations there is now a good deal of stagnation and inertness where once all was life and activity and the infant Church glowing with love to Christ and living in the fervour of its newly-found faith. In several of these towns and villages churches were built (quite inexpensive ones, generally costing only about £40 or £50), almost as a necessity, that the people might have a decent place of assembly, when the outlook was bright and promising, and it was hoped that they would be speedily filled with worshippers; but in some cases at least these early hopes have not been fulfilled, and it is a little discouraging to see a small congregation in a church much larger than it needs; but such things are not unknown in England, and it may be we shall yet see these places of worship thronged with devout followers of Christ.

But while there are these and other causes for disappointment, and it is only right that our friends at home should know them, yet I can distinctly see three rays of light emerging from the multitude of thoughts which occupy one's mind on a resumption of itinerating work, and I would first of all refer to

*The changed attitude of the people towards us.*—This is, I think, very marked everywhere throughout the province. Not so many years ago, to travel in the country or pass along any crowded city thoroughfares was to run the gauntlet of continuous rude and opprobrious remarks, and was a rather trying ordeal, especially for a lady. Now, as a rule, things are quite different, and we seldom hear unseemly epithets hurled at us, while the whole bearing of the people is very much altered for the better. Several causes have no doubt combined to bring this about, and foremost amongst such causes I should place the fact that our aims and objects have become better known. Our medical work, and our efforts on behalf of the lepers and the blind, have appealed with peculiar force to all classes of the people, as showing the philanthropic side of the Gospel. The foolish rumours, formerly so rife

everywhere, anent our evil practices and diabolical motives, are no longer circulated, or, if circulated, are treated with the contempt they deserve. The teaching given in our colleges and schools has indirectly led to the same result, for if the young men in these seminaries, especially where English is taught, do not, the majority of them, embrace the Christian faith, yet they are sufficiently educated to see the advantages of Western civilization, and their influence tends to enlighten the people as to our reasons for coming amongst them.

Another fact which is very noticeable, and which we may, I think, consider a subject for congratulation, is *the growing independence of the Native Church*. In the earlier years of the Mission one always felt that the Chinese converts were very like children, unable to take a single step alone, looking to the foreign missionary for help in every emergency, however trifling, expecting his assistance in every difficulty, however small. Now, with our more settled organization and a larger Church, all this is changed. The native ordained pastors are placed in full charge of their respective districts, and are able to settle most of the various matters which call for settlement without any reference to the European missionary. This surely is as it should be. Our native brethren must be made to feel their independence, and to act on their own initiative, if the stability and permanence of the Native Church are to be assured. Of course the annual lessening of the Society's grant-in-aid to the Church Councils has also largely helped to bring about the independence of the Native Church, and has led our lay brethren to come to the front more and give their vote and opinion on all matters of interest. Specially is this the case in money matters, and the consequence is that things are more economically and wisely managed than in the old days. I do not think the time has yet arrived when the European missionary should absent himself altogether from the districts. An occasional visit from him is welcomed by all our Chinese brethren, but he goes less and less as a controlling agent, and he rejoices to stand aside and see his native colleague able and willing to assume the responsibilities which once devolved on himself.

Lastly, I would notice as a cause for deep thankfulness *the growth of the Native Church and of our work generally throughout the province, and the large increase in our staff of workers*. Looking back fifteen years, I find that the number of missionaries in Fuh-Kien was less than *twenty* all told, of whom only three or four were single ladies. Now we number eighty-seven, of whom about half are single ladies. Then we had only seven native clergy, now we have nineteen. To the above must be added the devoted band of ladies, forty-two in all, sent us by the C.E.Z.M.S., all of whom, side by side with their C.M.S. sisters, are rapidly solving the problem which so long perplexed us in bygone days, how to reach the women and children of Fuh-Kien, and of whose self-denying labours and quiet fearlessness it is impossible to speak too highly. Fifteen years ago we had only one medical man and one hospital; now we have seven medical men, six qualified lady doctors, and no less than eight hospitals. Surely this large increase in our staff of workers calls for loud praise to the Giver of all good, Who, amongst His other gifts, gives men and women for His work.

In 1889 the occupation of Kien-ning in the north-west, as a permanent residence for Christian missionaries, seemed a very remote contingency, and the hostility of its people to everything foreign was known throughout China. To-day our missionaries are not only peacefully residing in that stronghold of the Enemy, but they also find a ready welcome in the homes of the people, and the hospital work has been largely instrumental in breaking through the crust of sullen reserve and bitter prejudice which formerly characterized these Kien-ningites. Kien-yang, forty miles farther north, has been (after some difficulty also) occupied and is bearing fruit to God's glory, and in that whole region Jesus Christ and Him crucified is being preached.

In the south-east we find the city of Sieng-iu quietly taken possession of in God's Name, and the Church there growing in numbers and in strength, notwithstanding much opposition on the part of the powers that be. Fuh-ning has been invaded by a band of our brethren and sisters from the Emerald Isle, and they are lengthening their cords and strengthening their stakes year by year. Already they have occupied as out-stations the two cities of Fuh-ang and Fuh-ting, as well as several populous towns on the coast. Ping-nang city, fifty miles east of Ku-cheng, which was formerly fast closed against us, is now quite accessible, and Dr. Mabel Pantin (C.E.Z.M.S.) visits it week by week for medical work. In Fuh-chow itself, with its vast population, we have occupied two new centres, and the handful of Christians who in 1887 used to assemble for service in the Back Street church has developed into three large congregations meeting in different churches.

At the commencement of the period under review our numerous day-schools were non-existent; now they form a distinct feature of our work and are often productive of much good where they are opened. Our Station Classes for women, our boarding-schools, both for girls and boys, in places other than Fuh-chow, are of modern growth, as is also the work amongst the blind and the lepers, and the rescue work of the Foundling Home. All these agencies are of undoubted value and must tell more and more upon the efficiency of the Mission, besides showing the Chinese the kindly side of Christ's teaching. This large advance and wide extension of our efforts is very cheering, and though sometimes we are saddened by lapses from the faith and indifference on the part of many, yet more often the cry of our hearts and of our lips is, "The Lord hath done great things for us, whereof we are glad."

LL. LLOYD.

## INDIAN DIVINITY COLLEGES.

### Calcutta.

*From the Rev. A. G. Lockett.*

*Divinity School, Calcutta,  
Dec. 14th, 1903.*

WE were able, during the cold weather of 1902-03, to carry out a plan which I had long desired, but had not found practicable before—viz., to com-

bine the lectures and study of the ordinary Divinity School routine with the evangelistic effort of our cold weather itineration. The plan worked admirably; the mornings were devoted to class-work and the evenings given to



village preaching. The students were kept fresh and full of interest, and the work never seemed to flag. We had only two different camps, but were able to reach a good number of villages and had encouraging work. The same plan of operations has been adopted this year also, and Mr. Grant is out with the students camping in the same place where the work closed last cold season, and renewing acquaintance with people who showed interest in our first visit.

Just after writing my annual letter last year I received the pleasing news that Babu Pran Nath Biswas, the student who completed his English theological course last autumn and sat for the preliminary examination of candidates for Holy Orders in October, had successfully passed the examination and gained a place in the second class. Pran Nath is the first student whom we have sent in for this examination, and his success has been a great encouragement. He has been doing excellent work under the Rev. J. F. Hewitt during the past year, and will, we trust, in due course be presented to the Bishop for ordination.

We had the satisfaction of admitting as a student of the English class this year a well-trying and valued worker, Babu Shishir Kumar Tarafdar, the head-master of our Boys' High School, Calcutta, the son of one of our most respected catechists recently retired. One other probationary student joined the English class, but after reading for a short time withdrew, as we did not think he was likely to be successful or to gain much profit from the course of study followed.

The Hindi class begun last year has had an unfortunate history; one student proved unsatisfactory and was disconnected, three more fell ill and had to be sent up country—one of them, an earnest, reliable worker, has, I regret to say, since died. Only two completed their course, and of these one has not given us as much satisfaction as we should have liked.

The year's work with the Bengali

class has been more encouraging, and we have felt that in several cases there was real progress. Early in the year we lost one student, a bright, earnest fellow of much promise; he was attacked by severe hemorrhage of the lungs, and the doctor forbade his continuing his studies. He has been staying for a while in the United Provinces—our brethren at the Divinity School at Allahabad most generously affording him a house for several months. He was profited by the change, but whether a permanent recovery can be hoped for or not is doubtful. A pleasant feature of the year's work was the presence in the class of a student from Godda in the Santal country, a man whom it was a real pleasure to have with us. He came just for two terms' reading. We would gladly have kept him for a full three years' course. Only one of last year's Bengali students goes on into the New Year—a new class having now been begun. Of this I leave my colleague, Mr. Grant, to write, as he has had charge of this new class from the beginning.

For a good part of the year we had Babu Mathura Nath Molla with us reading for Deacons' Orders. This was a special pleasure to me, as Mathura Nath was a fellow-worker with me in the old days at Shikarpur. He has passed the Bishop's examination, and is to be ordained Deacon next Sunday (December 20th).

It has been a cause of much thankfulness that some progress has now been made with the scheme for the provision of our new Divinity School. The site about which I wrote last autumn has been purchased and plans for buildings, &c., duly forwarded. It is a little unfortunate that the expenditure involved in the realization of our long-cherished hopes for the Divinity School should come at a time of such serious financial strain. However, the money needed has been in large part raised, and a comparatively small amount only remains to be provided.

*From the Rev. C. Grant.*

*Divinity School, Calcutta,  
Jan. 26th, 1904.*

In the first place let me express my thanksgiving to our Heavenly Father for past blessing; for health and strength to labour and for the opportunities of work for Him.

On November 18th, 1903, we came out into camp, and following last year's custom we study and lecture in the mornings and preach in the evenings.

In December five new students joined us, and since the New Year

three others have arrived, making a total of eleven altogether; the largest class there has been for some years past. We stayed in our first camping-ground till Christmas, and then moved to this village, named Birpur. With a large camp like ours it is not expedient to move very often, owing to expense of moving. The majority of the people at Lohhargachi, our last camp, were Hindus; here Mussulmans predominate, of a very low grade and most ignorant and bigoted. In order to spoil our preachings they ask the most extraordinary and irrelevant questions: a few of the more general may be of interest: "Whose Son is your Jesus?" If we answer plainly, "He is the Son of God," then at once comes the question, "Who is God's wife?" Again, "Did your Jesus ever marry?" "No." "Then why are you married?" Again, "Why don't you wear beards? Moses, David, and Jesus (Isa) all wore beards, and so ought you if you are His followers." Last night the question was asked, "How long after Adam, Eve, and Miriam Bibi did your Jesus come?" To them Miriam Bibi, the mother of Jesus, is the same as Miriam the sister of Moses, and this Miriam was the daughter of Hannah. Hannah being desirous of a child, vowed it to God, Who gave her a daughter: this daughter Hannah placed in the temple, and Abraham, "the Friend of God," looked in so that no harm should happen to her. Could the most advanced European "Higher Criticism" go further and create a more imaginary history? One man actually went so far, one day, as to declare himself sinless. "What,

have you never told a lie? "Oh, well, perhaps so, unknowingly." "Then you have sinned." These things seem ridiculous, and yet these people firmly believe in them. As for listening to the truth, that is the last thing they desire. To-day a line out of the Koran was quoted, "Oh, Mohammed, I have forgiven your first and your second sin," in proof that Mohammed was a sinner. All the reply is that such words are not in the Koran. Here and there, however, there are those who listen attentively, and ask such questions as prove their sincerity, and how gladly do we preach to these "Jesus the Truth." There are those who tell us of the beauty of the Hindu and Mohammedan systems. To such we would reply, "Where is it in practice?" Such, then, is the most difficult work to which God has sent us again this cold weather. Pray that we may have patience to hear, wisdom to answer, and, above all, power of the Holy Spirit to proclaim the One Name whereby men must be saved.

On our return from camp we have arranged to go to Kapasdanga for the year, with the object of saving expense: we hope to save altogether about £200, more or less. In March, 1905, it is hoped the new building at Cossipore will be ready for habitation, and so the Calcutta Divinity School of the C.M.S. will have a suitable permanent abode, after so many years of hope deferred, worthy of the Society, and worthy of the work which has been done in bygone years through its agency. May the glory of the latter house far surpass that of the former in training spiritual men for the great spiritual need of Bengal.

#### Allahabad.

*From the Rev. E. H. M. Waller.*

*Allahabad, Dec. 2nd, 1903.*

*Divinity School.*—The Rev. J. N. Carpenter went on furlough in August, 1902, and I was left in charge of the Divinity School. In October, the Rev. F. W. Hinton, M.A., of Oxford, joined the staff, but the greater part of his time was, of course, devoted to language-study. There was a very large number of students reading in the school this year. In the English class, Mr. Edwin continued his course, and he was joined in April by Mr. J. N. Mukand, who has been doing work with the Rev. J. M. Paterson in

Bharatpur. There were in the upper class preparing for the senior catechists' examination, six students, three of whom, having finished their course, rejoined their respective stations in September.

This year a new departure was made in the formation of a class preparatory to the junior catechists' examination. This was done in order to enable two new recruits to begin their training. It was useful also as an experiment to show in what directions their course needed to be modified. It had been arranged at the 1902 Conference that

for the future the lower class at the Divinity School should be for the training of junior catechists and senior readers alternately. A committee was therefore appointed to modify the syllabus so as to meet this arrangement.

In the lower class there were only eleven students, all of whom dispersed at the end of the year to different stations.

*Itineration.*—During the months of January and February we went out for our usual itineration. This year we decided to go down the Sultanpur road, spending about a fortnight at Partabgarh. Our first encampment was at Malaka, where we did not stay long. The Rev. Nihal Singh, who, as usual, was with us, had been working there before our arrival. Passing on we went to Soraon. There we had an interesting time. One or two old friends who had heard before, met us again, and we were able to give them some further instruction. We showed the lantern, as usual, in the school and in the village. The Magh Mela was in progress, and although we had left some preachers with the Rev. J. Qalandar to preach at our station on the banks of the Ganges, on the great bathing days we occupied the broads which lead to the Ganges, and took the opportunity of distributing tracts and selling books and portions to the pilgrims.

From Soraon we passed on to Lahti, a village about six miles along the Sikandra road. We had never camped there before, and found the people not disposed to welcome us, as they had suspicions that our coming might have something to do with the plague. The lower classes here are given up to the worship of Ghazi Miyan, a most degrading form of devil-worship.

From Lahti we made our way across country *via* Bagi Katra, a place where, as far as we know, no preaching has ever been done.

The next place was Mau Aima, where we spent Sunday, and then proceeded to Salempur (Vishnathganj), the village of Thakur Chotu Singh. There is a new railway under construc-

tion from Allahabad to Faizabad, which will be open in about two years. Trains are now running between Sultanpur and Shawait, a station about five miles from the Ganges. One of the stations on this line is Vishnathganj, so it will not be difficult to superintend the work from Allahabad.

Our next stay was at Partabgarh. There we remained about a fortnight, and preached in the neighbouring bazaars and villages as well as in the town itself. We showed the magic-lantern several times, both in Partabgarh and in the villages. In Katra, about four miles from Partabgarh, we had an audience of about 200. A lecture on the Resurrection was given at Partabgarh in the mission-hall, which was crowded with educated Hindus and Mohammedans. The Aryas are making some headway in Partabgarh, but their presence served to excite interest in religious questions, and did not hinder our work. We found some inquirers in Partabgarh, and have hopes that by God's grace there may be fruit here also.

We have two adult baptisms to record. The first took place in December. The wife of our Moulvi Ibram-ud-din (who had not been with him for some time after his conversion) came back, and after preparation by the wife of the Rev. J. Qalandar, was baptized. The other baptism was that of a relieving stationmaster on the East Indian Railway. He had been brought up in the Presbyterian school at Lahore, and had for some time been inquiring. He worked for three years on the construction of the Uganda Railway, and in the course of his travels had, naturally, thrown off many of his narrow Hindu notions. He visited us periodically for about eight months, and was finally baptized by Mr. Qalandar in September. We hoped that his wife would also be instructed and be baptized too, but she is not at present disposed to inquire concerning Christianity. We can only pray that her heart may be turned to the Lord, when she sees her husband's good conversation.

*From the Rev. J. Qalandar (Native).*

*Divinity School, Allahabad,*

*Dec., 1903.*

The year has been a very busy one. On account of Mr. Carpenter's de-

parture the vernacular work of the Divinity School demanded the greater part of my time. For the first time in the history of the school, the History

of Islam was taught. Again, in the absence of a good Urdu text-book, I took *The Caliphate*, by Sir Wm. Muir, as the basis of our lectures. In the English class, besides the Prayer-book, I had to take the Early and English Church History. In the lower class I lectured on the Old and New Testaments, Ancient History, and Homiletics.

The evangelistic work of the Divinity School was carried on very regularly. The work in the *mohallas* was very encouraging. In the house of a Bengali Christian we spent one week in discussion with some of the educated Mussulmans and ex-students of Islamya Madrasa. The subject chosen was "The so-called Sinlessness of the Arabian Prophet." A great interest was aroused at the time, and a bond of friendship now exists between us, which eventually will bear fruit in God's own time. A young Mussulman who heard of this discussion, invited me to his own house for a similar object. I found him to be very keen on investigating the claims of Christianity. He has a copy of the Urdu Bible, parts of which he has read for the sake of controversy.

In the Magh Mela (religious fair) we spent three weeks this time, in preaching to the pilgrims who flock every year to this place. Plague has very much reduced their number, and the Hindu priests bemoan their cause. In this *mela* two Hindi New Testaments were bought by one who never had

any knowledge of such a book. A few verses, which caught his eye as he opened it, moved him to confine his choice to those books alone.

Visits from various persons as inquirers were paid to us. Notably among them was Chhajju Ram, a young Brahman who is employed in the Railway Department. He was educated in a mission school at Lahore, and there learned something of Christianity. The folly of idolatry dawned upon him even when he was a schoolboy. Once he took away an idol from his father's temple, and made it serve the purpose of a paper-weight. On another occasion, when told by his father (the Brahman priest) to wash his idols, he, instead of performing the ceremony according to prescribed rites, made a pile of them, covered them under a vessel, and left them shut up in a house. In Chittagong the idea of embracing Christianity first came to him. Gradually he was attracted to it by the sympathy and love of the Christian workers. When he came to Allahabad his desire to follow Christ was as strong as ever. After preparation it was my joy and privilege to baptize him on September 6th, 1903. After the service he was very happy and said, "To-day my long-cherished aim is fulfilled." His wife is still a non-Christian, and the prayers of the readers of this letter are desired on her behalf.

#### Lahore.

*From the Rev. E. F. E. Wigram.*

*Divinity School, Lahore,  
Dec. 23rd, 1903.*

"May your whole spirit, soul, and body be preserved entire, without blame at the coming of our Lord Jesus Christ." That is the prayer we would fain have offered for us continually by our friends and well-wishers. Spirit, the Divinity School; soul or mind, the student hostel; body, the industrial school: in these three directions has our gracious God committed to St. John's College the arduous but honourable task of contributing to the well-being of "the Church of the Punjab in God the Father and the Lord Jesus Christ." The work in itself is absorbingly delightful; the one great difficulty is the provision of workers to fulfil it at

all adequately. In the uncertainty and anxiety which attends this matter, it is a joy to be able to complete the verse quoted above, and to remember that "Faithful is He that calleth you, Who also will do it."

*Spirit: The Divinity School.*—Of the seven vernacular students who returned to us after Christmas, 1902, five left at Easter, of whom four took the Senior Readers' Examination later in the year, and three passed. The fifth was a reader from the Cambridge Mission, whither he returned after a year's course here. The new class formed in May was that which reads the Junior Catechist Examination subjects. Besides two from last year's class, a Pathan and a Sikh—ancient enemies

united to lie down together under the Little Child Who now leads them—it has comprised an ex-Hindu faqir, a young Christian schoolmaster, and two lads, companions in affliction, for one is blind and the other a total cripple, whom we hope to be able to set apart for ward work in mission hospitals. They are both converts from Moham-medanism, and both bright and true young soldiers of Jesus Christ. The ex-faqir left his wife eleven years ago to embrace a religious life. Two and a half years ago he was at Sialkot on his wanderings, and there heard that the "Great Padri" of the Christians was also in Sialkot. He asked that he might see him, came straight away with the Bishop to Lahore, was shortly afterwards baptized at Tarn Taran by Mr. Guilford, and is now an earnest soul-winner. And last week he had the joy of welcoming his wife to his Christian home after these eleven years of separation, and we have good hopes that not only she, but his brother-in-law also, will soon be admitted into Christ's fold.

Besides the above we have had with us two candidates for Deacons' Orders. Munshi Fazl-ud-din, of the Amritsar Mission, was ordained in the cathedral last Sunday (the 4th in Advent). Tulsi Das, a true Sindhi, who completed the English course here in April, 1901, came back in the summer to read the special Ordination subjects, and hopes to be ordained among his own people in Lent.

*Mind: The Student Hostel.*—As usual, we are quite full up. I give the present numbers and some of the year's results:—Four in Government Medical College, one in Government Medical School, eleven in Forman Christian College (B.A. course), two in Mayo School of Art, three in other schools, one schoolmaster, eight clerks, two in railway employ. Four or five of these are Eurasians, a somewhat new experiment. The rest are all Native Christians, some of whom take part in Sunday-schools and other forms of Christian work.

It has been a quiet, prosperous year, and some examination results were especially gratifying. Our two senior medicals both passed the Medical College final, Khushhal Khan being first in the province, while Nathaniel Williams is now house-surgeon at

Srinagar, and hopes eventually to be in charge of his father's hospital at Tank. His younger brother, James, took a very good place in the B.A. examination, and joins our next English Divinity class in May. Another of the Hostellers stood second in the University in the Intermediate Examination held at the same time. Meantime several of our old Hostellers have made a good start in the Government Settlement Department, and are now living out in great isolation in this or that town or village, separate points of Christian light, living often where no English or Indian preacher can go for months together, and exercising a quiet influence, through the status their Government position accords them, which many a missionary might covet in vain. I beg for special prayer for these, our former fledglings, as well as for those still in the warmth of the Hostel nest, but ambitious of like openings in the future, that one and all may learn well how to put Christ first in everything.

*Body: The Industrial School.*—On Lady Day, Kanwar Sir Harnam Singh, who has recently set apart a munificent endowment fund of Rs. 50,000 for the encouragement of the education of the Christian youth of the Punjab, laid the foundation of a building adapted to hold thirty-two lads in two large dormitories, with the European superintendent's room at one end and the house-father's at the other. This was occupied by the beginning of June, and simultaneously a spacious carpenter's shop was begun, which is already crying out for a companion of like dimensions. Again I give present numbers:—Twelve carpenter apprentices, three tailor apprentices, four shoe and leather apprentices, five railway workshop hands, two other artisans, three various. The carpenters learn on the spot, and the tailors will do so soon. A very good friend in the largest Lahore boot firm takes the shoemakers. We have also the beginning of a smithy, and have turned out three or four of the disinfecting stoves which Mr. Holden invented and patented during the spring visitation of plague at Clarkabad.

I plead for the constant prayerful sympathy of all our friends on behalf of the industrial work and the boys whom we are training.

*Staff.*—Just as the summer term began I was laid aside for a time with a mild attack of enteric fever, perhaps the result of having rather too many irons in the fire. The main burden of the Divinity School lectures has thus fallen upon Mr. Ali Bakhsh and Mr. Bomford. The latter has been able to give most valuable help for the greater part of the year, though it seems likely that before long he will be called to other duties.

In January, Mr. J. D. Finlay, who

*From the Rev. T. Bomford.*

*Divinity School, Lahore,  
Nov., 1903.*

The following incident is recorded in the book, *Where Three Empires Meet*, which most people have read. The author (Mr. Knight, the well-known correspondent) was hastening through the wilds of Kashmir to be present at—and as it turned out, to take part in—the Hunzar Nagar campaign. On his way he overtook an old man who informed him that he too was on his way to the campaign. Mr. Knight inquired what he would do, as he was too old to take an active part in the fighting. “Yes,” said the old man, “I am too old, but I am not going to fight, I am only taking this,” and he produced a small grindstone, not a sword. “Where there is fighting, men will want their swords sharpened, and I am going up to sharpen other men’s weapons.”

This story has been much in my mind during the last year, for since I last came out to this land, where three (and more) creeds meet, a great deal of my time has not been occupied in the direct fight, but in sharpening other men’s weapons, i.e., in trying to interest catechists and other teachers in the Word of God, so that they may be more efficient weapons in other men’s hands (or under the guidance of other missionaries) in the Master’s work, and if this is a true account of the greater part of the last five years, it is especially true of the last year, during which I have been regularly employed with a grindstone.

In November, 1902, I was detained in Amritsar, owing to the postponement of Conference for a fortnight, and was invited to spend the ten days in helping Mr. Wigram, just back from England, and overwhelmed with

was doing well in a Belfast workshop, joined us. He has thrown himself most heartily into the industrial work, which owes chiefly to him the measure of success it has already attained.

The Student Hostel has not had the degree of personal attention I could have wished; I hope, however, that there is an increasing sense of confidence and close inner touch which enables us really to trust one another when occasion arises.

accounts, &c., in the Divinity School. My work was to be the teaching of the Divinity students, with sermons in the College chapel and in Trinity Church. In the course of those ten days he asked me to stay on till the end of the year, and then he asked me to stay on for another year, i.e., till December, 1903, by which time he hoped that an efficient Vice-Principal would be on the spot.

My work, therefore, has been, not in my own station of Abbottabad, but in Lahore, turning a grindstone. Nor is it so easy as some would think. During the first week one of the students interrupted my talk (lecture I will not call it) with the following remark:—“Your teaching is very good, but it is not the least what we want. We are engaged in constant controversy with Hindus and Mohammedans, and we come here to have our wits sharpened for that controversy. You hardly touch on the points of controversy, but are explaining the Bible to us.” I replied that my ideas and his as to a preacher’s work differed very considerably. He seemed to think that it was fighting. I thought it was hospital work. We had to try and minister to stricken men and to heal their diseases. To do this we had to know the disease (sin) and its Remedy (Christ), and we had to know something of both in ourselves, or we could not do much good to others. My friend expected me to sharpen a battle-axe, while I was trying to put a keen edge on surgical implements.

Later on another difficulty occurred. Three men attended my daily discourse. (1) An ex-Mohammedan trained and tempered in the ordinary Mohammedan schools, a keen believer in the

literal inspiration of a Sacred Book, and animated by an earnest desire to know the literal meaning of the sacred text. (2) An ex-Hindu faqir with the training of a Hindu philosopher, and apt to be dreamy, with a fancy for mysticism and inner meanings. (3) An ex-Sikh who, though not a soldier, had the natural proclivity of the Sikh for soldierly obedience, and what he wished to know was what the Word commanded *to be done*, for whatever it was, it had got to be done. To teach these three men in the same class was very much like trying to sharpen three cutting instruments of different shape, make, and metal on the one grindstone at the same time, and one often feared that the same process which tended to produce a keen edge in the one case, might be only blunting the edge of another.

One encouragement I had while at the grindstone. In 1895 I had with me in camp in the Multan district, a heavy-set man, with whom, as with other workers, I had daily Bible-reading for one or two hours, as circumstances permitted. I never thought much of him, and could never put an edge on him. He was a mace and not an axe even. In 1901 I was astonished to learn that a brother missionary (of considerable judgment) thought very highly of this man, considering him one of the best read (in the Bible) men amongst our catechists, and a man with considerable powers in addressing a village audience. This man joined the class for a month while on his way to a

new station, and one day he said to me, "I am no use here with a notebook in a lecture-room. Take me out into the jungles and teach me as you taught me seven years ago. I can remember things I hear under those circumstances—I remember nearly all you taught us seven years ago—and what I hear I can think over afterwards." In a man like this we have metal of a different kind again to the three I previously mentioned, and in his case the grindstone has to be used in a peculiar way.

Two young men from my own station of Abbottabad were baptized last Easter, the one at one end of the Punjab and the other in the centre, and both owed their conversion to the presence of the C.M.S. Mission in Abbottabad.

In 1900 I was working the grindstone in Abbottabad, and some four or five men were with me. These men lived in a hired house in the bazaar, where they closed their day with Bible-reading and prayer. Between them and their neighbours was a very thin partition, through which sounds penetrated and interested a young Moham-medan, who put himself, after a bit, into touch with his neighbours. Not long after the summer he went to a remote place on the extreme frontier, taking with him a Bible and a Prayer-book which he studied, and about which he corresponded with his former friends, with the result that when his year of banishment was over he came forward for baptism.

#### Poona.

*From the Rev. L. B. Butcher.*

*Poona, Dec., 1903.*

The Divinity School session commenced in the first week in July, nine students coming into residence, there being two classes—junior readers and senior readers. None of the men had ever been in the Divinity School before, most being schoolmasters who were being taken to act as evangelists in future. Never having done any teaching before, it was quite a new experience to me, and all the lectures being in Marathi, I found four a day quite as much as I could manage. Mr. Jones very kindly helped me by taking a couple of subjects with each class, and our native pastor took Old Testament History. He himself had come from Manmad as

a student for me to prepare for his Priests' Orders examination, so altogether I had men to prepare for three different examinations. But most entered into their work with such zest and interest that it was a pleasure to teach them, and I have greatly enjoyed the work during the few months they have been with me. I have felt, too, the responsibility of preparing them for the definite work of winning souls and preaching the Everlasting Gospel, and I do hope that in some degree I may have been able to help them in their spiritual life. I have left them now just before their final examination, so I cannot say anything about results, but I quite think the

majority of them ought to do well, judging by the pains they have taken and the marks gained in the weekly examination through the term.

Now I must mention the holding of the first Convention for Native Christians in Poona, which seems to have been the outcome of a remark I made at one of the meetings of the Poona Missionary Conference. A committee was formed and a Convention arranged for during the Divali holidays in October. It lasted for four days, and the three speakers were all Indian Christians—the Rev. Ruttonji Nowroji (C.M.S.), the Rev. Sumantras Karmarkar (American Congregational Mission), and Pandita Ramabai. Every meeting was well

attended, most being crowded, and, thank God, the most beautiful harmony and unity characterized the whole effort, and every one felt that the Convention had been a time of blessing, and that it should become an annual institution. Truly, it is the Spirit of God we need outpoured upon us missionaries, our native workers, and converts, and as we, of all Societies and Missions, wait on Him unitedly for His promised blessing, He surely will not turn a deaf ear. Then shall there be showers of blessing. Thank God for the tokens of this and the encouragements given in my first spell of service, and may He do yet greater things when I am privileged to return, if He will let me.

#### Madras.

*From the Rev. H. D. Goldsmith.*

*Divinity School, Madras,  
Nov. 24th, 1903.*

After the dispatch of my last annual letter came the news of the success of M. Vedamanikam and of A. Savarimuttu in the Preliminary Theological Examination, obtaining a 1st and 2nd class respectively. One of Bishop Morley's last acts was to ordain these two brethren at Palamcottah. They have cheerfully gone to their new spheres of labour in Tinnevely.

Our keenest grief has been the dismissal of a promising graduate pastor from mission service on account of immorality last year. This has been accompanied by a manifest softening of the brain, but whether this was the cause or simply the effect of his fall we cannot tell. We have been cheered in the case of another who had to leave the Divinity School on account of the infidelity of his wife. She has returned to him as a true penitent, and he has found employment as a teacher in a large mission college.

Our best thanks are due to the S.P.C.K. for providing two scholarships during the year, as well as to Mrs. Veal's fund from Australia for supplying an equal number.

The admissions this year were two. The one has been known to me for some years, and has worked for some time under the Madras Native Church Council, which now gives him a call, after his three years are completed, to the sacred ministry, if approved. The other is a convert from the Komati caste—from which conversions have

been very rare. He is a Telugu man, and comes to us with experience gained as a catechist in the Khammamett Mission, and will receive his "title" from that Native Church Council. Two students are leaving us at the end of this year, having appeared for the Preliminary in October. One was sent here three years ago by the Ellore Native Church Council—a Tamil man, but working in the Telugu Mission. The other is a graduate, and was sent here by the Tinnevely Church for preparation.

Through the kindness of an Indian gentleman, who wishes to be anonymous, prizes are offered this year to encourage the study of Hinduism. We think this a very valuable help, supplying a long-felt need, and give him our best thanks.

Although there is nothing exciting to record in Divinity School work month after month, yet it is a work full of encouragement and of the brightest promise. I thank God continually for the privilege of being allowed to take part in it.

The Bishop Gell Greek Testament prize was won this year by V. Enoch, one of our senior students.

The students join me and some of the Hindustani preachers on Wednesday evenings, as often as possible, in preaching in a crowded bazaar. When our party is large enough, we divide and some go off to a fishermen's village on the sea for Tamil preaching. There is opportunity for Telugu as well as Tamil and Hindustani preaching in "Jám Bazaar."



**Cottayam.***From the Rev. C. A. Neve.**Cambridge Nicholson Institution,  
Cottayam, Dec. 26th, 1903.*

We are very thankful to be able to look back on another year completed in the Master's service. It has been a busy but uneventful year. My chief work has been the superintendence of the C.N.I. during Mr. Palmer's absence. We were very thankful to welcome him back on the 12th inst., and before the beginning of next term I hope to give over the charge of the Institution again to him.

Most of the work of such an Institution as this is of the nature of routine. At the beginning of the year the classes were formed. There was one Divinity class for evangelistic and pastoral agents, consisting of seven or eight men; also Normal classes for Upper and Lower Secondary students with about twenty men; and the Practising School with about 200 children. The staff was somewhat strengthened.

I was caused much sorrow and trouble by the resignation of the headmaster at the beginning of the year, but am thankful to say that in Mr. W. J. Chakko we have found a good successor. The Rev. E. V. John, the Theological tutor, has continued his invaluable services. The Divinity Class have continued their open-air

preaching in the market-place and at Hindu festivals, as in former years. From time to time I would accompany them.

The results of the teachers' examinations were much as usual. Even here one realizes the danger there is of allowing the pressure of work for public examinations to crowd out the study of the Scriptures and attention to spiritual duties.

I am glad to report that with the help of European and native friends (amongst whom the masters and students of the Institution and Practising School must be mentioned) we have been able to complete the roofing and flooring of the new class-rooms recently erected by Mr. Palmer.

The heaviest part of the work is connected with organizing the annual examination for the agents of our Mission, to the number of about 300. This examination was held on December 15th and 16th at five centres, and after the examination on the 17th, devotional meetings and addresses were arranged. At the C.N.I. these meetings were well attended, and I trust were really profitable. The work of the committee is important. It unifies the scale of pay, and is a check to the employment of unworthy men.

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## THE NATIVE CHURCH IN MADRAS.

[In Madras the pastoral work connected with the Society's Mission is carried on entirely by Indian Christians under the supervision of the Madras District Church Council, of which a native clergyman, the Rev. W. D. Clarke, is the chairman. There are four pastorates, known as the Southern, the Northern, the Mount, and Poonamalee Pastorates. Last autumn, when the annual letters for 1903 were written, two of them were temporally under the Rev. J. Sathianadhan, whose letter and that of Mr. Clarke are given below.]

*From the Rev. W. D. Clarke (Native).**Chintadrepetta, Nov. 26th, 1903.*

I N looking back upon the year I am inclined to say, like David, "Who am I, O Lord God, and what is my house, that Thou hast brought me thus far?" When I think of the blessings which the members of my large congregation have received during the year under report, my heart rejoices, and I am inclined to thank God and say, "Bless the Lord, O my soul, and forget not all His benefits."

Let me refer briefly here to the

spiritual awakening among the members of my large congregation, which is due to the working of the Holy Spirit. In my last annual letter I observed that an increased volume of prayer has been going up from all parts of the world for the awakening of India, and that a great and glorious revival must certainly be at hand. Year after year for nearly seven years the followers of Christ in this great country, having set apart a day in the year as "a Day of Prayer for India," have cried out to

God Almighty for the outpouring of the Holy Spirit and the manifestation of His saving power in this heathen land.

On Sunday, November 15th, a fresh Call was issued for prayer for the awakening of India, and as it was the seventh Call from its inception, it reminded us of Mount Carmel and the seven times repeated ascent of Elijah's servant to the summit, to observe and report the first signs of the coming answer to the prophet's prayers.

In connexion with the Day of Prayer for India, the Madras Missionary Conference desired me to call for a large meeting of Indian Christians in the city of Madras. I am thankful to be able to inform you that a large gathering of Christians of all denominations was held in the Memorial Hall on Sunday, November 15th, at 11 a.m., at which nearly six hundred Indian Christians, men and women, were present, with Professor S. Sathianadhan in the chair. After the chairman's opening remarks, several prayers were offered. We remembered every class and variety of people, Indian and European, male and female, young and old, Christian and non-Christian, in our prayers, and we believe that these prayers will not be in vain. The familiar saying that "prayer moves the Hand that moves the world" has profound truth in it.

From the beginning of this year I see several tokens of God's special blessing in my own congregation. In February last a series of revival meetings were conducted in Tamil in the Saththianadhan Memorial Hall by Messrs. G. S. Eddy and V. Azariah, of the Student Volunteer Movement, and they were a great blessing to all my people. In the mornings interesting Bible-readings were given on St. Paul's Epistle to the Ephesians, and in the evenings a series of Gospel addresses were given to large audiences. These revival meetings were really calculated to lead scores of nominal Christians to the Cross of Christ, and to deepen the spiritual life of several ordinary Christians.

In September the Indian Christians of Madras had another spiritual treat, which the Tamil Christian Congress freely offered to them. At the request of the Madras Missionary Conference, I was the convener of this movement, and I had the pleasure of inviting the Rev. T. Walker, of Tinnevely, to

deliver a series of Gospel addresses to large audiences of Indian Christians. The Memorial Hall—the largest public hall in Madras, which is looked upon as the Exeter Hall of the city—where the evening meetings were held, was found to be too small for the large crowds of people that poured in from all parts of the city, and at two of the meetings at which Mr. Walker spoke there was hardly standing-room for nearly three hundred people. The topic for consideration and prayer was "The Christian," and it was treated under the following nine heads:—(1) The Christian's birth, (2) his growth, (3) his privileges, (4) his duties, (5) his difficulties, (6) his resources, (7) his calling, (8) his failure, and (9) his victory. Every one of these nine addresses was spiritually stimulating and profitable to all. On two Sunday mornings Mr. Walker preached in Zion Church to crowded congregations.

During the Congress week there were signs of a great stir among Indian Christians everywhere in Madras, and the very fact that thousands of Christians took advantage of all the gatherings was a clear proof that new life and activity are being manifested in the Indian Church. Certainly in this progressive age, everything and everyone seems to be astir, and it would be a great pity if the Church of Christ lags behind in spiritual matters.

I do not know how it is in other places, but in the Lord's vineyard where my lot is cast any one may find plenty of scope for a useful and active Christian life. For instance, the female members connected with the Southern Pastorate have their weekly Bible-classes and monthly devotional and mothers' meetings. Children have their Juvenile Association. Young men have their Gleaners' Union. The Preachers' Association, which is daily growing in importance and usefulness, is a small missionary association, with the help of which scores of voluntary workers enjoy the unique pleasure and privilege of proclaiming the Gospel message to their own countrymen.

There is also the Chintadrepetta Christian Association, which is doing immense good to the educated Christians and non-Christians. The Bishop of Madras is its patron, the Rev. H. D. Goldsmith, of the C.M.S. Divinity School, is its president, our

popular Secretary, the Rev. Canon Sell, is one of its vice-patrons, and I am its treasurer. All its meetings, whether they are for lectures, debates, or devotional exercises, are characterized by a freshness of interest and life. In the year under review, interesting lectures were delivered to large audiences in the Saththianadhan Memorial Hall.

There is an attractive reading-room connected with the Chintadrepetta Christian Association. The old lecture hall, which was built by the late Rev. W. T. Saththianadhan in 1875, is now set apart for use as the reading-room, and we have on its tables several leading newspapers and magazines, both religious and secular. We have periodicals that are really calculated to enlighten and edify all classes of readers. Some of my Hindu friends are attracted by the secular and illustrated magazines, and when they find the religious papers that are placed by the side of the same, they read them out of curiosity and are brought under Christian influence. I am truly thankful for this reading-room and for the papers that are placed on the table. Most of the important papers are sent free of charge by my friends both here and at home, to whom I tender my heartfelt thanks.

If time permitted, I could give you several instances to show how the Gospel of Christ is slowly winning its way among the Hindu and Mohammedan members that visit our reading-room here. To give you an instance, I may refer to the interesting case of one, A—M—, who has been a member of the Chintadrepetta Christian Association for nearly three years, and who is, I am thankful to add, very near the Kingdom of Christ. I have given him an English Bible, and he visits me very often. He attends almost all the religious and devotional meetings, and is also regular in attending Zion Church every Sunday morning. He is an undergraduate of the Madras University, and belongs to a respectable family on the western coast. He has expressed his desire to accept Christ as his Lord and Saviour soon. He has got over all his difficulties, and he is fully prepared to undergo any amount of hardship for Christ's sake. Will you kindly remember him in your prayers, so that he may soon profess Christ openly, and that he

may be the means of bringing all the members of his large family to the feet of Christ?

S—A—, a Mohammedan lad of nineteen years, is a rather interesting case of the kind. He was a student in the C.M.S. Zion High School, and since it was closed he has continued his studies in the Church of Scotland Mission College. He is also a member of the Chintadrepetta Christian Association, and attends the reading-room regularly. He has lost all faith in Islam, and states openly that Christ is the only Great Prophet, of Whom Moses has prophesied in the words, "The Lord thy God will raise up unto thee a *Prophet* from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." I believe that he will soon become a follower of Christ.

In the year under review I had the privilege of admitting thirty-three souls into the Church of Christ through Holy Baptism, of whom twelve were adults. I have also nearly a dozen others who are preparing for baptism.

In a place like Madras, where so much is being done for the extension of Christ's Kingdom, one would have expected conversions by hundreds and thousands. I do not know how it is in other parts of India, but here, in South India, the work may be characterized by the familiar phrase, "Slow, but sure." People who are eagerly looking forward to the speedy evangelization of India would feel rather discouraged and disappointed at the apparent barrenness of our work, and form a hasty conclusion that mission work in India is a failure. Such people do not understand God's ways of working, and they do not bear in mind that God does not fulfil His great purposes according to our conception of them in our way and in our time. I may even venture to add that they do not know the Word of God sufficiently, for it is observed there that "My thoughts are not your thoughts, neither are your ways My way, saith the Lord. As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Kingdom of Heaven is like the mustard seed,

which grows slowly and almost imperceptibly, but surely and steadily, until it becomes a large tree. Our Lord has simply commanded us to work in His vineyard and to preach the Gospel to the whole creation. Our simple duty is to obey the command, and not to

trouble our heads with the results. He knows His sheep, and He will bring them into His fold in His own good time.

May I request the earnest prayers of all our Christian friends at home for the conversion of this great land?

*From the Rev. J. Sathianadhan (Native).*

*Madras, Nov. 25th, 1903.*

*Pastoral Work.*—The pastorate, which includes Black Town and Tinnevely Settlement congregations, numbers 669 souls, of whom 330 are communicants. They are, as usual, scattered in various parts of the town. Though some important members were removed by death during the year, yet others have come forward to take their places, and, I am thankful to state, the good work has not suffered.

*Services, Meetings, &c.*—As usual, Divine services have been held regularly. The special services have also been held on festival days. Besides these, special sermons have been preached, as usual, for the spiritual welfare of the younger members of the congregation once a month.

The Bishop of Madras held a confirmation service at the C.M.S. Chapel, Broadway, on January 30th, 1903, when twenty-four candidates were confirmed.

Lent services were held, as in previous years, on Friday and Wednesday evenings, both at the C.M.S. Chapel, Broadway, and the Tinnevely Settlement Chapel.

The Bishop of Madras preached an earnest sermon on 2 Corinthians v. 17 at the Tinnevely Settlement Chapel on Wednesday, April 1st, 1903, to a very large congregation. The members gave a hearty welcome to the Bishop, as that was the first time the Bishop of the diocese had visited them.

*Missionary and Devotional Meetings.*—These were conducted, as usual, every month in the C.M.S. Centenary Hall. Addresses were given on the missionary subjects, and prayers were offered by the members for the outpouring of the Holy Spirit upon the congregation, so that their lives may be spirit-filled lives.

Cottage prayer-meetings were held regularly as in previous years. The members show their appreciation of them by their regular attendance and

by their thankofferings. Bible-study has been systematically encouraged.

*Gleaners' Union.*—The meetings in connexion with this Union were conducted, as usual, in the Centenary Hall on the last Sunday in the month, after the morning service in the C.M.S. Chapel. At one of these meetings, which was very largely attended by young men, Mr. G. S. Eddy, of the Y.M.C.A., gave a stirring address. He emphasized the need of greater evangelistic efforts on the part of Indian Christians. The Rev. J. Bittman also gave an earnest address to the Gleaners on "Christian obedience" at another meeting.

*Revival Meetings.*—Mr. G. S. Eddy conducted a series of these meetings in Tamil for one week in the Centenary Hall during the month of March, for the Native Christians in Black Town. The meetings were largely attended and had the effect of deepening the spiritual life of the congregation. The meetings conducted for the juvenile members of the congregation, on Sundays, in the Centenary Hall, have been fairly attended. It is a matter for thankfulness that those who attend the meetings are growing in Scriptural knowledge.

The tenth ingathering service of the pastorate was held on Saturday, September 26th, 1903, in the Centenary Hall. The hall was very tastefully decorated on the occasion. The sale proceeds amounted to Rs. 230.

*Preachers' Association.*—The first preaching tour in connexion with this Association was commenced at St. Thomas's Mount on June 14th, 1903. About ten preachers left Madras for three days, and carried the message of salvation to several villages around it. About 1,500 people heard the good news of salvation. Thirty-one Bible portions were sold, and 300 handbills were distributed.

*Centenary Hall Association.*—It is one year since this Association was formed, and it is a matter of thankfulness that the year has been marked

by steady progress. In spite of many difficulties, the Association was enabled, under God's blessing, to hold its ground, which is, indeed, an unmistakable sign that the loving hand of God has been guiding the Association in all its undertakings. There are forty-one members, and the subscription during the year amounted to Rs. 145:12:5. During the year lectures have been delivered to educated Hindus by the Bishop of Madras, Dr. Hallows, Mr. W. D. Irvine, the Rev. J. S. Peter, and Mr. V. Chakkarai, in connexion with the above Association.

*Baptisms.*—Twenty-five baptisms were held during the year, eleven being adults. Among them I wish to notice the following persons:—

A man, Chinnappen by name, about forty years old, seemed to have felt the burden of sin. He was suffering from severe sickness, during which time he felt that unless the burden of his sin was removed, he could not be happy. He heard about the Saviour from a member of the congregation, and was convinced of the truths of Christianity. He received instruction for some time, and was baptized by the name of Zechariah.

Another was a woman, Chinnammal by name. She regularly attended the prayer-meetings conducted in the Monegar Choultry Hospital, and gradually felt that she was a great sinner, and that there was no peace in her own religion. After a regular course of Christian instruction, she was baptized by the name of Christiannah at the C.M.S. Chapel, Broadway. I am thankful to say that she stands firm in the Lord.

The contributions of the pastorate for the year ending September 30th, 1903, amounted to Rs. 1,576:1:2. Several members have given thank-offerings.

*Tamil Christian Congress.*—To promote the spiritual life of all the Tamil Christians in Madras, a series of meetings were held in the Memorial Hall for the space of a week, in connexion with the above Congress. The large hall was thronged every day with people who came from different parts of the town. I had the privilege of giving an address on "The Duty of a Christian" at one of these meetings.

Sunday, November 15th, was ob-

served as the Day of Prayer for the Awakening of India, and a special prayer-meeting was conducted in connexion with it in the Memorial Hall, for the Indian Christians in Madras.

*Work in Hospitals.*—This is carried on, as usual, by the evangelist and the Bible-woman regularly. They expound Christian truths, read Scripture portions, distribute tracts and handbills, and pray with the sick. The non-Christian patients, who have various opportunities of hearing the Gospel, are much profited.

The Bishop of Madras held a confirmation service at the Leper Asylum Chapel on Nov. 21st, 1903, when eight Native Christians were confirmed.

*Pastoral Visits* have been paid regularly to the members of the congregation living far and near.

*Schools.*—The three primary schools connected with this pastorate contain 168 children, of whom 140 are boys and twenty-eight are girls. Sunday-schools were conducted as usual, and the attendance was encouraging.

*Evangelistic Work* was carried on as in previous years. Opportunities were often given to the Heathen around to hear the important truths of the Gospel. We see the strongholds of Heathenism wherever we go in this large city, but we are patiently praying and sowing the good seed, being fully assured of the promise, "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

*Mount Pastorate.*—I have been in temporary charge of this pastorate for the last six months, as the Rev. D. A. Peter, who was in charge, has resigned. The total number of members in this pastorate is 230, of whom 114 are communicants. Besides St. Thomas's Mount, Pallavaram, and Manimangalam, where mission agents are employed, there are members at Guindy, Tidapet, Valachary, and Kodampakum.

*Contributions.*—The income of the pastorate for the year ending September 30th, 1903, is Rs. 473:10:1.

*Baptisms.*—Eight persons were baptized during the year. Of these, two were adults.

*Schools.*—There are four primary schools in connexion with this pastorate, containing 309 children.

I commend my work to your prayers.

## WHY SEEK TO DISTURB THE HEATHEN IN THEIR ANCIENT BELIEFS?

By the Rev. J. D. DATHAN,  
Chaplain of H.M.S. "Venus."

**I**T is constantly urged upon us as an objection to mission work that the nations to whom we send the Gospel have already their ancestral faiths, suited to their natures, which it is a pity to disturb. That our faith is beyond their comprehension, and that any attempt to teach them the doctrines of Christianity is foredoomed to failure. This is a plausible objection, and one which at first sight seems hardly to admit of an answer, but a little thought and knowledge will show that it is by no means so formidable as it looks.

An examination of the history of the most civilized nations to whom we have to bear the Gospel will reveal to us this fact, that few, if any, of these nations now hold the faith with which they started; they have in the course of their history changed their religion, and having done so once there is no reason why they should not do so again. Buddhism, Confucianism, Taoism, Hinduism, and Mohammedanism are not the original faiths with which the races that now profess them started, and some of them are as much foreign religions as Christianity—all alike are *Uitlanders*, only some have had a longer settlement in the land than others. More, one at least, Mohammedanism, is an intruder on lands that were once Christian, and in seeking to convert some races to Christ we are only seeking to recover what has been lost.

The study of the rise and progress of these faiths would be interesting and afford us both warning and instruction for our own work. The causes of success are various, some good, others objectionable. Sometimes the new faith was higher and purer than the old; sometimes the lives and conduct of its emissaries won respect for it, or it supplied needs of our nature which the older faiths failed to meet. Force or the favour of princes had not a little to do with some of the success of these faiths in their earlier days, nations accepting them at the bidding of their ruler or at the demand of the conqueror. But perhaps one of the most potent of the influences which helped their diffusion was the spirit of compromise which they nearly all displayed. The old gods were not entirely put on one side, place was found for them in the new system, and the change from the old to the new was made as easy as possible. Mohammedanism, to its credit, was on many points as uncompromising as Christianity, but on others, unfortunately, as lax as possible, sinful habits pleasant to our nature being allowed to continue unrebuked.

Of these influences towards change Christianity can only depend on the first. We have to proclaim a higher and purer faith than any other and one which meets needs of our nature that no other can; the lives of its votaries, so far as they are influenced by its teachings, must be a witness in its favour. The other influences which have helped on these faiths which we seek to supplant are foreign to the spirit of Christianity, and none more so than that of compromise. We can make none; those who would follow Christ must have done altogether with these old religions. In vain are we told of the accessions to our ranks that would follow on this or that small concession. Loyalty to Christ forbids, and history adds its warning that these compromises, if made, though they may bring large accessions in numbers, bring with them sources of corruption fatal to the healthy life of the Church. Christianity then starts at a disadvantage as compared with the faiths it seeks to supplant, and has a harder task before it than lay before them.

That, under the circumstances, its progress should be slower is not to be wondered at, but as its foundations are laid deeper, its building will be more permanent.

The reasons for the objection given above are various, but the principal one seems to me to be a want of belief in revelation. From the circumstances of my life I am forced to live in closer contact with my parishioners than most clergy, and at times to hear franker expression of their thoughts than falls to the lot of clergy ashore, and from various things that have fallen from them at different times it has come home to me that among our laity there is to a larger extent than many of us are aware of a want of belief in revelation. Not that there is much open disbelief in the Christian faith. The vast majority would indignantly repudiate any such thing, and express their adhesion to the articles of our creed; but unconsciously, almost, there is in their minds a want of recognition of the full meaning and significance of those words. They do not perceive that if what they profess to believe is true Christianity, it is not one member of a class but stands altogether apart as a thing *sui generis*, with an authority and power which none other can possess—a direct and important message from God. They do not perceive that in preaching to the Heathen we are not merely trying to replace one religion with another, but bringing to them a message from God of which they are ignorant, but which it is supremely important they should hear. How this state of things is to be remedied I cannot say; the ministers of God's Word at home need to have this fact more vividly impressed on their own hearts, and to preach their message with more conviction of its divine origin and power, to keep this to the front as the one great and all-sufficient reason for missionary work. Other reasons there may be—the bodily and mental benefits to be derived from hospitals and schools by the people to whom we go—but they are not the foundation reasons for our efforts, and to make them so is to weaken our cause. We go because God has spoken unto us by His Son and given us a message from Himself to take to men. That is the one and all-sufficient reason for Missions, and it is only by the bringing that home to the hearts of those who profess and call themselves Christians that objections such as that we have been thinking of can be overcome, and our work take its proper place in the hearts and affections of the members of Christ's Church.

## A RED-LETTER DAY IN THE BHAGALPUR MISSION.

LETTER FROM MRS. H. PERFECT.

*Bhagalpur, Aug. 8th, 1904.*

THIS has indeed been a red-letter day in the history of the Bhagalpur Leper Asylum, and a day of much gladness and rejoicing. At this time of year we naturally expect and hope for rain, but just when we needed a spell of fine weather the rain held off, and so we were all able to enjoy in comfort the ceremony of laying the foundation-stone of the new wards by his Honour the Lieutenant-Governor. Mr. Cullen and his efficient helper, Mr. Brown, the Leper Hospital doctor, had been untiring in their preparations, and the results most certainly did them justice. Gay flags marked out the route con-

ducting to the Shamiana, the greeting "Welcome" made us feel so, which Mr. Cullen emphasized in his genial way. The Shamiana was tastefully arranged for the occasion. On the arrival of the Lieutenant-Governor and his staff, Mr. Cullen conducted them round the other wards where the poor lepers were assembled. Then a procession formed at the small church of the C.M.S. clergy of the district: the Revs. Prem Chand Biswas, H. Perfect, H. M. Moore, and J. A. Cullen, followed by the Lieutenant-Governor and officers.

A great many Rajahs and other Indian gentlemen were present, who, though not of our faith, were much im-

pressed by and enjoyed the short service of dedication of work specially dear to God our Father. We pray that the interest awakened on this day among our European and Indian community may not be transient. There has been a very practical, helpful result in subscriptions voluntarily offered, which is exceedingly cheering to all those who seek the welfare of these poor outcasts.

We shall not soon forget either his Honour's wise, sympathetic, helpful speech, or Mr. Cullen's concise, simple, straightforward account of the work and its needs. We are not able to give these addresses in full, but our friends will like to know the gist of what was said. Mr. Cullen began by thanking his Honour the Lieutenant-Governor, and all who were present, for coming to witness and taking part in the ceremony. He proceeded to give us a short history of the work from its beginning. Some fourteen years ago he was called upon to visit a European leper who was living close to the Kachahri, and who had lost his eye sight. The man was in receipt of a small pension, but was deserted by friends and relatives. After five years he died. "It was he who taught me what lepers suffer; through him I learnt what could be done to alleviate a leper's sufferings, and I reflected it could not be the mind of the Master that lepers should be left to suffer and to die alone." It was at this time that Mr. Cullen heard of the Society of Missions to Lepers in the East, and having come to the resolution that this vast district was in tremendous need of an institution where lepers might find a refuge in their suffering and distress, he applied to this Society for a grant.

A grant was made, and the valuable property, consisting of nine acres of land, on which the Asylum now stands, was purchased. At first the poor sufferers, outcasts though they were, continued to be very suspicious that their caste would be broken and they themselves turned out again. That, however, is now a thing of the past, and they have come to trust and appreciate this refuge, as may be judged by the numbers always to be found in the institution. At present there are 110 lepers, i.e. eighty-two men and twenty-eight women. There are also four untainted children of lepers at present in the boys' orphanage at

Champanagar. The up-keep of this family costs over £30 a month.

Last year, owing to insufficient accommodation, many were refused admittance; in fact the Civil Surgeon said the place was very much overcrowded. An application was made to the home Society for a grant, which they were not able to give, but the Secretary, Mr. Wellesley Bailey, put the matter before the Bengal Government, and the happy result has been that several asylums have received grants, amongst them Bhagalpur, which obtained £400.

With this money Mr. Cullen will be enabled to build three new wards to provide accommodation for thirty-six lepers. Unhappily this does not mean that as soon as the new wards are built thirty-six cases can at once be received; for the Asylum being already overcrowded, only twelve more can really be accommodated.

Some one may ask, "But what really can be done for these poor suffering ones?" Very much can be done. "Since the days of Jesus," remarked Mr. Cullen, "no one has been able to cure a leper; but we can, and do, alleviate their sufferings, we heal their sores, we make them happy and comfortable. This place is not a gaol, the inmates are free to come and go, but they prefer to stay. This institution is not surrounded by walls, as you may see, but we surround them with the walls of kindness and compassion."

Mr. Cullen again thanked all present for their interest as shown by coming, and then proceeded with the form of service arranged by the Lord Bishop.

At the close of the service his Honour the Lieutenant-Governor rose to say what great pleasure it gave him to come among us and take part in such an interesting ceremony. He remarked that Mr. Cullen had given us a concise history, illustrative of the work being done in the Asylum, and now his Honour would like to give a little history of the grant given by Government and alluded to by Mr. Cullen.

Government had lately, he said, determined to do more in the cause of lepers than heretofore—a determination born partly of pity, and partly out of concern for the welfare of the community at large. In pursuance of this policy taken up in Bengal, it had been resolved that lepers pursuing certain callings, who might become a source of danger to the com-



munity in general, must be segregated. But, on the other hand, the Government was reluctant to proceed to any lengths until voluntary asylums such as these, which had already begun to cope with the evil, had received every encouragement. As yet there was no scientific cure for leprosy, no scientific hope for a cure; nevertheless hope never completely dies with the true physician, and in the meantime all was being done that was possible to alleviate the lepers' sufferings and to find a cure. Mind and spirit may triumph over affliction, and therefore his Honour believed that the best work amongst lepers was done, and would be done, by missionary agencies. The one Great Man Who taught sympathy with suffering and leprosy was Jesus. His Honour drew attention to one of the prayers just used: "Jesus, Who didst touch the lepers with Thy loving Hand and healedst them." "I have great sympathy with the lepers," said his Honour, "but I must confess to you I could not *touch* a leper. It was great sympathy which could touch the leper; it was Divine sympathy. In the accounts of most of the miracles, it was the *word* of Jesus which was sufficient to heal; but with the leper He

*touched* him to express His sympathy, and this spirit of sympathy was efficient to heal." He proceeded to say that there was no religion in India which did not ostracize lepers; and while doing all honour to those beneficent individuals who had so generously assisted in this work, he thought that all must acknowledge that it was to the influence of Jesus that we traced active sympathy with the leper. In making these remarks his Honour wished it to be clearly understood that he had said nothing derogatory to other religions. Concluding, he further said that he was glad to find missionaries who willingly undertook the work of caring for lepers, and he trusted that what those present had seen and heard would lead them to give of their substance towards furthering the work of mitigating the sufferings of these helpless outcasts.

After the singing of the National Anthem the 200 assembled guests dispersed, and we who are more intimately connected with the work, felt we owed a debt of real gratitude to our benevolent and sympathetic Governor; but most of all to our Heavenly Father, Who had thus prospered an undertaking in His Name.

## AMONG IBO VILLAGES.

By Miss A. L. WILSON.

[An interesting account is given in the *Western Equatorial Africa Diocesan Magazine* for September, of life in the villages of the Ibo country, written by Miss A. L. Wilson, a missionary of the New Zealand C.M. Association, and a granddaughter of the Rev. J. A. Wilson, one of the early C.M.S. pioneers to the Maoris. The following extracts are taken from her account.—ED.]

THE Ibos on the eastern side of the River Niger build their towns on high ground and generally in the forest, in order to keep a good look-out for their enemies. The trees are a protection and shelter to them.

The towns lie from about four to six miles apart, and vary greatly in size and the number of inhabitants, some being little more than villages. Here, as at home, the aspect of the country varies according to the season of the year. In January and February the grass is burnt off and large tracts of country are left charred, bare, and unsightly. In March the ground is cleared and prepared for the crops; April and May are the months for planting, and harvest time is from August to October. The people in some of the towns sow

and reap earlier than others. In December, when the grass is long and dry, it is cut down and used for thatching the houses. In January and February the palm-nuts are gathered; at the same time the palm-branches are cut down and the leaves stripped off, the thick ends being used to protect the mud walls from the rain, and the poles in house-building.

There is considerable diversity in towns; some, such as Obosi and Onitsha, have their farms outside the towns. The houses are close together and the villages only divided by a cleared square or *ilo*, or a few trees planted in a row with an opening or doorway left. Sometimes a bamboo pole or the branch of a tree is thrown across the top, and some of the innumerable creepers soon cover

this and make a pretty arch. In other towns the houses are scattered, and between them are the farms. The villages are two or three miles apart, and are practically separate towns, each having a king of its own. On the west bank of the River Niger the towns are farther apart, and one may walk three or four hours before reaching one. All the houses are built of mud, but there are different designs in building.

Let me describe some of these houses. In a town on the banks of a creek, the place is for the most part under water in the wet season, the soil is clay, and the houses are of the poorest description, built of a kind of wattle and plastered with mud, not unlike a large specimen of a bird's nest. In Onitsha the people build in a quadrangle; a number of small rooms open into a narrow verandah and the enclosed square is open to the sky. A raised mud seat facing the entrance is the throne of the head of the house, and before it are arranged his idols. In a large household there are numbers of these squares, opening one into the other. Each square with the rooms surrounding it is the home of one of the numerous wives and families of the owner.

In Unewi, fine large courtyards are surrounded by well-built mud walls about fifteen feet high; the court is entered by a high and very awkward stile, or a large wooden door beautifully carved, cut in one piece out of the kola-tree. At the end of this court is the reception-room, with a small idol-house in front of it, where the man entertains his friends and where the family rest on their return from work when the sun is too hot for outdoor employment. Another high wall shuts off the women's quarters. A passage enclosed by walls runs round this inner square, into which open the smaller courts of the women, each wife having a house and court of her own. The houses are kept beautifully rubbed with mud till they shine like stone, patterns being painted in bright red, yellow, and black. The red is mud, and the yellow is clay found in the district, while the black is made from a leaf crushed in water and mixed with charcoal. Furniture is very primitive, and varies little in the different towns. Some people make beds of bamboos tied together, others sleep on the mud floors: this does not sound comfortable and must be rather hard. Sometimes broad, raised mud seats

have a mat spread over them at night and are used as beds. The people never use a table or any equivalent. I was once talking to a heathen man on the transitory nature of the things of this life, and exhorting him not to lay up treasures on earth. From where he sat he could see into my room. "Well," he said, "I don't see how you can speak like that, seeing you have all these treasures." He could see a camp bed, a small tin trunk, a basin, and a soap-box! I felt crushed, for at that time I flattered myself I was living on decidedly economical lines.

The people all believe in one great God, the Creator. They make idols of wood and mud, and believe all the affairs of this life are directed by these idols. Large trees and rocks are objects of worship; certain animals and reptiles are held sacred. It is the common belief that each child born is some ancestor returned to this world. There are, however, some few people who are not re-incarnations, but are given to their parents by some idol in answer to prayer. Large trees and rocks are often entreated in this way. When a child is two or three years of age, the mother will sometimes bring him to a doctor, who will throw charms, take his fee, and tell the woman a certain thing is a "forbidden thing" to her child—it may be a certain kind of fish or bean he is not to eat. This often proves a serious difficulty to a convert. A woman may give up her idols and yet find it exceedingly difficult to bring herself to eat the "forbidden thing." On one occasion when two lads burnt their idols, as they brought them to me before destroying them each confessed the thing that was "forbidden" to him, though I had not told them to do so.

Girls are betrothed to be married when very young. The intended husband must bring a present to the parents every year till the girl is of age to be married. They are usually married between the ages of sixteen and eighteen years. The mother and friends of the girl provide her with water-pots and cooking utensils necessary for setting up housekeeping. The bride leaves her mother's house at night, accompanied by the bridegroom and young people of the village; her girl friends carrying quantities of wood they have collected for her. On reaching the husband's house there is feasting and rejoicing and the bridegroom gives

presents to the bridesmaids. A young bride does not go for wood or to market, but spends her time in visiting her husband's friends. After a short time the girl's mother is invited to a feast and is taken to see all her son-in-law's relatives. This is called the "feast of the knowing of the house."

When a woman dies, all her relatives gather in the house and wait for some hours; food is cooked, the deceased woman's eldest daughter takes a small piece, divides it into four, and throws it into the place where her mother used to wash. Water is brought in the woman's own water-pot and calabash; the corpse is washed, wrapped in cloth, and laid in the house. The calabash and pot are broken on the spot and a

hen is sacrificed and eaten by the women. When a man dies the women wash and lay out the body, and when the time for sacrifice arrives, the *maw*, or "spirit," a young man in disguise, rushes in, followed by a band of men, and the women scatter. Then the men sacrifice a cock; no one being allowed to watch the proceedings.

Such are the people among whom we live and work and for whom you pray. We are surrounded by thick darkness, a darkness that can be felt. Only yesterday, when visiting a town near by, I surprised the people in the middle of a cannibal feast. They entertained me in the road instead of inviting me in, and afterwards I learnt what was going on. They need the Light.

### SOME ETHICS OF CHRISTIAN MISSIONS.

[THE following was written by the late Rev. Canon G. B. Blenkin, Vicar of Boston, at the request of the Bishop of Lincoln and the clergy present at the annual meeting of Archdeacons and Rural Deans of Lincoln Diocese, held on July 13th, 1887, and appeared as a series of papers in the Lincoln Diocesan Magazine, and was issued also in pamphlet form. A copy of the latter reached the C.M. House, and the thought of printing the substance of it in the *Intelligencer* was entertained, but other claimants on the space led to its being laid aside. Accidentally it has lately come to light, and its excellence we are sure will vindicate us for giving it a renewed and wider currency after sixteen years since it first appeared.—ED.]

#### I.—The Work of Missions and the Light in which it should be Regarded.

A.—**I***t is the Church's Trust.*—The glorious Gospel of the Blessed God is committed to her. The Trust Deed is the written Word. The Deed contains, like all such deeds, everything necessary for the proper administration of the Trust, viz.—(1) A declaration of the property, its nature and tenure. (2) The names and description of the parties interested—all the world—every creature. The Trustees appointed and the Person appointing.—Jesus said to His disciples, "Go ye." (3) A recital of the various purposes of the Trust—to defend the property, to keep it intact, to invest it, to use it—together with all needful information for the guidance and direction of the Trustees. (4) Lastly, while the Trustees have themselves a beneficial interest in the property committed to their charge, the Deed declares that they are held responsible for any breach which they may commit through negligence or want of care, and specially by any wilful violation of its terms. "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me." "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!"

B.—*It is the Church's Privilege.*—"As we were allowed of God (literally, counted worthy, permitted the honour) to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." We—Mortal men are allowed this honour as distinct from Angels—we earthen vessels, and not heavenly agencies. We—Britons, not as distinct from but more than all other peoples, because of our vast Colonial Empire,

our commercial enterprise, our political influence among the nations of the earth. *We*—Churchmen, members of the great Anglican communion with our vantage ground of privilege, Apostolical order, Scriptural faith, Historical continuity. *We*—Christian believers—if so be that we are such in the highest, fullest sense, having tasted the good Word of God and the powers of the world to come. “I tell you that, if these should hold their peace, the stones would immediately cry out.”

A languid sense of this great privilege breeds unbelief and deadness in the soul, as surely as a decaying oak breeds fungus on its roots. In a condition of depressed vitality, the seeds of disease which a full vigour would shake off develop quickly and with fatal power. Slighted privileges make blighted lives. “But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth.” “Such honour have all His saints!”

*C.—It is the Church's Blessing.*—Her own health and her home prosperity are the reflex benefits of her faithfulness in mission work. A non-missionary Church is a dying Church—a withering branch, whose end is to be burned. A lack of missionary spirit limits the Holy One of Israel in His mercy to the Church at home. She is often not herself watered because she fails to water others. “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” “As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.” “Kings with their armies did flee apace: and she that tarried at home divided the spoil.” Claim not the promise “Lo, I am with you, even to the end of the world,” unless ye are obeying the precept annexed to it, “Go ye therefore, and teach all nations.” Precept and Promise are always closely connected with each other—and what God has joined together man must never put asunder. Half work done, half grace doth only get.

“If then thy work doth languish, ask if more  
It doth not call thee to do all My will:  
If care for Heathen far-off is not still  
To bring Christ's power to Heathen at thy door.”

*D.—It is the means of realizing the Church's Hope.*—All things are put under her Master's feet. The Heathen are given to Him for His inheritance, and the uttermost parts of the earth for His possession: the idols He will utterly abolish. The knowledge of Him shall cover the earth as the waters cover the sea: and all the earth shall be filled with His majesty. But now she sees not yet all things put under Him. The Heathen rage and the kingdoms make much ado: “the rulers take counsel together against the Lord, and against His anointed.” Yet she staggers not at the promise of God through unbelief, but is strong in faith, giving glory to God, being fully persuaded that what He has promised He is able also to perform. She waits and she watches, “keeping sleepless sentry” (*insomnes excubias agens*). She prays and she works by the instrumentality of her children, who willingly offer themselves in the day of His power. With an exceeding great army she goes forth everywhere, the Lord working with her, and confirming the word with signs following. As with Jerusalem in the hour of her necessity, when the army of Babylon lay round her battered walls, the Prophet was bid to buy “the field that is in Anathoth, . . . in the country of Benjamin” for a sign that the fury of the invader would pass away and Israel again dwell safely in the land; so with the Church in her conflict with the world. Though the enemy comes in like a flood and all the earth seems held by the usurper, yet it is still “Thy Land, O Immanuel!” and every fresh territory won back by Thy servants is a pledge that at last the whole shall be Thine.

## II.—Mission Work, and the Manner of Conducting it.

*A.—Spiritual Results can only be obtained by the right use of Spiritual Means.*—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Never attempt to fight spiritual foes with carnal weapons. Daub not the wall with untempered mortar. Thus saith the Lord, "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hail-stones, shall fall; and a stormy wind shall rend it." Build not even upon the true foundation mere wood, hay, and stubble, which will not stand the testing fire, but gold, silver, precious stones. The true life of a Missionary Society does not consist in crowded meetings, eloquent speeches, powerful patrons, zealous collectors, numerous subscribers, but in the presence of Christ, and the power of the Holy Ghost. What is wanted is not less organization or other sorts of it, but more life.

*B.—Work for Christ is successful just in the degree that it is undertaken in the spirit of Christ.*—Writing to a young missionary just setting out for the Punjab, Thomas Ragland said, "I cannot resist the wish to mention these lessons, which though I suppose I knew them long since, it has required four or five years' experience in India to teach me the full truth and value of: (1) Of all qualifications for mission work and every other, charity is the most excellent. (2) Of all methods of attaining a position of usefulness and honour, the only safe and sure one is to fit ourselves for it by purging our hearts from vain-glory, worldliness, and selfishness. (3) Of all plans for ensuring success, the most certain is Christ's own, becoming a corn of wheat falling into the ground and dying." The emblem of one of the American Missionary Societies is an ox standing between a plough and an altar, with the motto "*ad utrumque paratus*"—"Ready for either"—labour or sacrifice.

*C.—Our own ability as seen by ourselves is no true measure of our duty.*—When Jesus was about to feed the five thousand in the wilderness He said unto His disciples, "Give ye them to eat," knowing all the while the utter impossibility that they should do it. God requires no man to do anything without giving ability to do it, but He does not limit His requirements by the measure of previous or inherently contained ability. Great occasions beget great powers. Ability comes upon us and accrues in the occasions of life. Be strong and He shall strengthen. The effort to serve the Lord will reveal the strength to do it. Spiritual strength, like bodily, increases by exercise. "*Mobilitate viget, viresque acquirit eundo.*" "Attempt great things! Expect great things," was the watchword of a noble missionary, and his response to the Society which sent him forth.

*D.—In carrying on His Work in the world God never uses a superfluity of means.*—When the Master was about to raise Lazarus from the dead, He said to the bystanders, "Take ye away the stone." To give the life was God's prerogative, to remove the stone was in man's power. "Loose him, and let him go," was His further command when Lazarus had come forth with the restored life, but still bound hand and foot with grave clothes. Where the natural suffices the supernatural ceases. When St. Peter was miraculously delivered from prison, the angel accompanied him through one street. Why not to his home, or where his friends were gathered together? Surely because he then could find his own way. When Asher walked in one part of his territory where was the fertile vale and the luxuriant olive, he dipped his foot in oil and needed nothing but his sandals; but when he walked along the breaches of his rock-bound coast, his shoes were made iron and brass.

*E.—Success in mission work is often dangerous, and great results need watchful caution.*—Pinnacles are at all times slippery places on which to stand. There is often but one step between strong faith and incipient presumption. Beware of setting up a society in the place of Christ, or doing worship and sacrifice to your own net, and burning incense to your own drag.

*F.—Do not purchase the World at the Devil's price.*—"All these things will I give Thee, if Thou wilt fall down and worship me." Christian missionaries are not to be the mere pioneers of civilization, or political agents, or developers of commerce. They must not gain the world by suppressing the truth, mutilating the faith, removing the offence of the cross, using unlawful means to gain a lawful end. If, however, Cassius's test, *What doth it profit?* be applied by the world to their work, meaning thereby merely temporal benefit and speaking only according to its own standard, they accept the test, low though it be. "*Illud Cassianum, cui bono fuerit, in his personis valeat.*" From the Mackenzie River to Lake Nyanza, from Greenland to Terra del Fuego, they can point to instances without number of the practical usefulness of missionary effort in the general elevation of public morals, in the spread of education, in the opening up of new fields for commercial enterprise, and in the general advancement of human progress, happiness, and peace. The spectacle of their unselfish lives and their noble devotion even unto death has won the admiration of all civilized peoples. The world itself has been lifted to a higher level by the lives of Martyn, Schwarz, and Brainerd in former days, and by the martyrdoms of Patteson and Hannington in our own. In the report of the Secretary of State and Council of India upon "*its Moral and Material Progress and Condition,*" ordered by the House of Commons to be printed, April 28th, 1873, the following testimony is borne to the general effect of mission work:—

"The moral tone of their (the missionaries') preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely in public teaching, but by the millions of printed books and tracts which are scattered widely through the country. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."

Religious institutions have their secular life. They live, as it were, by bread, by means, by money, by all that machinery for obtaining money with which all who work our great societies are so familiar. Such means are useful and lawful, just as the means of maintaining bodily life are lawful. But the use of them is attended with the danger of forgetting that the society or the institution does not live by bread alone, that it has a nobler life than that which these sustain, even a spiritual life, which exists in the sustaining Word of God. Beware of the idolatry of means. "*Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*"

*G.—Take not the Ark of God into battle against the Philistines unbidden and unsent.*—Wait for clear direction, the open door of providential interposition, the beckoning hand, the loud cry—"Come over and help us!" Hasty action, even when the voice of God is plain, defeats its own end—like Moses slaying the Egyptian, and attempting to deliver his brethren in his own way and at his own time.

*H.—Use godly means and give God His leisure.*—Dr. Donne, Dean of St. Paul's, gave this advice in a sermon to certain merchants who were going to Virginia and taking with them clergy to preach to the Natives round about their settlements; and he added, "God sowed the seed of Messiah in Paradise, and it was 4,000 years before it was grown up." There is a great danger in the present day of measuring results only by immediate and visible signs. The worship of success is one of the signs of the times, and the Church may too readily fall into a like error in her work of evangelization. "The mills of the gods grind late," is a maxim as true of God's purposes as it is of His retributions. "All things are possible to him that believeth." "They shall not be ashamed that wait for Me."

"Deep in unfathomable mines  
Of never-failing skill,  
He carries out His vast designs  
And works His sovereign will."

The help that is done upon earth, He doeth it Himself. We and our congregations are but the channels through which His might is poured. Keep the channel clean and the waters will flow. God is able to do exceedingly abundantly for us above all that we can ask or think, but He is pleased to set limits to His own power according to the power that worketh in us. Of many a heathen land it may be said, He can do no mighty works there because of our unbelief. As the diver in his bell works at the bottom of the sea, drawing the pure air from the free heavens above, no man seeing the greatness of his work, so many a missionary unknown and unheeded is by God's grace laying the courses of a temple which shall one day rise in strength and beauty out of the conquered waves of the world's ocean.

### III.—Mission Work.—The kind of Men, and how to get them.

*A.—None but He Who made the world can make a true missionary of Jesus Christ.*—Nature cannot do it.—"It is not in me," she crieth. Education cannot do it.—"Neither is it in me," she confesseth; "I can give teaching to the mind, but I cannot touch the heart." Mere theological training cannot do it, however carefully imparted, however diligently received; it can make the divine, the theologian, the scribe instructed into the Kingdom, but can do no more. The very Church herself cannot do it, with all her authority to ordain and set apart; she gives the commission and puts men in the great succession, so that the validity of their orders shall be questioned by none; hitherto her agencies can come but no further. The true missionary cometh not of blood, nor of the will of the flesh, nor of the will of man, but of God. He alone Who commanded the light to shine out of darkness must shine into his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. If this creation of God by the power of the Holy Spirit be lacking to any man, however otherwise well qualified, the Master will say of such an one as He said of some similarly unbidden in the days of old, "I sent them not, nor commanded them: therefore they shall not profit this people at all." The true motive is that one great impelling force—"The love of Christ constraineth us," and this will act (as has been well said) like the large Nasmyth hammer which can shiver the granite rock in pieces, and yet fall so gently and so true that it can break the tiniest nut-

shell beneath it. It is like the force of gravitation, mighty to hold a planet in its orbit and yet bind down the sand grain and dust mote in its place.

*B.—Some of the needful attributes of the man, as stated by the Master Himself and illustrated in His own Mission of the Seventy.*—(1) He must count the cost before he begins to build, and calculate the toil before he puts his hand to the plough. "Behold!"—mark it! understand it before you set out!—"I send you forth as sheep among wolves." (2) He must be a man of sanctified common sense, knowing the right thing to be done and the right word to be said at any given time and in any given place. Wise as the serpent, and yet withal harmless as the dove. (3) He must be of an unworldly spirit, and an unselfish aim; not regardless indeed of temporal advantage so far as is consistent with his character and helpful to his work, but still showing to the world that he seeks not theirs but them; abstaining even from the appearance of worldly gain by carrying with him neither purse nor scrip, shod indeed with sandals, the absolutely needful protection of the foot, but laying aside as a mark of ease the large and luxurious shoe. (4) He must be thoroughly intent on his work—a man of one business and one idea—not indeed so deficient in the courtesies of life as literally and actually to "salute no man by the way," but never allowing himself to be wasting his time by empty conventionalities or mere worldly talk—not entangling himself too much with the affairs of this life, still less being a busybody in other men's matters. (5) He must be a man of peace, and peace must be the spirit of all his intercourse with those around him. "Peace be to this house!" is the password of his admission, not simply the ordinary salutation of friendship, though this must not be lacking, but in his mouth meaning far more—the peace of God—an authoritative benediction which his commission entitles him to pronounce, and which, where there is a prepared heart as the necessary condition of receptivity, shall not be spoken in vain. (6) He must be of simple habits and plain comforts, not going from house to house as if hard to please with lodging and fare, but content with such things as are set before him, eating his bread in singleness of heart, making good recompense for the kindness shown to him by ministering to the needs of the sick and suffering. The Ark of God, as in the days of Obed Edom, pays good wages for its entertainment—the house of such as reverently receive it are blessed of God for its sake.

*C.—The true missionary should be moulded after the model of St. Barnabas.*

(1) "A good man," in the Scriptural sense of the term "good"; not simply amiable, generous, large-hearted, and loving, but a partaker of the good Spirit of God. "One whom God delights in, and in whom He dwells." (2) "A man full of the Holy Ghost," i.e., endued with the manifold gifts of the Spirit as distinct from His graces. Mere personal goodness will not suffice without some of those diversities of administrations, physical and mental, patent and palpable, which the Holy Ghost imparted extraordinarily of old time to the Church, and of which He never has yet left her destitute. Such gifts of mind and speech and reason have too often been deemed needless for a missionary. The world cries—Pity to waste upon savages and heathen powers what might be useful to Church and State at home. Any dullard, it says, is good enough for such work. "Si duri puer videtur ingeni, præconem facias." But it is not so. The man who would successfully meet the arguments of learned pundits, and ably commend the faith of Christ to Buddhist and to Brahman priests, must have a keen intellect, a cultivated mind, and reasoning powers above the common average, yet all sanctified and made meet for the Master's use by the power of the Holy Ghost. (3) He must



be a man of faith in addition to ministerial gifts—"Full of the Holy Ghost and of faith." Faith in the message which he has to deliver; faith in his commission and authority to deliver it; faith in the promise and presence of his Master; faith in the certainty of ultimate success. When these conditions are fulfilled, then shall it be said, as it was of St. Barnabas, "Much people were added to the Lord." "Where the word of a King is, there is power." "My word . . . shall not return to Me void, but . . . shall prosper in the thing whereto I sent it." St. Augustine's triple qualification of a minister is specially true of a missionary—"docere, de lectare, flectere"—the power to teach, to attract, to bend.

*D.—The divinely appointed way to get the true missionary is the exercise of constant and believing prayer on the part of the Church of God.*—When the Lord would evangelize the multitudes in His day, He laid this burden upon His disciples, "Pray ye the Lord of the harvest to send forth labourers into His harvest"; and the power which brings the man is the same which sustains him in his work. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified." Such prayer must be combined with practice and corresponding effort. There must be a diligent seeking out of fit persons, and withal a careful discouragement of all who are otherwise. Where motives are questionable or gifts are lacking—above all, where the root of the matter is evidently not in the candidate—it is better to risk the charge of unkindness and severity than bring into the service mere cumberers of the ground. The records of every missionary society are fruitful in instances of painful mistakes in this respect, and in consequent disappointment and barrenness as the result. "Do you hold the rope and I will go down into the pit," said one of India's first missionaries to those who sent him forth. If prayer may be called the breath of faith, then practice is its hands and feet. Prayer without practice is like Rachel—beautiful but barren. Practice without prayer is sheer presumption and impertinence. Our brothers and sisters in heathen lands are naked and destitute in the saddest sense. It is but mockery before God if we ask Him to fill them and yet give not ourselves such things as we can.

*E.—Prayer for Missions, it has been well said, should ever follow the footsteps of God.*—Has He opened a door? pray for labourers to enter it. Has He sent labourers anywhere? pray that they may be upheld and strengthened in their work. Has He given converts to be made and the Church to be planted? pray that they may be kept steadfast and cleave unto the Lord. Has persecution been permitted to arise for the Word's sake? pray that it may turn out to the furtherance of the Gospel, and that the hearts of the persecutors may be turned. As it was with St. Paul and St. Silas of old time, so there is always now some intimation of the Divine Will, which the men who watch for it are sure to receive, forbidding them to preach the Gospel in some region until the set time is come appointed by God. Had these Apostles persisted in their endeavour to go into Bithynia, when the Holy Ghost was manifestly not suffering them so to do, the introduction of the Gospel to the shores of Europe might have been indefinitely delayed; but listening to the fainter revelations give in Mysia, they received more light as to the destined path by the cleared and fuller communications at Troas, until the way was made so plain before their face, that without doubt or misgiving they set sail for Macedonia. "He that believeth shall not make haste." "Blessed are all they that wait for Him."

*F.—Effectual Prayer for Missions can only be based on definite information.*—Where there is little knowledge of actual facts, there will be little sense of sympathy and desire. Vague generalities and meaningless commonplaces

will bring no satisfaction to him who offers them, nor effectually prevail before Him to Whom they are offered. We must *know* what we want before we can ask as we ought; we must realize the needs of each particular case before we can express them intelligently at the Throne of Grace. The "everything" must be clear to the mind of the suppliant before he can make it known as a want to the Lord by prayer and supplication. The efficacy of intercessory prayer as a sustaining power to the missionary is abundantly proved by the deep sense of its value manifested by St. Paul and his brother Apostles. With almost pathetic earnestness, and with constant reiteration, they crave the loving prayers of the Church of God in their behalf. Though possessed of every possible credential of the truth of their mission, and endowed with miraculous gifts to confirm their words, yet on none of them did they rely for real success, valuable though they were in their proper proportion. "Now I beseech you, brethren," cried St. Paul, "*for the Lord Jesus Christ's sake, and for the love of the Spirit,*"—using language of solemn adjuration, and basing his request on the highest conceivable ground—"that ye strive together with me in your prayers to God for me." The necessity of information for definiteness in prayer is equally proved by the example of the Apostles. Their minute knowledge of the different circumstances of the Churches strikes us with surprise when we remember the difficulties of communication. Even in his imprisonment at Rome St. Paul must have had most circumstantial reports, such as those of Epaphroditus in reference to the Philippians, and of Epaphras in reference to the Church at Colosse, and such reports evidently enlarged his sympathies, pointed his admonitions, directed his prayers. Prayers for Missions must be prayers of patience. "Go again seven times!" is the history of many a successful prayer; though for six times there may have been naught, yet at the seventh time (the mystic number of completion) the answer has come. There has been abundance of rain!

*G.—The Master, in bringing out men for His work, is pleased not infrequently to use very humble means.*—"He hangs great weights on very slender wires." A casual remark from a Christian friend—an incidental allusion at a missionary meeting—a word fitly spoken—a sentence deftly written—have been chief factors in decisions for such service, and sometimes the injection of even the first idea of it. "You little thought that the remark which you made to me that day when we met at the Basle College was one of the causes of my taking this step." So said a Fellow of his College and one of Oxford's ablest sons—afterwards a Bishop—on his first offering himself as a missionary—to a friend whose acquaintance he had just made in Switzerland, and who had incidentally remarked in the r visit to the Basle Institution some manifest signs of a call from God, and had told him so. Of another missionary, also a Fellow of his College, a like tale may also be told. When a speaker at an anniversary meeting at Cambridge had been answering the question "Why should I go?" and giving various reasons why men should—it was brought home to this hearer with the demonstration of the Spirit and with power, only in a somewhat different form. "Why should I *not* go? This was the way in which the question presented itself to me," said Thomas Ragland in speaking of it afterwards. The absence of hindrances in his case being the determining thought that brought him to decide. In the month of November, in the year 1881, James Hannington, then an unknown clergyman, with little knowledge of mission work and no special interest in it, was at an Eastbourne meeting hearing the addresses of the appointed deputation. In November, 1886, the whole Christian world was honouring his name and mourning his loss. In that short interval he had become a missionary, a bishop, a martyr.

#### IV.—Mission Work, and the Master's Recognition of it.

The history of the mission of the seventy disciples, which is so fully recorded in St. Luke's Gospel, is, with one exception, the earliest Scriptural instance of an organized effort to preach Christ's truth to the world, and the manner in which the Lord dealt with them on their return may justly be regarded as a specimen of His dealings with His servants still under similar conditions and for all time.

*A.—He assured them of His perfect cognizance of their work.*—His eye had been over them (He said) in all their proceedings, and that indeed in no casual manner, but as one intently observing and deeply concerned in all they were doing. "I beheld Satan as lightning fall from heaven." Literally—"I was beholding Satan as lightning fallen from heaven." "While you were casting out devils in My name, I was no uninterested observer of your actions. Ye were not unheeded, be assured, My servants—My presence was with you though ye saw Me not." And by this expression, "I was beholding," He certified them, moreover, of another fact, viz., that their work and its results were all according to His predetermined counsel and foreknowledge, foreseen and provided for before the foundation of the world, beholden by Him from everlasting ages when He was in the bosom of the Father, and when Satan and his angels were first expelled. No after-thought or suddenly devised expedient, no effect which had taken Him by surprise, but ever naked and open in His sight with Whom His servants had to do and to Whom they had come to give an account. Nor was this all the fulness of this brief statement, for as it embraced retrospectively an eternal past, so did it cast a proleptic view over the eternal future, being at once a prophecy of the final defeat of Satan and a pledge to assure them of the certainty thereof. The threefold meaning, then, of this mighty utterance to His first missionaries should be a sure word of comfort to His Church still, and to all whom she sends forth to bring glad tidings of great joy. In their hours of solitude and in their seasons of isolation, amidst manifold discouragements, disappointments, and cares, when their work seems a failure, and when Satan appears triumphant, this blest assurance should be as a light shining in a dark place whereunto they may take heed until the day dawn and the day star arise in their hearts. "Thou, Master, seest me; Thou art beholding! nevertheless I am not alone, for the Father is with me." Why boastest thou, thou tyrant Satan, that thou canst do mischief? Thou art fallen from heaven, O! Lucifer, son of the morning, and as thou didst fall then, so art thou falling step by step now, though man seeth it not neither any regardeth. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God : . . . I will be like the Most High, yet thou shalt be brought down to hell, to the sides of the pit."

*B.—He enlarged their commission and extended their powers.*—"Behold I give unto you power to tread on serpents and scorpions, and over all the powers of the enemy : and nothing shall by any means hurt you." God's way of rewarding His servants for the faithful discharge of appointed work is not by lifting the burden off their shoulders or lessening the amount of work for the future, but contrariwise, He puts upon them the greater honour of higher service and better toil, according as it is written, "Thou hast been faithful over a few things : I will make thee ruler over many things : enter thou into the joy of thy Lord." More work shall bring more gladness to thee ; as thy Lord rejoiced in His work, even so shalt thou in thine. With an enlarged commission the Master gave also enlarged powers. Not over one department of the arch-enemy's influence, but over all his powers shalt thou now have sway. Ye shall bruise Satan beneath your feet, and have him in subjection on all sides ; not simply cast out the devils in which he possesses

human bodies, but invade his dominion over human souls. The rule of the Master in all these respects is the same yesterday, to-day, and for ever. Many a toilsome labourer in the mission-fields of the world has asked to be released, saying, Lord, it is enough! but the answer comes as to Elijah of old—"Go, return on thy way"—I have more work for thee still! To him that hath shall more be given, while he that hath not from him shall be taken even that which he seemeth to have. The Master never imparts an obligation without giving at the same time an adequate power. He never gathers where He has not strawed, neither reaps where He has not sown.

*C.—He corrected their mistakes and enlightened their understanding.*—Flushed with success and with the possession of powers above the Master's promise (for they were commissioned only to heal the sick, and not to cast out devils like the twelve Apostles, St. Luke ix. 1), they had returned with joy, making mention of this fact, that "even the devils were subject unto them through His name." Not a word is said (at least, so far as the narrative tells us) about the effect of their preaching and the reception which they had met with. The one prominent thought in their minds seems to have been their unexpected personal power, which, though acknowledged to be from Him, they made to magnify themselves. "The best men are but men at the best": and which of us shall cast the first stone at them? The worship of success is not only the world's wont, but, alas! it defileth even the generation of God's children. We have need to go to the school of Christ to learn heaven's tables of weights and measures. The true standard of successful work is not merely negative but positive, not merely the expulsion of that which is evil, excellent though that be, but the establishment in the heart of that Kingdom of God which is righteousness and peace and joy in the Holy Ghost. The seventy needed the Master's gentle reproof, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Man's highest honour is to be enrolled in the great registry above, and to be the instrument of leading others to like glory. The best missionaries and the most earnest ministers need the continual reminder of their own personal interest in the great salvation which they preach to others, and to confess with shame "They made me the keeper of the vineyards; but mine own vineyard have I not kept." The history of every mission and the experience of every missionary society, painfully shows man's liability to mistake, even with the purest intentions and the most fully matured plans. "Thou hast given me the defence of Thy salvation: Thy right hand also shall hold me up, and Thy loving correction shall make me great" (Psalm xviii. 35, *P.B.V.*).

*D.—He rejoiced in spirit over their position and their success, giving thanks unto His Father as the author of both.*—"In that same hour"—when He had spoken to them as has been above stated, He publicly before them all, and probably a still larger circle, made this open confession—"I thank Thee"—I own to Thee, I recognize the righteousness of Thy dealings—"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." Then turning to a narrower circle in private, and solemnly enunciating His own connexion with these mysterious revelations as one with the Father in knowledge and purpose, He congratulated them upon their personal share in these blessings, and the share of them which they had witnessed so recently in others. "Blessed are the eyes which see the things that ye see"—the effect of these things on yourselves and others:—"for I tell you many prophets and kings have desired to see the things which ye see and have not seen them, and to hear the things which ye hear and have not heard them."

#### V.—Mission Work and its Probable Future.

Increased facilities of intercommunication between the various parts of the globe will necessarily bring increased opportunities for the spread of the Gospel. One of the signs of the latter days is stated to be this: "Many shall run to and fro, and knowledge shall be increased." The Anglo-Saxon races, and especially that part of them which is comprised by the British Empire, seem marked out by Providence to be the chief instruments in this work. Their wide-spread and ever-spreading dominion, their unlimited resources of wealth and influence, their religious distinctiveness and indomitable spirit, all point them out as likely to be, not indeed *alone* among the nations, but certainly *above* all others—the future heralds of divine truth. The foremost place among these Anglo-Saxon communities may reasonably be claimed for the English Church. "Her position," said one of her prelates at a recent Church Congress, "is unique among the communities of the world. She is a daughter of the past with the spirit of a modern. She is a link in the continuous visible life of Christendom. She is not of yesterday, yet she is emphatically of to-day. She has points of contact with the most diverse of communities, and she exercises her ministry among the most varied of civilizations." "God has surely marked out" (says another prelate) "for some special mission, for some signal destiny, a Church which He has so mercifully preserved."

The mission work of the future may not improbably be carried out under other conditions and by a different kind of agency. Native Churches under a native ministry, while retaining primitive doctrine and fellowship, will probably adopt a greater elasticity of worship and modes of procedure more suited to the wants and idiosyncrasies of the nations whom they seek to evangelize. Possibly, too, the present independent agency of missionary societies may be superseded by a more corporate action of the whole Church under her own appointed authorities or some duly defined representative body. It may be, too, that even civil Governments, as in former times, may find it to their advantage to subsidize and even institute missionary agencies simply for the sake of their temporal usefulness. Possibly God may raise up, as He did aforetime, certain chosen witnesses, either individuals or brotherhoods, who shall go forth alone, independently of any organization, men who "do know their God and shall be strong, and do exploits."

Mission work, however, under the present dispensation, will not convert the world (if we rightly interpret Scripture) nor bring about the days foretold when "the earth shall be filled with knowledge of the glory of the Lord, as the waters cover the sea." Its only effect will be, as Simeon declared and as the presiding bishop of the first council ratified, "to take out of the Gentiles a people for His Name"; and it will not be until the tabernacle of David is built again, and the Jews become converted to the faith, "that the residue of men will seek after the Lord, and *all* the Gentiles, upon whom My Name is called, saith the Lord, Who doeth these things." "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Meanwhile the marching-orders of the great Captain are to be obeyed, His Gospel must be preached in all the world, and men must be taught to observe whatsoever He has commanded. "Blessed be the Lord God, even the God of Israel: which only doeth wondrous things; and blessed be the Name of His Majesty for ever: and all the earth shall be filled with His Majesty. Amen, Amen." Then the prayers of the true Son of Jesse shall be ended, and He shall see of the travail of His soul and be satisfied.

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## THE MISSION-FIELD.

### Sierra Leone.

**M**R. LESLIE PROBYN, C.M.G., Secretary to the Administration of Southern Nigeria, has been appointed to succeed Sir Chas. King-Harman as Governor of Sierra Leone.

A special meeting of the Native Pastorate Auxiliary was held in the Cathedral Infant Schoolroom on July 19th, the Rev. N. J. Cole, pastor of Waterloo, being in the chair. Timed originally to commence at 11.30 a.m., the meeting was postponed until 1 p.m. on account of the arrival at the earlier hour of the Alake of Abeokuta and his suite. The purpose of the gathering was to consider the condition and needs of the Native Church, and prayer and praise were interspersed with addresses from various speakers. Among those taking part, beside the chairman, were the Rev. Canon Wilson, the Rev. Canon E. T. Cole, the Rev. Canon O. Moore, and Messrs. N. E. Browne and A. E. Toboku-Metzger.

### Western Equatorial Africa.

The anniversary of the Lagos Pastorate was held from June 5th to 8th. On Sunday, the 5th, special sermons were preached in all the churches. Bishop Oluwole preached in the morning at Christ Church, from Psalm xxiv. 3. On Monday, the 6th, a united prayer-meeting was held at St. Paul's at 7 p.m., conducted by the Rev. D. Coker, pastor of St. Peter's. On Tuesday morning, at 9.30, a children's service was held at St. Paul's, attended by 1,000 children. The Rev. N. Johnson, pastor of the church, preached in place of the selected preacher, who was taken ill suddenly the previous night. At 7 p.m. the same day, in the same church, the Rev. R. A. Coker, superintendent of the Jebu Ode Mission, preached the anniversary sermon from 2 Peter iii. 18. On Wednesday evening, the 8th, the anniversary meeting was held at St. Paul's schoolroom; Bishop Oluwole presided. The annual report was presented by the Rev. A. W. Howells, pastor of St. John's, Secretary of the Pastorate Association. The speakers were (in English) Archdeacon Hamlyn and Mr. Kitoyi Ajassa, Barrister-at-Law, and (in Yoruba) the Rev. T. A. J. Ogunbiyi, pastor of Holy Trinity, Mr. Shitta, warden of Christ Church, and Mr. Fagbemi, an elderly member of St. Jude's, Ebute Meta. It was the best-attended anniversary meeting for some years.

In our last issue (p. 692) we recorded the death of the Rev. S. W. Doherty, pastor of Igbore, Abeokuta. Bishop Oluwole writes as follows concerning his last hours:—

He had been sick for nearly a year, and for about three or four months before his death was confined to his bed. I administered the Holy Communion to him on Sunday, July 10th. Our late brother was trained at the C.M.S. Training Institution in Abeokuta, under the late Rev. G. F. Buhler, and was appointed schoolmaster under the late Rev. J. B. Wood, then missionary at Ikija, Abeokuta. He was transferred to Ake school in 1866, and afterwards served as catechist at Ake till he went to Fourah Bay College in

1880 to prepare for Holy Orders. On his return in 1881 he was appointed to Igbore, where he laboured till his death. He was admitted to Holy Orders in December, 1882, by the late Bishop Crowther. For many years he superintended from Igbore the Abeokuta Church Missions in the Western District, and was secretary to the Committee of the Missions up to the time of his death. He was a most faithful, devoted, and affectionate pastor, an able preacher, and an indefatigable worker.

Mr. E. Fry, now at home on furlough, also sends a testimony to Mr. Doherty's life and work:—

Ever since my arrival in Abeokuta in 1893 the Rev. S. W. Doherty, as pastor of St. Paul's Church, Igbore, has played

an important part in the growth and progress of the Church as a whole in the Egba country. Without disparaging

the good qualities of his colleagues, I think I can safely say he was the most energetic worker there was. Indeed his last sickness was brought on by overwork. Not only was he always busy about the work of his parish immediately around him, but he paid frequent visits to his people on their farms, some of them over thirty miles distant.

He would spend hours investigating disputes and differences between members of his church and other people, and would not only pay ministerial visits to the sick, but oftentimes was their doctor and nurse, even in cases of small-pox, which carried off several members of his congregation during the last two years. He was unselfish and denied himself almost to a fault. Deeply sympathetic, but strong and outspoken in denouncing sin and wrong-doing, whether in the case of individuals or of the church as a whole. He was fearless and courageous and of a very determined character. A lover of children, he took a keen interest in his schools, and was a valuable member of the School Board Committee.

For many years he acted as Secretary of the Abeokuta Church Missions, and did not leave a stone unturned to extend Christ's Kingdom in the farm districts, jealously watching every opportunity of placing an agent in

some new station or building a church where there were sufficient inquirers and Christians to form the nucleus of a congregation. He was a remarkable preacher, lengthy but never wearying.

Not a little of his success as a pastor was due to his fatherly and sympathetic interest in the individual members of his church, whether young or old. Many times I have had occasion to mention cases among our patients who have come from his district and were disposed to become inquirers or catechumens. I have always felt quite confident in their being well cared for and looked after when once under Mr. Doherty's notice. Of him it can be truly said, "He gladly spent and was spent for" his people.

As long as we have men like Mr. Doherty in the Native Pastorate we need have little fear for the future of the Native Church. Loyal to the principles of the Church of England, he was a true patriot. Christ and Him Crucified was ever the Gospel he preached, and while pleading for patience on behalf of the moral shortcomings of Native Christians, he never hesitated to denounce sin and to set before them the high standard of the calling in Christ Jesus, and the mighty working and sanctifying power of God the Holy Spirit.

An agreement was entered into at the early part of the year between the Governor of Lagos and the Alake and Council, by which the later ceded certain powers and jurisdiction in Abeokuta to his Majesty King Edward. This now takes practical effect. By the agreement, all cases of murder and manslaughter, be the prisoners Egbas or non-Egbas, are to be tried in Abeokuta by his Majesty King Edward's judges; all criminal charges against non-Egbas, all civil cases in which one or more parties are non-Egbas, come under his Majesty's jurisdiction. Small cases affecting parties one or more of whom are non-Egbas, are to be tried in a Mixed Court, consisting of a president, who shall be appointed by his Majesty's Government, and two other members who shall be appointed by the Egba Council.

On Tuesday, June 14th, Bishop Oluwole went up to Abeokuta with a special party, by the invitation of the Acting-Governor of Lagos, on the occasion of the opening of the Supreme Court of the Lagos Colony in that town. On Wednesday morning, a special service, at the instance of the Acting-Governor, was held at St. Peter's (Townsend-Wood Memorial Church) in connexion with the inauguration of the new Court. A shortened form of Morning Prayer, including a proper Psalm (cxix. 121-128), and a prayer for the judges, composed by himself, was read by Archdeacon Hamlyn, and the special lesson, 1 Kings iii. 16, was read by the Rev. D. O. Williams. The Bishop preached from Psalm cxix. 125, partly in Yoruba and partly in English. From the church the congregation proceeded to the Court, when the Acting-Governor opened it for the Supreme Court of Lagos, and the Chief Justice immediately took his seat on the bench and explained the new jurisdiction which was inaugurated that day.

Bishop Oluwole paid another visit to Abeokuta in July, presiding at the half-yearly meeting of the Church Council on the 12th, and at a special meeting of the same on the 26th. At a confirmation service held in the Townsend-Wood Memorial Church on Sunday, July 25th, one hundred candidates were presented by the different native pastors and received the laying-on of hands. Two days later, an old woman, too infirm to walk up for the confirmation of the 25th, was confirmed at Ikeruku; and again, at Osiele, on the 28th, thirty-two candidates were confirmed.

Writing on July 29th, Bishop Oluwole says:—"We expect the Alake back in Abeokuta this afternoon. At his request a thanksgiving service is to be held in the Townsend-Wood Memorial Church before he proceeds to the palace."

The Rev. T. Harding, whom our readers will remember suffered the great loss of his wife in June last, sailed again for the Mission in July, and thus writes of his welcome back to Ibadan and the present outlook at that station:—

I arrived here, after a very quiet voyage and journey, on August 5th, and the agents and elders of the church of Ibadan were at the station to meet me. My heart was very full of all that had happened since my dear wife and I left in May, 1903. The Christians gave me a very hearty welcome, though they cried much and sympathized greatly with me in our common loss. On the 14th I preached at Ogunpa, one of our Ibadan stations, to a church full of people. The congregation there have lately covered the roof of their church with corrugated iron. Between fifty and sixty people partook of the Holy Communion in the morning, and in the afternoon I baptized one infant and nine adults—three women and six men. We thank God for these signs of a growing congregation.

Yesterday (August 22nd) we held our Anniversary Native Pastorate Meeting. There was a large attendance, especially of the men of the Ibadan Church; and

the three head chiefs of the town each sent a representative to the meeting. Bishop Tugwell spoke; the report read was encouraging and the speeches were helpful. I am very thankful to say that the subscriptions are more by £20 than last year, the total amount for this year being £157.

Our Society do not intend to recommend for ordination any more candidates where a Native Church Council exists, as they think the Council ought to recommend them. But that means that the Council will be responsible for the man's salary. We had asked the Society to agree to Mr. D. A. Williams, of Ogunpa, being ordained, but they refused. This morning the Church Council met, and on the strength of yesterday's report and our increased income we have taken the burden of the man's salary, £45 a year, on ourselves by nominating him for ordination. Praise God with us for His help so far, and ask Him for still greater blessing.

Five adults were baptized at Oke Igbo in May, and twenty-one adults and two infants at Ibe Ife in June. Bishop Phillips tells of the death of the first woman he baptized, and says the Name of Jesus was upon her lips until she could speak no more.

On Whit Sunday, May 22nd, Bishop Tugwell held a confirmation at Lokoja; and again on June 5th, in the schoolroom at the Waterside, Onitsha, he confirmed two lepers. Also, on June 12th, the Bishop held a confirmation service in Christ Church, Onitsha, when candidates were presented from Ogidi, Oba, and other centres. In the afternoon he preached at Emmanuel Church, when the king of Onitsha and his chiefs were present.

The Rev. G. N. Anyaegbunam, writing from Onitsha, mentions that three of the leading chiefs at Anamu have given up their idols. He also says that in May the king made a law that no market shall be held in his street on Sunday. Hitherto this market has been held every fourth day, and is the second only in importance. This step taken by the king involves much, and shows the changing attitude of both king and chiefs towards Christianity.



From May 26th to June 2nd, a mission for Christian women, conducted by Miss A. L. Wilson and Miss M. H. Holbrook, was held at Asaba. Meetings were held twice daily, at which the average attendance was fifty, and the following subjects were taken:—"Sin," "Salvation," "The Holy Spirit," "The Daily Life," "Consecration," "Praise," and "Prayer. Many of the women eagerly testified to blessing received, and prayer is asked that fruits of the effort may be daily visible in the lives of those who were present.

The baptism of thirteen adult converts at Akwukwu, one of the places involved in the Ekwumekwu outbreak, was mentioned in our August issue (p. 600). The following extract from a letter of Bishop Tugwell's shows a still further proof of good coming out of evil:—

The Rev. Julius Spencer adds his testimony to that which has already been received, showing that the recent rising of the Ekwumekwu has led in a remarkable way to the progress of the Gospel. He writes that during the months of January and February all the out-stations, with two exceptions, presented a sorrowful spectacle. Mission-houses and churches were either razed to the ground or burnt down. The houses of the converts were destroyed and the converts themselves had fled. During these months it seemed as if the labour of years had been brought to nought. But to-day the position is changed. Through the good Hand of God, the agents are again able to re-occupy all the mission stations, and the work has recommenced with new zeal. On all sides men and women seem actually pressing into the Kingdom of God.

The men involved in the rising were those who had hindered the people

from listening to the Gospel, and had used all the terror of the medicine-man to restrain them from going to church. These are now prisoners, and the people are using their new freedom and earnestly seeking for Christian teaching. Mr. Spencer also writes that he has been allowed to visit these Ekwumekwu prisoners and to carry the Gospel message to them in the gaol. Some, who have obtained their freedom, have renounced idolatry on returning to their homes, thus witnessing to a change of heart. Only recently at the close of a class, a man came up, and greeting him warmly, told him that the Word spoken in the Asaba prison had gone to his heart, and he had become a disciple of Jesus Christ. That man was one of the Ekwumekwu who only so recently had sought to murder all Christians. He asks for special prayer, as well as praise, for the people, and all who work in that district.

#### **East Africa.**

We much regret to state that a cablegram was received on September 1st announcing the death of Mrs. Steggall, wife of the Rev. A. R. Steggall, of Taveta. Although married in 1899, Mrs. Steggall did not proceed to the Mission until February, 1903, and had therefore only seen some eighteen months' service. She will be much missed at Taveta, especially among the young people gathered there in the schools.

#### **Uganda.**

It will be remembered that after his return to Mengo from his visit to England to attend the Coronation of King Edward VII., Apolo Kagwa, the Katikiro, decided to erect a house for himself on European lines. This building was in a sufficiently advanced condition to allow of a reception being held there during Mr. and Mrs. T. F. Victor Buxton's recent visit. The house is described in *Uganda Notes* as being the largest in the country, brick built, two stories high, and with a corrugated iron roof, a really wonderful production. All the missionaries present in Mengo for conference and language examination were invited, and over forty were able to accept, and together with a few important chiefs and two of the native clergy made a large party. After a dinner of many courses, cooked as nearly as possible in European style, the Katikiro gave an address of welcome to Mr. and Mrs.

Buxton, recounting his experiences when with them in England. Mr. Buxton replied, expressing the great pleasure they derived being present at such a gathering, and from the whole of their visit. Speeches by Archdeacon Walker and Ham Mukasa brought the "house-warming" to a close.

Some idea of the terrible ravages of the sleeping-sickness on the Islands of the Lake will be obtained from the following extract, taken from the August issue of *Uganda Notes* :—

There is no reason to suppose that the island of Bugaya is more unfortunate than the other islands that fringe the northern and north-eastern shores of the Victoria Lake, but the following figures may enable those who have never entered what is commonly called the fly area to realize something of the havoc that the disease is playing in the islands and in the regions near the Lake. Bugaya is a small island belonging to the Buvuma group, and is best known as a port of call for the Lake steamers, where firewood is taken on board. At one time the island had a dense population. A few years ago the chief, Muzito, was capable of putting 2,300 fighting-men in the field; and the people were so crowded that each man had his plot of ground marked out for him, a long strip some three or four yards in width and perhaps half a mile or more in length. These plots were marked off by stones laid in a line, and no one was allowed to dig in another's plot. The stones still remain, a melancholy mark of past prosperity; but the gardens are for the most part indistinguishable from the field. The whole island has a deserted appearance. Where a few years ago there were 1,900 houses occupied, there are now barely 200. In one *shamba* there

stood 200 native huts, now only six of these are tenanted. In another of 170, only two remain; in a third, of 250 houses, there is left a solitary one; and in another *shamba*, high up on a hill-top, of seventy huts there is now not a single one occupied.

One of the saddest facts in regard to this visitation is the absolute callousness with which it is regarded by the bulk of the people who are, so to speak, lying within its grip. It would naturally have been expected that such trouble would at least have had a softening and awakening influence on the islanders, and have made men in earnest about receiving the Gospel. But the effect is, in the great majority of cases, exactly the reverse. They point to the Christians who have died,—"So-and-so," they say, "was a Christian; did not he die? If God loves us, how is it that He allows such a sickness as this?" and the like. Nor is the disease at an end, though opinions differ as to whether it is on the wane or not. Daily on Bugaya the sound of heathen mourning is to be heard, and from two to ten bodies are carried out each day for burial. With no apparent hope of remedy at hand, it would seem that the annihilation of the entire population cannot be very far distant.

Writing from Kabarole, Toro, on July 7th, Mr. H. E. Maddox says :—

So far as health is concerned we are very well indeed, but we have a great deal of anxiety about the work here. As a body the Native Christians are most disappointing, but there are some individual Christians who are, I believe, beginning to feel stirred to long for

better things. There are two young men of this country who have offered themselves for teaching with a view to ordination, and the Bishop has agreed to my preparing them. They have both been teachers for some years.

From time to time our columns have contained translations of letters forwarded to us by the Rev. C. F. Jones, which he has received from the native clergy and others in the Uganda Mission. We print below one from the Rev. Nua Nakiwafu, native pastor at Hoima, expressing his sorrow at the loss of Mr. Lloyd, and rejoicing at the gain of others :—

*Hoima, Kawola, Bunyoro,*  
*Feb. 14th, 1904.*

To my true friend, C. F. Jones.

I have written, sir, this letter to greet you and to tell you some of the work of

God which is in Hoima. Well then, how are you, my friend? Here at our place it is well. The people of Hoima come well to our church. Only there is a man of might, viz., A. B. Lloyd,

and he has now left the work of this place, he has gone into the country of the Ganyi people. But it is an astonishment! We have not another man who has come in his place. All Bunyoro together with myself, Noah Nikiwafu, mourn together on account of this our friend leaving us—we not having another who has entered into his work. Well, now, my friend, sir, you and others who are in Europe, together with me, let us pray God our Father to bring another that he may enter into his work, for our Lord encouraged us saying, "Pray ye there-

fore the Lord of the harvest that He send forth labourers into His harvest." St. Matthew ix. 28. And, sir, perhaps it is that God wishes to take His Name into Ganyi-land by his mouth; only let us remember daily in our prayer the new work which has begun in Ganyi-land. Well now, sir, this is my joy in which I rejoice, up to this year, 1904, that I am still alive in God's work.

Well, good-bye; may God Almighty establish daily all your work which you do.

I am, he who loves you,  
NOAH NIKIWAFU.

Mr. Jones also sends us a copy of a letter from Kahaya, king of Ankole. In a covering letter to Mr. Jones the Rev. H. Clayton says that the small-pox scare, to which the king refers, has had the effect of sending a good number of the Christians off into the country to escape from it, and it is hoped that they will spread the Word wherever they go as the early Christians did when they dispersed from Jerusalem owing to the persecution that followed Stephen's death. Mr. Clayton also says that Kahaya is "learning a little English and is rather proud of it." The following is the letter:—

My dear Mr. Jones,—How are you. Thank you for your letter. Many people here have small-pox. I want to see you, sir, but I do not know if I

shall be able to come to England some day. Good-bye. I am,

EDWARD SULEMANI KAHAYA,  
King of Ankole.

#### **Turkish Arabia.**

Dr. P. W. Brigstocke, of Baghdad, sends us an account of the last hours of Miss H. Kelsey, whose death it was our sad duty to record in our last issue (p. 695). He says:—

She appeared to be in her usual health and spirits on Saturday, the 30th, only mentioning to Mrs. Braine (her special friend here), as I heard afterwards, that she was tired, but went for a short ride with us, thinking it would do her good. Her feeling tired was, I fear, a much more common occurrence than we knew, for she never complained; but as she was the only lady worker here she undertook more work than she had strength for: this I have realized all the more since I have seen her time-table for the day, her day being full from 4.15 a.m. till 9 p.m., with a short time for rest in the middle of the day, which I am afraid she did not always get.

Miss Kelsey, though evidently not well, attended our usual Arabic service at 7.30 a.m., playing the organ, after which she went to the hospital to help to dress the in-patients. While doing this

it seemed to me that it was becoming an increasing effort and I advised her to go home. When I saw her at her house soon after ten o'clock her appearance greatly shocked me, and she then told me that she had suffered that morning from symptoms which I feared were those of cholera. Being the hour for our English service, which we held at her house, Mrs. Braine was there, and we immediately made preparations for her to be put to bed, but she fainted before that could be done, and though she rallied for a time about mid-day, which gave me hope for her recovery, she gradually sank and passed peacefully away just before it chimed four o'clock, and at sunset we laid the mortal remains to rest in sure and certain hope!

We feel our loss keenly. It hath pleased Him to take away one of our already very small staff, but He knoweth best.

#### **Persia.**

The Rev. C. H. Stileman, writing from Kerman on August 15th, on his return from a holiday visit to the hills, gives a graphic picture of the needs of the

villages and villagers found in that district, and also of the cholera epidemic now raging through the country. He says:—

I am sorry to say that opium-eating and opium-smoking are very prevalent in these villages. Many of the people long to break the chains of this terrible opium habit, and constantly came to ask if there was any remedy, thus giving an opportunity of telling them of Him Who was manifested to destroy the works of the Devil. The people of this country are, for the most part, fast bound in chains of sin; they know their helplessness, but they know not the Son Who alone can make them free indeed. Some, however, who have during the last year or so come to our mission hospitals for treatment, have been cured completely of the opium habit. Others, hearing of this, are coming from long distances, some of them even from Beluchistan, that they may seek deliverance from this curse. Then they not only receive treatment, but they hear of Him Who is able to save to the uttermost, and we cannot but hope and believe that the seed thus sown and scattered, even to distant parts, may in God's own time bring forth a harvest for His glory.

You will probably have seen in the newspapers that cholera is raging in Persia. Hitherto this part of Persia has been mercifully preserved from this terrible scourge, but in Teheran and Shiraz and many other places the mortality has been very great, and in each of the stations mentioned we have lost friends.

We hear that both in Teheran and Shiraz there were at one time as many as a thousand deaths a day from cholera, and the panic-stricken survivors in their flight have carried the disease to the surrounding villages and districts. All along the main roads people have been left to die by the side of the road,

Owing to the fearful ravages of cholera it has been thought advisable to delay the departure of the autumn reinforcements.

Writing from Julfa on August 19th, Dr. D. W. Carr says:—"The cholera is much less in some parts of the country, but has come nearer to us here, and last night one of our hospital servants died of it after a few hours' illness."

#### **Bengal.**

Owing to a continued heavy rainfall in Bengal there has been a great deal of sickness—fever and dysentery. Our missionary brethren have in no way escaped from these troubles, but latest advices report all going on well. Miss H. C. Watney and Miss V. Macfarlane have both been laid aside, but are well enough now to proceed to the hills for a needed change. Mrs. Marcus Brown, of Godda, has been down with a mild attack of small-pox, but is progressing favourably towards recovery.

and as a rule the sick have had none to help them. We hear that the epidemic is now abating, and we trust that this part of the country will now escape altogether.

Several Europeans have been taken, one friend of ours in Shiraz being ill only ten hours, and leaving a young widow, who was herself attacked by the disease but recovered. Our missionary brethren, both English and American, have, thank God, all been spared.

We are very seriously undermanned at the present time, even for the work going on in our four stations, and can spare no one for systematic itineration, or for extension to other centres. The Rev. W. A. Rice is going home on furlough from Shiraz this autumn, and my wife and I have volunteered to go there for six months, that the work in that station may not be dropped altogether. We shall (D.V.) leave Kerman (but with great regret) on October 18th, and shall have a somewhat rough three weeks' journey across country to Shiraz. But unfortunately this means, so far as we can see at present, that Kerman will again be left without a clergyman, and Dr. Dodson, who has not yet been a year in the country, will be the only male missionary in the place. The need of Shiraz is, however, still greater, for there will be no missionary at all there when Mr. Rice leaves, unless we go to fill the gap. I need say no more by way of asking you to pray the Lord of the Harvest that He will send forth labourers into this part of His field. Please pray also for a Jewish inquirer in Kerman, who was a short time ago very bigoted, but is now carefully studying the Gospel; and for two Persian young men who seem very much in earnest.

Canon Ball, we also regret to hear, is ordered a three months' sojourn to the hills, on account of over-exposure to the sun, which necessitates him being quiet for a time. "In perils of sickness" may truly be applied to our Bengal missionaries, a fact which friends at home should remember in their prayers.

Baptisms as a result of the efforts of the Calcutta Hindi Mission were referred to in the January and April numbers, pp. 46 and 279 respectively. On St. James's Day, July 25th, four Hindus, two men and two women, were admitted into the visible Church as a further result of this work. One of the women came from the West Indies, and the other from the Central Provinces. Of the two men—Brahmans—one also came from the West Indies, and the other is a member of the Calcutta Police Force. The Rev. A. C. Kestin, in writing of these baptisms in the *North India Gleaner*, says:—"We ask continued prayer for these that they may all grow in grace and spiritual strength. We have some other inquirers under instruction and likely to come out shortly, so we need the prayers of our friends for them that they may have courage and firmness."

#### **Western India.**

It is with great regret that we hear of the death from cholera of Mrs. Pym, wife of the Bishop of Bombay, which occurred while he was away on tour. The Rev. R. S. Heywood refers to her exceeding kindness and to the serious loss which her death imports for the diocese as well as for the Bishop himself.

Under the new scheme which the Bishop of Bombay is inaugurating for the better organization of the diocese, the Rev. A. Manwaring has been appointed a Rural Dean for the Nasik district.

#### **South India.**

"We have lost one of our ablest native clergy, and a much respected and efficient head-master of an important high school," writes Canon Sell, in reporting the death of the Rev. J. S. Peter at Madras, on July 21st. Mr. Peter was a graduate of the Madras University, and was admitted to Deacons' Orders in 1894, and Priests' Orders in 1896, by Bishop Gell, and had for some years been in charge of the Harris High School. His influence at the school was great, and he succeeded in retaining a large number of scholars in spite of the various attractions held out by other schools in the district. His loss is a very great one both to the school and to the whole Native Church of Madras.

Another death of a native pastor is reported from Tinnevely, that of the Rev. Daniel Devaprasadham, pastor of Yeral. Mr. Devaprasadham was born of Christian parents at Siththakulam, and for sixteen years previous to his ordination laboured as a catechist in the Mengnanapuram district. He was admitted to Deacons' Orders in 1865, and Priests' Orders in 1869, by the Bishop of Madras, and at the time of his death was the oldest of the native clergy in Tinnevely. Some years ago he retired from active service, but has since rendered what help he could. The Rev. S. A. Daniel, of Kovilpatti, a district inspector, is a son of this departed veteran.

#### **Travancore and Cochin.**

The Native Church has suffered a heavy loss by the death of the Ven. Archdn. Oomen Mamen, who passed away at Mavelikara on August 23rd. The Archdeacon was the senior native clergyman in the Society's Indian Missions, having been ordained by the Bishop of Madras in 1856, after passing through preliminary training at Cottayam College. His first sphere of labour was at Allepie, and subsequently he was in charge of Mallapalli and Changanacheri, and on the death of Dr. Koshi Koshi in 1900 was appointed to succeed him as Archdeacon of Mavelikara. Under the title of "Spiritual Gems," the Archdeacon published in

Malayalam a series of translations made from the English Divines. His son, the Rev. A. Oomen Matthai, is native pastor at Kaviur, in the Tiruwella district.

Miss Annie Baker, one of the workers at the Baker Memorial School, Cottayam, writes as follows of her efforts on behalf of the children of the depressed classes :—

I have long been wanting to start an industrial school for the children of the backward classes, 40,000 of whom have placed themselves under the C.M.S. They lead such a hand-to-mouth life that the parents cannot afford to leave a child who can do any kind of work at school. As soon as a child can carry a younger one or scare birds it is taken away from school and soon forgets what little it has learnt. After January I shall have an opening to get light

work (picking tea leaf on the hills) for about fifty children. They can earn their food and clothing by working half the day, the other half could be spent in learning; and this could be done without any expense to the C.M.S. At present the parents say it is too far to send their children; if I could have a little more time to go to their schools and give medical aid to those I am obliged to send away, they would know me better and trust their children to me.

#### Fuh-Kien.

Writing from Fuh-chow under date July 14th, Mr. W. Muller says :—"I regret to say we have already had two typhoons, quite unprecedented for this time of the year, i.e., so early, one of which has done considerable damage to the houses at Sharp Peak and Ku-liang, and I am sorry, too, to add that the house at Deng-doi has been nearly wrecked."

#### Japan.

Mention was made under "Editorial Notes" in our August number, p. 625, of the permission granted to chaplains to accompany the troops to the front, and of the Committee's sanction to the Rev. W. P. Buncombe to act as one of such. Mr. Buncombe, however, writes from Tokyo on August 10th :—

Definite permission has not yet been given, and we are thinking that the war office will not find it convenient to let Christian chaplains go at all. The Government have signified their

willingness for them to be sent, but will not force the War Department to make the arrangements or grant the definite leave.

The Rev. J. Hind, of Kokura, writes :—

We have grand opportunities in the military hospital here, with its 1,400 odd patients. Freedom is given to preach in any ward, and visit anywhere, and distribute literature, which is greedily

absorbed. We have been encouraged already with definite results—some coming into the light and others eager for Bible teaching.

The Rev. A. B. Hutchinson wrote from Fukuoka on July 22nd :—"I was laid up for a week just when the *Hibachi Maru* was sunk, June 27th, not forty miles away. I heard the guns distinctly, and our windows rattled with each discharge. Very sad we were when in a day or two we heard of the butchery of those 800 brave but helpless men." Mr. Hutchinson also sends some cheering notes on the present work :—

During the past three months the attendance at the Saturday and Sunday afternoon English New Testament class has been very encouraging—teachers and young men from the Middle and Commercial and Normal Schools. These can all read fairly well, and some converse, express opinions, and ask questions.

Recently one stayed behind and asked me to help him in a difficulty.

He believes, but has not yet come to baptism. His friends tell him that he cannot hold the doctrine of Evolution and be a believer in Christ at the same time—what did I think? I replied that it all depended upon what he meant by Evolution. After a little talk he said that there seemed good reason to believe that men are evolved from apes. The professor of philosophy at his school had told the students in support

of this that at Cambridge University there is now a class of five or six monkeys who are preparing for graduation and doing as well as the ordinary students! This had been told him quite seriously and he believed it. I soon after came upon what I expect gave rise to the report—a statement about some monkeys in London which had been taught to put on clothes and smoke and do one or two things in imitation of human beings. I put the direct statements of Scripture before our student and pointed out that belief is acceptance of the testimony of God to the Saviour, and that involves belief in God's Word altogether. He has during the past two months abandoned Evolution, but has not yet fully accepted Christ. A teacher of English has stated publicly before the class his intention to study thoroughly the claims of Christianity, and he seems to be in earnest. Another said last Sunday, "I am willing to be baptized whenever you like." Thus there is encouragement, and it does not seem so like labour in vain, as one is tempted at times to regard it.

But we often feel how difficult it is to look at subjects from the standpoint of these people. As an illustration let me mention an incident which occurred recently at the Tuesday afternoon children's class (a kind of weekday Sunday-school) held in our dining-room. The large picture of Daniel in the lion's den was being shown, and the story of his fearless faith had been explained when the question was put concerning a human skull and thigh-bone in the picture. "What is that?" and a bright little chap replied at once and was supported by the assent of the others—"A tobacco-box"! Evidently the idea was that the prophet had been solaced during the long night by his pipe! The Japanese use such ghastly objects as roughly carved wooden skulls for keeping tobacco, and bones for pipe-cases, so there was nothing out of the way in the idea. But what to our minds is so clear, presents quite a different appearance to others. Hence we have to use pictures very carefully to prevent misapprehension.

During the summer there has been a very good attendance at the Friday evening prayer-meeting. Earnest petitions concerning the war, especially

for protection and grace for the Christians in the army and navy, that they may influence comrades for good, are frequently offered; and that a settled peace may ere long result. We hear of zealous Buddhists spreading reports, with a view to injure prominent Christians, that they are Russian spies, and attempting to break up a meeting for preaching the Gospel by raising the same cry, but happily without success.

The fact that Japan is fighting with a professedly Christian foe, whose conduct contradicts all that the Japanese have been learning to connect with the sacred Name of Christ, is a serious hindrance to our work. Duplicity, greed, cruelty, deliberate massacre of hundreds of helpless victims, with repeated disregard of most solemn promises, are constantly referred to as inevitably fruits of Greek Christianity, and it is difficult to show that that Christianity itself is something utterly different from the teaching of the Saviour and His Apostles. It is a sad reflection that the misconduct of professing Christians should be one of the most serious obstacles in the way of the evangelist, but so it is, and this is a difficulty that has to be reckoned upon as we endeavour to tell the story of Divine love.

Last month I baptized seven children, and there was something pathetic in the case of six of them. The father of one, not yet a Christian, is in the victorious army with General Kuroki; the father of another died of consumption before his son's birth; the father of the third is absent in Formosa; the father of the fourth is excommunicated for evil living; the father of the fifth is also very unsatisfactory, and the mothers of these two last lead sorrowful lives, holding the faith in face of many difficulties. The sixth lost her mother in childbirth and has been adopted by a Christian because the heathen father did not want to be troubled with a baby. Only the seventh has a happy Christian home with its parents. The nurturing of Christian life in a new land brings us into contact with just the same kind of sorrows and anxieties as those with which our brethren in the home ministry are only too familiar. A little thought on this matter will emphasize the Apostolic injunction, "Brethren, pray for us."

## THE C.M.S. MISSIONARY STUDY SCHEME.

THE C.M.S. Missionary Study Scheme is, in its present form, a new project, but Missionary Study is by no means new to the C.M.S.

The last fifteen years have seen a distinct, though inadequate, advance in Missionary Study. The Editorial Department, mainly through the *C.M. Gleaner*, has fostered it in many ways; by degrees, here and there, groups of Gleaners, of lay workers, or of girls, have formed themselves into bands, and studied with more or less purpose and result. The London Ladies' Union years ago formed a Reading Union, worked by Miss Fry, who is now an honorary missionary in the United Provinces; the Girls' Central Band, formed at the C.M. House in 1896, developed several other Study Bands in various quarters; and more recently the Girls' Movement has included study in the work put before its groups. Several of the Lay Workers' Unions have done good study work, and the Clergy Unions have also to some extent taken it up. But amongst C.M.S. agencies, our Circulating Library has made a speciality of Missionary Study, not only by the circulation of books, but by aiding in the formation of Study Bands, and preparing Outline Studies for their use. Mr. and Mrs. Flint and their band of helpers have done more than any others in this direction, and the limit of their sphere of influence is far from reached as yet. Outside C.M.S., the Students' Movement, and some of the American churches, have been pre-eminent in the development of associated Missionary Study, having issued several excellent handbooks and Outline Studies, which are invaluable to us and to all others who follow in their steps. Thus it will be seen that our Study Scheme is based on a thankful recognition of what others have done and are doing, both in England and America, and aims not at superseding existing work, but at supplementing it.

What we are now initiating from headquarters is a Course of Missionary Study in Three Parts, to cover, normally, a period of three years, with annual Examinations (for those who like to take them), and Certificates, and a final honours Certificate for those who pass in the whole Course. This Course is intended primarily for private students, who will be enrolled at headquarters on payment of a fee of 6*d.*, but it will also lend itself to partial adoption in the associated work of Study Bands. The Course, as at present framed, will, if taken in its normal time of three years, involve four or five hours of study *per week*, but it will be open to students to take the Examination in sections, thus spreading the work over a longer period of time. An Abridged form of the General Course is suggested for those who prefer it, and also an additional Examination for those who wish to obtain a Certificate for Proficiency in Teaching. The Abstract of Syllabus of the Missionary Study Course, Part I., given below, will suffice to show the nature of the work to be done; a full Syllabus will be supplied to all intending students, together with an enrolment form. Where there is no special reason to the contrary, we advise students to take the Ordinary Course rather than the Abridged (even if they only take it in sections), and also the work for the Teachers' Examination.

In January, 1905, outlines of an Advanced Course of reading for very thoughtful students will be issued, and also the Syllabus of an Elementary Course for those not yet able to take up our General Course, even in sections. These two additional Courses—in connexion with which no central examinations will be arranged—added to the division of the General Course into Ordinary, Abridged, and Teachers' divisions, will, we think,



be found to allow sufficient variety to meet the needs of all probable students.

Inasmuch as the work of the Study Bands has led up to our Course of Missionary Study and made it possible, we confidently expect that that, in its turn, will lead to the multiplication of Study Bands. It is the experience of those guiding Missionary Study, whether in America, in the colleges, or in our own C.M.S. circles, that more is gained by associated work, wherever possible, than by work alone. The enrolment at headquarters of a large number of private students is our primary aim, but we look forward to each student becoming in time the nucleus of a Study Band, and we are expectant that even in the immediate future many will study at least part of our Course in conjunction with others. The well-informed will thus help others; the inexperienced thus gain help. Endless variations are possible, according to the capabilities of the band. An enrolled student may lead a band of non-students in the study of the *Handbook of Missions*, or of the special field, Japan. Or a band of enrolled students may agree to take two subjects jointly, some of the members going in for the Examination, and some not, some of the examinees taking only the two subjects studied jointly, others taking also the remaining subjects in Part I., and so on. We shall be glad to give any suggestions as to associated work in connexion with the Study Course on receipt of particulars of local conditions and needs, and are also urging on those already fostering missionary study in C.M.S., the importance of developing Study Bands in connexion with our Course. We trust there may be a large response through the C.M.S. Circulating Library and the various Unions. Outline Studies are now ready on Mr. Stock's *Short Handbook of Missions*. One of the books selected for study of the Special Field (*Sunrise in the Sunrise Kingdom*) contains good outlines for the study of Japan. Other outlines are in preparation by one or other of our departments, and will be announced as issued.

We hope before long to initiate, either directly from headquarters or through some accredited agency, or both, Correspondence Classes in connexion with the Study Course for those unable to arrange locally for associated work.

The Study Scheme falls into the sphere of the Home Organization Department, and Dr. Lankester will be responsible for its direction. But he and his colleagues at Salisbury Square will largely turn to those who have had experience in Missionary Study work, such as (outside the Society) the Secretaries of the Student Movement, and (within it) the C.M.S. Librarians and their helpers, and the leaders now in charge of study work in the various C.M.S. departments, for counsel and help in the shaping and carrying on of the work. It is not only courteous but fair to say how much we are already indebted to Mrs. Ashley Carus-Wilson, who has given unsparing thought and toil to our Study Course, which is on the lines of work she so successfully initiated and carried on in the well-known College-by-Post.

Any one wishing to enrol as a student should—

(1) Send a halfpenny stamp to Dr. H. Lankester for Syllabus and Enrolment Form.

(2) Decide whether to study alone or in a band.

(3) Decide which Course, and which subjects to take up.

(4) Procure necessary books from C.M.S. (address the Lay Secretary).

(5) Write to Dr. Herbert Lankester with regard to any difficulties.

### SYLLABUS FOR PART I. OF STUDY COURSE.

[The Syllabus for Part II. and Part III. will be issued in October, 1905, and October, 1906, respectively. Thus there will be students studying all three Parts simultaneously when the scheme is fully at work. The Course for Part I. will not be changed without due notice to students.]

#### SUBJECTS.

#### I.—Bible Study. THE MISSIONARY TEACHING OF OUR LORD IN THE FOUR GOSPELS.

**BOOKS TO BE STUDIED.** The text of the Four Gospels. (Part I., in *Mission Studies on the New Testament*, by Harlan Beach, price 7d., will be found helpful as suggesting a good classification of the subject.)

[The Course in this subject is the same for all students, but a difference will be made in the Examination for those entering for the Abridged Course.]

#### II.—General History of Missions.

**BOOK TO BE STUDIED.** *A Short Handbook of Missions*. By Eugene Stock, 1s. and 1s. 6d. net. (No. 1 of the C.M.S. Study Scheme Series, "Outlines for Class Study on *A Short Handbook of Missions*," price 3d., will be found useful.)

[For Abridged Course omit, in Part I. of the Handbook, chaps. vi. to x. inclusive; in Part II., chaps. xvi. to xxvi. inclusive; in Part III., chaps. xxvi. to xxxiv. inclusive, and Appendices I. and II.]

#### III.—Special Mission Field. JAPAN: THE COUNTRY; THE PEOPLE AND THEIR RELIGIONS; THE COMING OF CHRISTIANITY; MISSIONARY WORK IN THE ISLANDS; THE C.M.S. MISSION.

**BOOKS TO BE STUDIED.** On the work generally, either *Sunrise in the Sunrise Kingdom*, by Dr. de Forest, or *Dux Christus*, by W. E. Griffis, price 2s. 6d. net, cloth boards; 1s. 6d. net, paper covers. And, on C.M.S. work, either *Japan and the Japan Mission*, price 2s., chaps. ix. and x. (chaps. xi. to xiv. inclusive give more detailed information), or *The Japan Mission of the C.M.S.* (pamphlet), price 2d., chaps. v. and vi. Special attention should also be given to any news from Japan in the *Gleaner*.

[For Abridged Course omit, if "*Sunrise in the Sunrise Kingdom*" is selected, chaps. v. to vii. inclusive, and all Appendices. If "*Dux Christus*" is chosen, omit throughout the "*Chronological Framework*," the "*Literary Illustrations*," and the Appendices. The portion set for study on C.M.S. work is the same for all students.]

#### IV.—Biography.

**BOOKS TO BE STUDIED.** Any two of the following:—

*Henry Martyn*. By Dr. George Smith. (R.T.S.)

*Verbeck of Japan*. By W. E. Griffis. (Oliphant and Co.)

*Pilkington of Uganda*. By C. F. Harford. (Marshall Bros.)

*Irene Petrie*. By Mrs. A. Carus-Wilson. (Hodder and Stoughton.)

[For Abridged Course take only ONE Biography from the above list.]

#### V.—C.M.S. Work of the Current Year.

**TO BE STUDIED.** The *C.M. Gleaner*, from June, 1904, to May, 1905, inclusive, with special reference to the foreign articles and news. Omit the small type matter at the end of each number.

[In the Abridged Course, omit also the Editorial Notes and "*The Work at Home*."]

H. L.

## THE JAPANESE PRIME MINISTER ON THE WAR AND RELIGIOUS LIBERTY IN JAPAN.

### AN INTERVIEW WITH COUNT KATSURA.\*

REPORTED BY THE REV. WILLIAM IMBRIE, D.D., TOKYO, JAPAN,  
*Missionary of the Presbyterian Board.*

THE friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years, and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice, however, occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps, after all, Japan is not quite what she is said to be; and at least an apprehension, in case she should attain to a position of leadership in Eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of Western nations, and in particular to the extension of the Christian religion. . . .

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan, and that the peril must be met without delay. No less clear is it that Russia is, and if allowed will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she cannot break. Regarding this also there can be no delay. Therefore, I say that the object of the war is the security of the empire and the permanent peace of the East. . . .

But the war is not a war for the supremacy of race over race, or of religion over religion. With differences of race or religion it has nothing to do, and it is carried on in the interests of justice, humanity, and the commerce and civilization of the world. . . .

Immediately upon the opening of hostilities, communications were sent to the recognized representatives of all the religious bodies in the country (Buddhists, Shintoists, and Christians alike), asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasized by the Government are these: That the war is one between the State of Japan and the State of Russia; that it is not waged against individuals; that individuals of all nationalities, peacefully attending to their business, are to suffer no molestation or annoyance whatever; and the questions of religion do not enter into the war at all. . . .

The imputation is made that if Japan is successful in the present conflict, the day will come when, to serve her own ends, she will not be above utilizing the anti-foreign spirit that is now lurking among the masses of China—the spirit that held the Legations in Peking in peril of life, that massacred hundreds of helpless foreigners and Chinese Christians, and that brought deep anxiety and sorrow to the whole world. . . . No candid man can say that in all that trying time Japan was derelict in the performance of her duties, and no one has a right to insinuate that in the future she will be less broad-minded, less honourable, less humane, or less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that, in some respects, it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavoured to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the anti-foreign spirit in China. When, therefore, Japan says the

\* Condensed from the *Japan Mail*, May 27th, 1904, and reprinted from the *Missionary Review of the World* for September.

permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution, and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city and in almost every town in Japan, and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines which obtain their licenses precisely as other newspapers and magazines, and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to Government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold property. In many cases associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These associations are allowed to "own and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the article in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public"; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing it may, perhaps, be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know, but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all, and therefore I repeat what I have already said: that Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What, then, becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds, in common with the West, the great fundamental elements of the civilization of the West; but this is a very superficial view of the case. . . .

Now it is quite conceivable that a nation might accept certain of the products of the civilization of the West, and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilization of the West, and yet a nation might have its newspapers without having anything of the freedom of the press. . . .

One of the essential elements of the civilization of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the Kindergarten and extending to highly specialized university courses. . . . This is the system sustained by the Government. It may not be perfect, but Japan has searched and is searching the world over to find the best, and she is doing all in her power to solve a problem that presents many difficulties. In addition to the Government system there are many private institutions, some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete the primary school course. Education is yeast, and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law, constitute, as any thoughtful man will admit, a dominant element in the civilization of the West. Since the beginning of the Era of Meiji, Japan has entirely remodelled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts, and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and war, though she regards a judge, sitting in the highest court of arbitration in the world, as exceeding his duties when he introduces into his judgment uncalled-for criticism of a nation in no way connected with the case under consideration.

Perhaps there is nothing more peculiarly characteristic of the civilization of the West than government under a Constitution, though there are nations which belong geographically to the West in which a Constitution is not regarded as advisable. Japan has a Constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has, in the eyes of Japan, a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the throne. It was the gift of the emperor—freely given, gratefully received; a sacred treasure, which both alike will guard with care. . . .

The object of the war, then, on the part of Japan is the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilization of the world. With differences of race or religion it has nothing whatever to do.

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## NOTES ON OTHER MISSIONS.

A SEASON of the year has now approached which brings many of the Annual Reports of other Missionary Societies for our consideration. An instance of the importance of small things may be cited from the prominence given in the opening pages of the twelve months' history of the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY to the growth, both in numbers and zeal, of its Daybreak Workers' Union. It has now a membership of 3,116, in 141 bands. Its junior branch, the "Little Torchbearers' Union," has also developed; while the Mothers' Meeting Own Missionary scheme has this year produced sufficient to enable the mothers to undertake the support of two missionaries, one in India and one in China. It is also a matter for thankfulness, considering the general depression in trade, that the Society does not stand financially below where it did at the close of the preceding year. Thirteen new missionaries have been added, making, however, only a net gain of two. The statistics show that, in addition to the 211 missionaries now in home connexion, there are 105 missionaries and assistants in local connexion, 323 native Bible-women and nurses, and 571 native teachers. The returns from the Missions give 6,397 zenana pupils as under instruction. There are 10,669 children in 213 day-schools, with an average attendance of perhaps two-thirds of that total. Six hundred and sixty-nine more are in thirty-two normal or boarding-schools and orphanages, beside a considerable number in Converts' Homes. In hospitals, containing an aggregate of 348 beds, 2,979 in-patients have been received, while 290,610 visits

have been paid by out-patients to hospitals and dispensaries; and the Gospel message has also been given in 2,756 villages.

In every department of the work of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS there has been movement. In London, Saturday services have been well attended; the evening Bible-readings are proving to be more and more successful; Sunday services in Yiddish attract nearly 200 Jews; and the medical mission has had to be opened on an additional day. Among the Jews at Liverpool Christianity is distinctly gaining ground, as many as 7,800 having come to the 500 or 600 meetings held last year. At Manchester the growing attendance at the medical mission has necessitated the acquisition of more commodious premises, and the same satisfactory results are reported from Leeds. At Dublin, also, a new mission-house has proved very useful, and the work among the young is exceedingly hopeful. Progress is also reported from Lemberg (Austria), Paris, Holland, and Rome, at which last place is a marked desire to hear more about the Lord Jesus Christ. At Warsaw thirty-six Jews and Jewesses were baptized last year. In Asia, at Smyrna, a larger building has had to be erected, as at Jerusalem, where an extended book depôt and the opening of a Girls' Industrial Home has marked a distinct advance. Hundreds of Jews in Abyssinia were earnestly seeking the truth: there having been in two places alone 300 to 400 converts; and the number of Jewish scholars reached the satisfactory figure of 1,309. In all the mission-schools Christianity is plainly inculcated, and the New Testament is read and taught. One important movement deserves especial notice—the invasion of the East End orthodox Judaism by the Jewish Religious Union. This is a reform movement similar to that inaugurated in the West End a few years since. The objects of the Union are to bring Judaism into line with modern ideas, and to infuse more spirituality into the creed, worship, and lives of its adherents.

It may not perhaps be out of place here to add that according to some interesting statistics in the "Jewish Year-book" for 1904-05, just published, the total number of Jews in the world is 11,017,721. They are distributed as follows:—Europe, 8,747,971; Asia, 342,410; Africa, 354,500; America, 1,556,000; Australasia, 16,840. In the whole of the British Isles the Jewish population only numbers 196,000.

In 1902 a deficiency was feared in the General Fund of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL. In the end, however, several large donations were received, and an increase of £132 could be announced. In 1903 there have been large contributions, whilst the general collections and subscriptions were greater by upwards of £10,000. In 1902 the General Fund amounted to £88,585; in 1903 to £99,277, an increase of £10,692. The total income of the Society from all sources for 1903 was £158,642 as against £152,529 for 1902. The number of ordained missionaries, including nine bishops, on the Society's list is 768,—that is to say, in Asia, 266; in Africa, 206; in Australia and the Pacific, 47; in North America, 143; in the West Indies and Central and South America, 70; and 36 chaplains in Europe. Of these 131 are Natives labouring in Asia, and 55 in Africa. There are also in the various Missions about 3,000 lay teachers, 3,200 students in the Society's colleges, and 40,000 children in the mission-schools in Asia and Africa.

Of the more directly spiritual labour of the UNIVERSITIES' MISSION the most important event mentioned in the year's story is the expansion of work among the Yaos by the development of the station at Malindi, at the south end of Lake Nyassa, distant 150 miles from Likoma. From thence it is hoped that a chain of stations may stretch to Unangu, towards Masasi in the Zanzibar diocese, thus to carry out one of Bishop Steere's plans, though in reverse order. In the Zanzibar diocese the long-delayed consecration of Christ Church Cathedral has been accomplished, and a Cathedral chapter constituted, four out of the twelve stalls being reserved for native clergy. On the mainland considerable extension has been made beyond Kologwe, in the Zigua country. Boundaries of future work in the Usambara hills have been amicably arranged with the German Lutheran Mission. One great step in progress has been the establishment at Masasi, in the Rovuma district, of three English ladies to work amongst the African women and

girls. The yearly census of the Mission gives the number of candidates confirmed as 487 by the Bishop of Likoma, and 460 by the Bishop of Zanzibar. Each single one of these had passed through a long period of probation and training, in some cases of several years. There are now 5,323 children in the schools as against 5,079 in 1902. Of adult adherents there are 13,323 as against 12,010; and of these 4,376 are communicants, showing an increase of fifty-four. The present staff in Africa consists of 113 Europeans, viz., 32 clergy, 26 laymen, and 55 ladies; and of 243 Africans, 17 of whom are clergy, 12 readers, and 214 teachers.

The NORTH CHINA AND SHAN-TUNG MISSION authorities dwell with thankfulness on the sub-division of the missionary diocese of North China having become an accomplished fact. But although the first bishop of the diocese of Shan-Tung has been consecrated, the old diocese of North China is not even now much smaller than it was. It has lost the province of Shan-Tung with its 29,000,000 people, but there has been added to it the province of Shing-King, in Manchuria, with 13,000,000. The returns of the native work for 1903 show a decrease of one in the number of English clergy engaged entirely in native work. The staff in North China now consists of the Bishop and three presbyters. In Shan-Tung there are the Bishop, five presbyters, and one deacon. The native lay workers have increased by three; the buildings for public worship by five; and the catechumens by sixty. A larger number of adult baptisms during the year brings the roll of baptized members up to 940; whilst, although in this respect the returns are incomplete, the communicant roll is 572, or seventy more than in 1899. The number of confirmations (seventy-eight) should also be noted.

In view of the enormous demand in China for school and college literature based on Western systems, and that such books, while sound and solid in their instruction, should contain at least some recognition of the fact that even the most material blessings of civilization have been more or less directly the offspring of religion, the following facts regarding the work of the CHRISTIAN LITERATURE SOCIETY FOR CHINA are very encouraging. The new publications during the year ending April 30th, 1904, have amounted to close on 11,500,000 pages, the reprints to 14,000,000 pages; together 25,500,000. This is the highest figure reached since 1898, the year before the *coup d'état*, when the number of pages printed was 37,000,000. This output employs a permanent staff of over 100 Chinese, viz., seventy printers and bookbinders, twenty Chinese writers, and fifteen distributors. The Society has the warm support of all the Missionary Societies working in China; the C.M.S. and B.M.S., the Canadian Presbyterians and Wesleyans, and the American Methodist Episcopalians, especially showing their approval by each setting apart a missionary to give his whole time to the translation and preparation of books. The recently-appointed Organizing Secretary of this Society in London is our former C.M.S. missionary, the Rev. Arthur Elwin, 32, Thicket Road, Anerley, S.E.

China, with Formosa and the Straits Settlements, is also the favoured field of the PRESBYTERIAN CHURCH OF ENGLAND. The last report notes a comparison of the figures of the Chinese communicants belonging to Protestant Missions. In 1842 these numbered six; to-day they exceed 100,000. The growth in almost fifty years of this Society's mission work may be tabulated thus:—December, 1855, communicants 25, native preachers 0, native pastorates 0; December, 1877, communicants 2,117, native preachers 56, native pastorates 1; October, 1903, communicants 8,423, native preachers 179, native pastorates 36.

The WESLEYAN METHODIST MISSIONARY SOCIETY continues to retain pre-eminence in the number of scholars (30,730) on the school lists in Ceylon. The Christian educational work is being still further strengthened and extended; but not to the neglect of evangelistic effort. This has resulted in the year being closed with nearly 5,000 members, and 1,428 on probation. The largest increase of members in India is reported from Madras and Calcutta. Hyderabad presents what the report terms the astonishing figures of 1,812 members with 3,546 under training; and, taking the children as a test of true work and a prophecy for the future, declares that the Mysore District leads the way with 603 in junior classes.

In the province of Hu-Nan, China, a line of advance has been planned which will, in the course of a few years, link together by a chain of stations the Southern and Central Districts. The Chinese congregations have increased in the year by more than 300 members. In the Transvaal and Swaziland District new stations have been occupied, new sites secured, new houses of prayer erected, and the people gathered together at a rate that is unprecedented: there has been an increase of 3,228 members, with no less than 6,187 on trial. Last year, too, will be memorable as the year in which the West Indian churches, after a period of self-government with independent Conferences, came again under the charge and control of the yearly Conference. The difficulties and embarrassments which have led to this change are purely administrative and financial. The general statistics are as follows:—Circuits, 310; chapels, &c., 2,710; missionaries, 237; native ministers, 203; paid agents, 3,529; unpaid helpers, 6,667; members: full 56,541, on trial 18,566; scholars, 104,689. If the numbers now reported by the West Indian Synods are added there are now in the W.M.S. mission-field more than 100,000 members, with 21,700 on trial; or a grand total of over 122,000.

We may take this opportunity of extending a cordial welcome to the *Foreign Field*, the new official organ of this Society, which duly made its first appearance in September. Though representing W.M.S. work, its outlook will not be strictly denominational. The list of contributors includes the names of many distinguished men of other Christian communities.

The fifty-second annual report of the ZENANA BIBLE AND MEDICAL MISSION shows that there are 106 European missionaries with 55 assistants, 199 native teachers in zenanas and schools, nurses, &c., and 90 Bible-women, making the number of workers 450; zenanas visited 2,612; zenana pupils 3,023; visits paid by Bible-women to villages 1,042, to houses 9,906; schools and institutions, 61; pupils, 3,030; under training in normal schools and institutions, 228; hospital and dispensary in-patients 1,719, out-patients 21,607, patients attended at home 466, lady-doctors' visits 1,241, total attendance at dispensaries 67,008.

The Foreign Missionary Association of the SOCIETY OF FRIENDS reports with thankfulness that there were no losses by death during the year 1903; and that there was an addition of eleven new missionaries. The total number is now 103, thirty-eight men and sixty-five women. These are divided as follows:—India 37, Madagascar 24, Syria 13, China 22, Ceylon 7. In India, two lady missionaries commenced work in Bhopal city last December, thus opening a seventh station. In Madagascar a terrible epidemic of malarial fever carried off thousands of the people. The High Schools for boys and girls are doing an excellent work at the capital. About 100 boys at Ambohijatovo have taken courses of instruction in carpentry.

In an announcement lately issued of a new Mission to the Soudan, to be called the SOUDAN UNITED MISSION, it is pointed out as a strange and solemn fact that none of the Presbyterian or Nonconformist Churches of England, Scotland, Ireland, or Wales have done, or are doing, any missionary work in that country. Fifty to eighty million souls living in the Soudan have but half a dozen mission stations and less than twenty missionaries among them. Kordofan, a land as large as Turkey in Europe; Darfur, as large as France; Wadai, as large as Italy and Ireland; Kanem, which equals Holland, Belgium, and Denmark; Bagirmi, which equals Bulgaria; Adamawa, a country as large as Italy; Bornu, which equals England in area; and Gando (the western section of British Hausaland), a country as large as both Scotland and Ireland, have no missionaries and never have had. The need of further effort is, therefore, self-evident. A group of young men have been led to offer themselves as pioneers, and four members of this band sailed on July 23rd for Northern Nigeria. An invitation has been received to begin work in Bautchi, a district which alone is more than twice as large as Ireland, and contains among other pagan tribes the Jarowa, which numbers some 200,000 souls. All these heathen peoples, recently brought under British control, are said to be in danger of going over to Islam within the next few years unless evangelized.

J. A. P.



## LETTERS TO THE EDITOR.

## THE PROGRESS OF CHRISTIANITY IN INDIA.

DEAR SIR,—I regret to find that some errors crept into the figures in Table B in my article with the above title in the August number of the *Intelligencer*, pp. 566-7. They were errors of two kinds. The first, as pointed out by Mr. Eugene Stock in the September number, was that the figures given for Travancore were repeated against Tinnevely. The second set of mistakes was due to my misunderstanding a remark of the Editor of the "Statistical Tables for Protestant Missions," to the effect that the returns of the American Baptist Missionary Union showed in some cases the number of communicants only, not that of Native Christians. He had corrected this in one of the abstracts and tables of the pamphlet by estimating three Christians to each communicant, but the alteration was not made in the detailed tables. I have now revised that portion of my Table B ("Number of Native Christians returned in 'Statistical Tables for Protestant Missions, 1900'") which appeared on page 567 of the August *Intelligencer*, in accordance with these corrections:—

| Province or State.                                     | Anglicans      | Presbyterians. | Baptists.      | Methodists and Wesleyans. | Congregationalists & London Mission. | Lutherans and Germans. | Total.         |
|--|----------------|----------------|----------------|---------------------------|--------------------------------------|------------------------|----------------|
| <b>Madras:</b>   |                |                |                |                           |                                      |                        |                |
| Bellary and Kurnool . . . . .                          | 6,243          | —              | 11,640         | —                         | 2,832                                | —                      | 20,715         |
| Malabar . . . . .                                      | —              | —              | —              | —                         | —                                    | 6,035                  | 6,035          |
| Tinnevely . . . . .                                    | 76,860         | —              | —              | —                         | —                                    | —                      | 76,860         |
| Madura . . . . .                                       | 3,976          | —              | —              | —                         | 17,276                               | 1,271                  | 22,523         |
| Tanjor . . . . .                                       | 3,236          | —              | —              | 969                       | —                                    | 12,591                 | 16,796         |
| Trichinopoly . . . . .                                 | 2,642          | —              | —              | 276                       | —                                    | 414                    | 3,332          |
| Coimbatore . . . . .                                   | —              | —              | —              | 768                       | 909                                  | 272                    | 1,949          |
| Nilgiris . . . . .                                     | 1,339          | —              | 113            | 227                       | —                                    | 681                    | 2,360          |
| Salem and Arcot . . . . .                              | 776            | 10,102         | —              | —                         | 1,003                                | 2,422                  | 14,303         |
| Chingleput . . . . .                                   | —              | 1,265          | 800            | 2,303                     | —                                    | 231                    | 4,599          |
| Madras . . . . .                                       | 4,161          | 1,069          | 300            | 1,029                     | 965                                  | 1,248                  | 8,772          |
| Nellore . . . . .                                      | —              | —              | 156,093        | —                         | —                                    | 2,449                  | 158,542        |
| Cuddapah . . . . .                                     | 3,834          | 688            | —              | —                         | 9,274                                | 79                     | 13,875         |
| Kistna . . . . .                                       | 13,103         | —              | 2,386          | —                         | —                                    | 20,466                 | 35,975         |
| Godavery . . . . .                                     | 1,767          | —              | 5,882          | —                         | —                                    | —                      | 7,649          |
| Vizagapatam . . . . .                                  | —              | 1,320          | —              | —                         | 77                                   | —                      | 1,397          |
| <b>Total, Madras . . . . .</b>                         | <b>117,937</b> | <b>14,444</b>  | <b>177,214</b> | <b>5,572</b>              | <b>32,336</b>                        | <b>48,179</b>          | <b>395,682</b> |
| <b>Cochin . . . . .</b>                                | <b>99</b>      | <b>—</b>       | <b>—</b>       | <b>—</b>                  | <b>—</b>                             | <b>—</b>               | <b>99</b>      |
| <b>Travancore . . . . .</b>                            | <b>35,515</b>  | <b>—</b>       | <b>—</b>       | <b>—</b>                  | <b>63,152</b>                        | <b>—</b>               | <b>98,667</b>  |
| <b>Burma . . . . .</b>                                 | <b>9,385</b>   | <b>—</b>       | <b>113,787</b> | <b>618</b>                | <b>—</b>                             | <b>279</b>             | <b>124,069</b> |
| <b>Grand Total for India . . . . .</b>                 | <b>225,619</b> | <b>57,065</b>  | <b>335,758</b> | <b>133,446</b>            | <b>107,978</b>                       | <b>108,217</b>         | <b>968,083</b> |
| <b>Total in Table A, i.e. Census figures . . . . .</b> | <b>305,917</b> | <b>43,064</b>  | <b>216,915</b> | <b>68,489</b>             | <b>37,313</b>                        | <b>153,768</b>         | <b>825,466</b> |

I have added the bottom line to show the statistics of the Census Report, which contain the description the people gave of themselves, as compared with the statistics of the missionary bodies. The Anglican return in the Census Report is, no doubt, too high, owing to the unfortunate change made in tabulation, the 92,644 persons who returned themselves as simply "Protestants" having been included on this occasion among the Anglicans. Of these, 59,810 were so returned in Travancore, where the majority were probably members of the London Mission. (See Census Report, p. 387, foot-note.) Again, as mentioned in the title-page to Table XVII. of Vol. 2 of the Report, and as pointed out by Mr. Stock in the September issue, 10,321 persons registered themselves as belonging to the London

Mission, and should have been tabulated under the head of Congregationalists, but were shown in the Census Report among minor denominations, which, though numbering 21,815 in all, are not included in my table. These corrections fully explain the apparent falling off in the Census statistics for Congregationalists. The great excess of the Baptist returns over those of the Census probably shows that the estimate of three Christians to one communicant is too high. The discrepancy in the two sets of figures for Methodists and Wesleyans is also large, and is partly due to the transfer made in the Assam figures to which attention has been drawn. But on the whole the differences between denominational statistics are of minor importance. The root of the matter lies for us in the figures which show the general progress made by all Missions, and especially by Protestant Missions; and this is sufficiently encouraging to all those who have the success of missionary work at heart.

C. A. ELLIOTT.

### "THE LATE PREBENDARY NICHOLSON."

DEAR SIR,—The "In Memoriam" notice of the late Prebendary Nicholson in the July issue of the *Intelligencer* has been, as you may suppose, of no ordinary interest to myself and to all others in this Mission who take an interest in the Cambridge Nicholson Institution.

I feel sure the contributor will welcome the rectification of a slight error in his reference to the candidates for Holy Orders sent out from the Institution. In the ten years, 1893 to 1902, the number ordained after preparation in the Divinity School was thirteen. The number of trained Christian teachers sent out from the Normal School during the same period was 145.

The two "first classes" in the Oxford and Cambridge Preliminary Examination were obtained in 1894 and 1899.

The number of Reformed Syrian clergy reading in the Divinity School varies a good deal. Sometimes there have been as many as three or four at one time in the various courses of study. At present there is only one, and he is in the elementary course.

It was my privilege to visit Mr. Nicholson twice during my recent furlough, and though I had previously had correspondence with him and had received proofs of his interest in the Institution, I did not realize till I met and conversed with him how intense and living that interest was. I am convinced that we, as an Institution, are poorer by reason of his removal from amongst us.

Cottayam, Aug. 10th, 1904.

J. J. B. PALMER.

### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the Christian youths of India, that men of the right stamp may come forward to take up educational work in that land; and thanksgiving for the blessings already vouchsafed. (Pp. 721—725.)

Prayer that the eyes of the followers of the religions of China may be opened to see the only "True Light." (Pp. 725—731.)

Thanksgiving for the progress of the Gospel in Fuh-Kien. (Pp. 732—734.)

Prayer for the students and principals of the Divinity Colleges in India, that all may be much used for the advancement of the Kingdom. (Pp. 734—743.)

Prayer with thanksgiving for the Madras Native Church. (Pp. 743—747.)

Thanksgiving for the opportunities among the Ekwamekwu prisoners. (P. 764.)

Prayer for newly-baptized converts, that they may be kept strong in the faith. (Pp. 766, 771.)

Thanksgiving for the lives of departed missionaries, native clergy, and home-workers, and prayer for the bereaved relatives. (Pp. 764, 769, 771, 788.)

Prayer for the Native Christians in Japan, especially for those at the front. (Pp. 772, 773.)

Prayer for the departing missionaries, and for those whom they leave behind. (Pp. 789, 793.)

Prayer for a rich outpouring of the Holy Spirit on the G.U. Anniversary at Nottingham. (P. 793.)

## EDITORIAL NOTES.

THE aspiration is expressed in the American *Churchman*, the leading organ of the Protestant Episcopal Church, that the Boston General Convention, to be present at which is the chief object of the Archbishop of Canterbury's visit to the United States, may prove to be "the most notable missionary gathering ever held in the American Church." This is a noble and blessed ambition, and the prayers of Churchmen on this side the Atlantic should not be wanting that it may be realized. It should be no less our own aspiration and prayer for the Church Congress at Liverpool. To this end it is not necessary in either case that missionary facts, or facts regarding the non-Christian world, should be prominently in evidence. It is much more requisite, as the above-named contemporary remarks, that the representatives of the Church "should realize in the deepest and highest, because in the most real and actual sense, that the Kingdom of God, as we are enabled to know it, is here and now for the saving of the world."

ANOTHER hope expressed by the *Churchman* has no less our warmest sympathy. After dwelling on the unique interest attaching to the visit of Archbishop Davidson to America, and assuring him of an ardent welcome from all Americans, and in particular from American Churchmen, the useful consequences of a closer union between the two sister Churches are referred to. "A closer bond between the national Churches would mean much to the unity and progress of the Christian Church, because we look entirely beyond our own communion in the results that would flow from a larger and more fearless outlook on the part of those two branches of the Anglican Communion, and their combined efforts to establish a principle of co-operation with other Churches." Yearnings for closer fellowship with the other true and fruitful branches of Christ's visible Church, and for a fuller recognition of the Church's *raison d'être*, are undoubted signs of the Holy Spirit's working, and if our Archbishop's presence at Boston tends, as we in common with our brethren fervently hope it will, to promote these aspirations we shall rejoice and praise God.

Two months ago the *Intelligencer* published a solemn warning from the Far East on the danger of relying too much on missionary machinery and too little on the preaching of the Cross. We are sure that Bishop Hoare's gentle and faithful words have been and will be read in our Missions with gratitude and with a heart-searching solicitude to avoid so grave and so insidious a danger. But do not we at home at least equally need the admonition? We think we do, and one reaches us—this time from the West. A sermon on Exod. iv. 2, by the Bishop-Coadjutor of New York, the Right Rev. D. H. Greer, published in *From Things to God*, comes under our eye, in which we read:—"Look at the Church at the present time. With a scholarship never so ripe, with a membership never so numerous, with a treasury never so full, with a social organization never so widely ramified, with a machinery never so ample with ways and means and tools and instruments never so great and many and yet, despite all these excellent tools and this great machinery, what little progress is made to-day by the Church in delivering the children of God from their houses of bondage all over the face of the earth! Why? Because, it seems to me, that we to-day have too much faith in machinery. We are making an idol of it, and putting our trust in it instead of God." Let us home workers for the Kingdom of God take heed. An active organized winter campaign to reduce the ignorance and apathy of our fellow-

Christians regarding Foreign Missions is about to begin, we trust, in many of our parishes. Meetings, general and sectional, unions, bands, and classes are to be put in motion, regiments of collectors of funds and distributors of literature will be setting forth, and it is meet that all of us should pause and recollect that the good success we crave will be not by the might of our human organization, nor by the power of human patronage, but by the Spirit of our God. And those isolated friends, who work and pray where there is no great organization, no great natural power or circumstantial equipment, let them recollect that faith is infinitely more potent than machinery. With those instruments and those capacities and those opportunities which they possess, weak and slender and cramped though they seem, the rod and staff, the sling and stone, used with strong faith, they will prevail.

WE mentioned last month that Bishop Awdry, in a letter to the *Guardian*, had called in question the statement of Mr. Bennet Burleigh, the *Daily Telegraph* Correspondent at Tokyo, regarding a public meeting alleged to have been held in May last to promote the formation of a national Christian Church in Japan. The Rev. W. P. Buncombe writes to us to the same effect as Bishop Awdry, saying, "Such a thing is altogether impossible in Japan; the meeting had to do altogether with the country and the war to demonstrate that it was in no sense a religious war—Buddhism *versus* Christianity." The Rev. Theodore M. MacNair, of Tokyo, in the *Missionary Review of the World* for September, referring also to the same statement, says that "nothing at all has occurred to justify this report, and nothing out of which it could naturally have grown." Our readers will learn with some regret from a letter of Mr. Buncombe quoted on page 772 that up to the present the Japanese War Department has not seen its way to sanction the sending of missionaries and native evangelists to the front.

The following prayer has been authorized by Bishop Awdry for use in his diocese during the war:—

"O Almighty Lord God, King of all kings, in Whose hand are the destinies of nations, and Who sitteth in the throne, judging right, we beseech Thee to overrule this present war to the advancement of freedom and righteousness and to the triumph of Thy truth. Hear our prayers for the wounded, the sick, and the dying, for the anxious and bereaved; and speedily restore, not peace alone, but mutual goodwill to the nations now at strife; through Jesus Christ our Lord. Amen."

EARLIER than a few weeks ago it seemed reasonable to anticipate, the treaty between the Indian Government and Tibet was signed at Lhasa on September 7th, and Colonel Younghusband's expedition has probably started on its return journey. The terms that have been made for the establishment of marts at Gyangtse and Katakot (presumably Gartok) "for the purpose of mutual trading between the British and Tibetan merchants at their free convenience" may or may not immediately give opportunities for missionary efforts, but many instances are recalled in which the Gospel has entered by doors thrust and kept open for the merchant, and we trust that sooner or later Tibet will supply another example. Around the frontiers and as close to them as has been feasible are several mission stations of different branches of the Church of Christ, from some of which there is little doubt that pioneers will press forward as soon as the restraints are relaxed. On the west side the Moravians have been established for half a century, and their station at Leh, on the Upper Indus in Kashmir, is on one of the great trade routes to and from Lhasa. The C.M.S. stations in the Vale of Kashmir and in the Himalayas (Srinagar, Islamabad, Dharmasala,

Kangra, Kotgur, and Simla) are not far removed, and itinerants from them come in contact with Tibetans. The L.M.S. at Almora has an outpost close to the frontier. The Church of Scotland has a well-manned mission at Darjeeling and in Sikkim. In the latter mountain protectorate the American Scandinavian Alliance has a little band. Miss Annie Taylor is actually across the border at Yatung. The American Baptist Missionary Union holds Gowhatty on the Brahmaputra, in Assam, some fifty miles from Dewangiri, where another important Tibetan trade route enters India. And higher up the same river, we learn from an article in the *Missionary Review of the World*, to which we are indebted for some of the above particulars, independent missionaries are at Sadiya. Then on the eastern boundary the China Inland Mission and the Christian Missionary Alliance have stations in Kan-Su, and the C.I.M., the American Methodists, and the C.M.S. are in evidence near the border in the province of Si-Chuan. Arabia, the holy land of Mohammedans, and Tibet, the sacred territory of northern Buddhism, are alike in excluding the Christian missionary. Yet, as has been well remarked by the Rev. Dr. Dwight, Secretary of the Bureau of Missions, New York, "a Buddhist is free to enter the cities of Arabia, and Mohammedans, Hindus, fetish-worshippers, and what not can roam at will through Tibet." It is only Christians who are proscribed—a testimony doubtless to the power of the Gospel, but not a condition with which Christians can rightly acquiesce.

We rejoice to learn from the British and Foreign Bible Society that after a quarter of a century of rival versions of the Scriptures in the Telugu country an agreement between the Baptists and other Protestant Christians has at length been reached, and from henceforth this sad mark of disunion will disappear. The cause of difference has been the verb "baptize" and its derivatives. It has, however, been mutually decided to be content with the neutral method of transliterating the Greek words in the text of the New Testament, while the term preferred by the Baptists will be given in the margin. Thus the Bible Society's broad basis and catholic spirit have enabled it once more successfully to advocate one of the most important steps towards the ultimate unity of the Indian Church. Progress is also being made in the revision of the Malayalam Old Testament. The New Testament in that language was another instance in which the revised version superseded two rival versions, those of Benjamin Bailey, of the C.M.S., and of Dr. Herman Gundert, of the Basle Evangelical Mission in British Malabar. In this case the differentiating principle was not doctrinal, but was due to varying ideals and aims. The Basle missionaries desired a version whose style would appeal to educated Hindus; the C.M.S. and L.M.S. and the delegates of the Syrian Christians felt the need of a more simple mode of expression to meet the needs of the large body of hereditary Christians and converts from the depressed classes and hill tribes. From 1896, however, until its completion a joint committee of Indian delegates from all the communities concerned co-operated under the chairmanship of the Rev. W. Dilger, a Basle missionary, and with Dr. Richards, of the C.M.S., as Secretary. The late Archdeacon Koshi Koshi received from Archbishop Benson the Lambeth D.D. degree in recognition of his important services in this revision work. An article by Dr. Richards in the *Bible Society Reporter* for last month gives the story of the new version.

THE death has just occurred of one whose life story recalls forcibly the old association of Basle with the C.M.S. After nearly half a century of widow-

hood Mrs. Kreiss died in Berlin in August. Her husband went to the north-west of Persia under the Basle Society, but on the conquest of the district by Russia and the consequent expulsion of the Mission, he, together with Pfander, Schneider, Hoernle, and Wolters, senior, joined the C.M.S. All these, except the last, who was placed in Smyrna, went to Agra, and ultimately Schneider, Hoernle, and Pfander were ordained by Bishop Cotton, but Kreiss had by that time died after sixteen years of service, 1840 to 1856.

At home an honoured and zealous worker has been taken to her rest in the person of Mrs. Fox, the wife of the Honorary Clerical Secretary, after a prolonged period of acute suffering borne with singular patience and Christian resignation. On Mr. Fox's accession to the office vacated by Prebendary Wigram, Mrs. Fox at once threw her energies into the work at Salisbury Square as a member of the Ladies' Candidates Committee and of the Ladies' C.M. Union, of which she was a Secretary from 1895 to 1904, and in all the many functions which centre at the C.M. House for deepening missionary interest among women she was invariably and, of course, most actively interested. For our colleague and his family we know it is superfluous to ask for the prayerful sympathy of C.M.S. friends.

The death of the Rev. Henry Brass, Vicar of St. Matthew's, Redhill, also removes one who was a true friend and ardent worker for the Society. May the example of pure and deep devotion to the missionary cause of the fellow-labourers we have lost stir up many to like zeal and self-forgetful efforts.

THE press notices of the Society's Annual Report have never, we think, been so numerous and widespread as this year, and some few of them are of considerable length. The *Record* has always been in the van in the space it has accorded to extracts and in the hearty words of commendation it has year by year expressed. But this year some other Church papers have been not less appreciative, and the secular press reviewers have in several instances done the Report the honour of turning over its leaves and diverging in their comments from the beaten track of statistical statements. We welcome this, even when the comments seem to us somewhat wide of the mark. For example, a Manchester paper, referring to a paragraph on page 31 about backward and do-nothing parishes, remarks, "But that only raises an old question, which one sees to be still far from settlement, when one notices that even in the C.M.S., the best and most cheaply-organized of missionary societies, the cost of each missionary appears to work out at over £400 a year, with results which at their best are estimated very variously by impartial observers on the spot." We presume the writer of these words has divided the income of £400,000 by 1,000, the approximate number of our European missionaries, as shown in the statistical table on page xxx. But if the whole expenditure is assumed to go to the support of the labourers, why does he ignore the native workers? Their number is given on the same statistical page of the Report, and for a rough-and-ready computation by averages it would certainly seem, on the above assumption, to have a claim to be included—only it would reduce the quotient from £400 to about £40! The latter figure would, of course, be as useless as the former for any practical purpose. A large number of missionaries are honorary, others are supported by our colonial friends, whose contributions do not come into our accounts, and many of the native agents are supported wholly or partly by their fellow Native Christians, so that (again we say, on the above-named assumption) the figure reached would be below the actual cost. But the expenditure is by no means a mere matter of paying out sustenance allowances.

If those who are curious on the subject—and we regard such curiosity as altogether commendable—would give attention to the successive columns and items on pages 414 to 421 of the contribution sheets of the Report, they would see something of the largeness and complexity of the problem and how fully the Committee account for their responsible trust.

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It has been known for some time that Ham Mukasa, the companion of the Katikiro of Uganda on his visit to England, has written an account of the visit, and we are glad to learn that a translation of this, by the Rev. Ernest Millar, with an Introduction by Sir Harry H. Johnston, will shortly be published by Messrs. Hutchinson and Co. Mr. Millar, who has just returned to Uganda, informed us that he was greatly impressed in the course of his work as translator with the deep interest of the book, showing what a Christian African thinks of England. English people are certainly not indifferent to the opinions formed of them by distinguished foreigners, and we entertain no doubt that many will be curious to read in what light our manners and customs, our institutions and manufactures, &c., struck the mind of a man of uncommon intelligence who came amongst us from the heart of pagan and savage Africa, though, happily, that "heart" itself has ceased to be either savage or pagan.

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A FEW copies of *The Revolving Months' Prayer Form* have been kindly sent us by the Society for the Diffusion of Christian and General Knowledge amongst the Chinese. It is a Cycle of Prayer in Chinese meant for the use of all Missions and by Christians generally, arranged by Arch-deacon Moule, and is closed by the C.M.S. Cycle illustrations. There is a brief Preface on the Power of Prayer, and after the Cycle there are prayers for the followers of the Hindu religion, for Mohammedans, for all sorts and conditions of men, for the five great continents, for the adherents of Confucianism, Buddhism, and Taoism, concluding with the Lord's Prayer. The printing is excellently clear. The Rev. E. Thompson also sends a copy of a revised edition of a Cycle of Prayer for T'ai-chow arranged for the Chinese month of thirty days, with special topics for the Sundays of the month. It is a good and hopeful sign that Chinese Christians are being encouraged to systematic intercession. We wish these Cycles an extensive use.

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THE list of out-going missionaries, with some particulars regarding those going out for the first time and the spheres of service of those returning, will be found in our pages. To those whom this number will reach before the Valedictory Meetings on September 29th and 30th we commend all the proceedings—in Exeter Hall, in the Committee Room, and in St. Bride's Church, and the missionaries themselves, new and old, and their families, to the fervent prayers of our friends.

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It will have been marked with satisfaction by many of our readers that the Colonial and Continental Church Society has been enabled to respond to an appeal sent to it by the Rev. L. H. Gwynne, to send a clergyman to minister to the British officers and civilians along the Nile from Khartoum to Wady Halfa. The Rev. A. E. Paxton, late Curate of Stoke-next-Guildford, of which parish Bishop Ingham is the Vicar, who has been appointed and has already sailed, must be accorded a share in the intercessions of C.M.S. friends.

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## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,530, AND THERE WAS A DEFICIT OF £5,736 ON MARCH 31ST LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1905, WILL BE £377,266. WILL ALL THE FRIENDS OF THE SOCIETY OFFER EARNEST PRAYER THAT THIS SUM MAY BE RECEIVED?

**T**HERE is to a certain extent a lull in C.M.S. home efforts in the two or three months at the commencement of its financial year, and then in most places this is continued during the holidays, but we must not forget that on October 1st we are half-way on towards March 31st.

We are on the threshold of another winter's work. The object of our efforts is to so interest and arouse the members of the Church of England that we shall in the first instance be able to pay for all the work which is now being carried on by the Society abroad. Some friends are speaking of a re-action after the special efforts of last year, but we are thankful to know that already some are determined to make similar efforts again. One wrote this week for £25 worth of the little books for collecting twenty shillings. Will every member and friend of the Society remember that the Society, which consists of such members and friends, publicly sets forth that it is trusting God to provide all the means needed, and that God sends the money through His people? "She hath done what she could." Are we doing all that we can?

We state above approximately the amount that, so far as is at present known, will be required this year, and we are asking that earnest, believing prayer may be offered up that God will send this money; but what about the men and women who are so sorely needed for the work abroad? Our readers will remember that the "Call" issued last year appealed not only for means but for men, and yet a reference to p. 793 will show that only fifty-three new missionaries are going out this year, a smaller number than has been dismissed for several years past. May the Holy Spirit incline our hearts to pray as, perhaps, we have never prayed before that He may be allowed to take possession of men and women and use them in His service, whether at home or abroad.

We would mention that it is proposed to hold special meetings this winter in some of the larger centres with the object of seeking for candidates. In order to put before those at home the great needs that exist at the present time in our C.M.S. fields abroad, a special band of workers will be chosen, who will carefully set forth the needs abroad and the kind of people who will be able to supply those needs. Sometimes we fear the invitation to work abroad is given too unguardedly, and as a result quite unsuitable people are led to think that there is work for them to do, and they are disappointed when they are declined. Details of the scheme will very shortly be worked out, and will then be communicated to those who are organizing our work in the larger centres.

We hope that the report of the Summer School will be ready before the close of October. Friends must remember that considerations of expense prevented us from having an army of reporters who could give us the manuscript the following day, and all the addresses are being carefully corrected by the speakers. This takes a great deal of time, but we can assure those who are eagerly awaiting the publication of the report that it is being pushed on as rapidly as possible.

May we ask for special prayer for the Missionary Exhibition that is to be



held in Bolton in November? Following as it does the general mission being held in that town, may we not expect that many who have been called by God out of darkness into light here in England may be led to go abroad to point those in heathen lands to the Light of the World?

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On p. 774 we give some further particulars of the C.M.S. Missionary Study Scheme. Knowledge is power, and if we are to be efficient workers in this great cause we must have knowledge of God and knowledge of the needs of the heathen and Mohammedan world.

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One of our lady workers in the West of England writes to us as follows:—"I am pleased to tell you that the twenty receipt-books for collecting pennies with which you supplied me were all taken, and in three months I hope to gather them in. Some of the women who took them are quite poor. . . . I was also asked for five more missionary-boxes, so that I was greatly cheered." We commend these penny receipt-books to all our local secretaries and treasurers for wide use, as there is no question that much more might be collected by means of small sums.

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The usual C.M.S. Church Congress Breakfast will be held on Wednesday morning, October 5th, at the Kardomah Café, 32, Church Street, Liverpool. The chair will be taken by the Bishop of Durham, and the speakers are the Dean of Waterford and Sir William Mackworth Young, K.C.S.I. Tickets (1s. 6d. each) may be obtained in the Loan Department of the C.M. House, Salisbury Square, or of the Rev. J. E. Woodward, St. Timothy's Vicarage, Liverpool.

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Cromer has recently held its "missionary week." On Sunday, August 21st, sermons were preached in church, the preacher in the morning being the Right Rev. Bishop Cassels, of Western China. On Monday afternoon there was a large gathering in the drawing-room of Colne House, the residence of the Dowager Lady Buxton. The Rev. J. F. Sheldon, Rector of Cromer, presided, and Bishop Cassels described his work in the province of Si-Chuan. He briefly reviewed the history of the work, and then dwelt upon the hindrances, the opportunities, and the needs of his diocese. The Bishop of Norwich also spoke, and urged those present to give their prayers and their sympathy, and to pray that more volunteers in this great work might be forthcoming. On Thursday the annual sale of work was held in the grounds of Colne House. Including the collection in church on Sunday and the proceeds of the sale, more than £300 was raised in the week on behalf of the Society.

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The Acock's Green Branch of the Birmingham Lay Workers' Union carried out a successful garden meeting at Stockfield Hall on August 27th. The beautiful grounds were kindly thrown open by Mr. James Frazer. Mr. John Gray, the local hon. secretary, and his co-workers had previously given much earnest work and prayer on behalf of the effort. About 300 sixpenny tickets had been sold, and about 220 friends were present. Archdeacon Diggle presided, and the Rev. T. Holden gave an address upon the work in North India. Canon Sutton was also present, and gave in his own hearty and inspiring way the closing words of encouragement and help. As the audience had paid for admission the committee were very doubtful as to the wisdom of making a collection, and Canon Sutton was asked to put it to the meeting to decide, which he did, resulting in a collection of nearly £5. The weather, the tea, and the grounds were all delightful; about £8 was cleared, and a number of new subscribers and box-holders were added to the Branch.

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We have received the printed report of the Pontefract Deanery Auxiliary, which shows an advance of £50 on the previous year's contributions. There can be no doubt, the report says, that this increase represents real interest and

hard work in the several parishes. Adverting to the Society's call for an income of £500,000, the report remarks that "there is plenty of room for extension of interest and support among all classes. The total amount given to Christian Missions from all religious bodies is about equal to that spent in Christmas-cards; a quarter of that spent on football; one-tenth of that on tobacco; and less than a hundredth part of that spent on drink. For every fifteen clergy of the Church of England working among the thirty millions of England and Wales, only one is working among the thousand millions of Heathen and Mohammedans abroad, of whom fifty-seven die every minute without having heard of the Saviour. The responsibility is great, but the reward also is great, for we serve a good Master, and there is a work for every one of us to do."

The anniversary of the Lowestoft Auxiliary was held on Sunday and Monday, September 11th and 12th. On the Sunday special sermons were preached in the churches of the town and district, and on the Monday two public meetings were held in the Public Hall. The Mayor of Lowestoft (Dr. H. B. Walker) presided at the afternoon gathering, and the Rev. David Dickson (Vicar of Christ Church) presented the report, from which it appeared that the receipts from the deanery for the year amounted to £416, as compared with £347 last year. The Rev. C. E. Tyndale-Biscoe then described his work in Kashmir, and dwelt upon the difficulties that have to be confronted in that field. The Rev. A. R. Fuller spoke of the development of Christian work in Japan. Christianity, he said, was making great advances in Japan—not that Christians were very numerous, but the influence of Christianity was leading large numbers to a higher standard of life. In spite of the war, baptisms had recently been more numerous than at any corresponding period of his residence in that country. Dr. W. A. Shann presided at the evening meeting, at which addresses were again delivered by the same deputation.

The Bradford Auxiliary held its annual meeting on Monday, September 5th, under the presidency of the Rev. H. W. Stapleton. The Rev. A. W. Cribb presented the annual report, in which the Association deeply regretted the continued decrease of their contributions. They had remitted £771 to London as against £826 last year. In twenty out of the thirty-seven parishes there had been a slight increase, but the gain had been more than counterbalanced by the falling-off in the remaining seventeen parishes; in some of the latter the decrease was due to unavoidable local causes. We trust that next year our workers in Bradford will be cheered by being able to present a report showing a considerable increase in the amount sent up.

A garden-party was held at the Rectory, Doddiscombsleigh, on September 6th, at which the Rector, the Rev. F. F. Buckingham, presided, and an address was given by the Lord Bishop of Exeter. Dr. Robertson said that the extension of the Society's resources throughout the country indicated the spread of a deepened sense of responsibility regarding Foreign Missions. It was on the progress of the missionary cause in the parish and in the home that the solution of the problems of the present and future really depended. The Bishop went on to say that we spent a vast sum of money in drink and in other ways, a good deal of which might be devoted to the cause of Missions. Addresses were also given by the Rev. W. E. Burroughs, the Rev. J. Hamilton, and Lieut.-Colonel Stirling.

#### Some Gifts of the Month.

"A Friend" forwards a special donation of £40, "partly on account of the satisfaction I feel in the fact that the 'Policy of Faith' was not abandoned, but chiefly because God honoured that policy in such a marked manner last year."

An old C.M.S. Missionary, in paying his annual subscription of £10 10s., writes: "I can assure you that the way in which God brought you through last year both gladdened my heart and strengthened my faith. So long as the Committee are enabled to keep to their present lines of doctrine and practice, I cannot help thinking God will supply all their needs according to His riches in glory."

A friend sends £2, "The result of fruit sold, and which my household willingly helped me to pick. Our hearts were stirred by the accounts given lately in the *Gleaner* of the gifts that cost."

A most acceptable and unexpected gift of £2,250 has been received from a very old and valued friend who has been laid aside by illness for some years.

### GLEANERS' UNION ANNIVERSARY.

THE following is the draft programme of the Eighteenth Anniversary of the Gleaners' Union, to be held this year at Nottingham:—

**Saturday, Oct. 29th.**—Prayer-meeting.

**Sunday, Oct. 30th.**—Special Sermons and Addresses.

**Monday, Oct. 31st.**—*Morning.*—Devotional meeting. Subject: The Work of the Holy Trinity in Foreign Missions. (a) The Purpose of God; (b) The Command of Christ; (c) The Work of the Spirit.

*Mid-day.*—Dinner-hour Service.

*Afternoon.*—Conference of Branch Secretaries and Clergy.

*Evening.*—Public Meeting. Subjects: (1) The Need of the World; (2) The Salvation of God; (3) The Responsibility of the Believer.

**Tuesday, Nov. 1st.**—*Morning.*—Holy Communion and Address. Conference of Branch Secretaries and Clergy (resumed).

*Mid-day.*—Dinner-hour Service.

*Afternoon.*—Public Meeting. Lady speakers only.

*Evening.*—Annual Meeting of the Union in the Mechanics' Hall.

The following friends have already promised to take part in the proceedings:—Bishop Ingham, the Rev. Harrington C. Lees, the Rev. E. N. Coulthard, the Rev. D. H. D. Wilkinson, the Rev. A. R. Blackett, the Rev. H. S. Mercer, the Rev. D. Allison, the Rev. H. P. Grubb, Messrs. T. F. Victor Buxton, H. E. Thornton, and E. Stock, Mrs. F. T. Woods, and the Misses C. Storr and F. Brook.

### OUR AUTUMN REINFORCEMENTS.

THE following missionaries will (D.V.) be leaving for their stations during the next few months. Those marked with an asterisk (\*) are new missionaries, the remainder are returning to the field after furlough or sick-leave. The list is subject to amendment:—

#### Sierra Leone.

Rev. T. Rowan.

\*Mr. E. F. Harrison.

#### Yoruba.

Rev. J. S. Owen.

Dr. and \*Mrs. T. Jays.

Mr. and Mrs. E. S. Dear.

Miss J. J. Thomas.

Miss H. R. Hewitt.

\*Rev. J. H. Linton.

#### Niger.

Mr. J. N. Cheetham.

Miss J. Brandreth.

\*Miss E. E. S. Lorimer.

#### Hausaland.

Dr. W. R. S. Miller.

#### British East Africa.

Mrs. E. E. Hamshire.

Mr. B. Laight.

Miss M. C. Brewer.

#### Ussagara-Ugogo.

Mr. and Mrs. D. Deekes.

#### Uganda.

Rev. and Mrs. A. B. Fisher.

Rev. S. R. Skeens.

Mr. W. G. S. Innes.

\*Rev. W. B. Gill.

\*Rev. A. E. Pleydell.

\*Mr. J. S. Herbert.

\*Miss E. Hattersley.

\*Miss E. T. Hill.

\*Miss H. F. Holdgate.

\*Miss E. M. Piffin.

\*Miss F. K. Reed.

\*Miss M. A. Taylor.

#### Egypt.

Rev. and Mrs. W. H. T. Gairdner.

Mrs. A. C. Hall.

Miss F. M. Sells.

\*Miss M. Broadfoot.

\*Miss C. V. Harris (Canadian C.M.S.).

#### Palestine.

Rev. J. T. Parfit.

Miss L. W. Lewis.

Miss E. A. Cooke.

Miss A. N. Jarvis.

#### Persia.

Miss L. Buncher.

Dr. Elsie R. C. Taylor

\*Mr. S. H. Biddlecombe.

\*Dr. Catherine M. Ironside.

\*Miss E. A. Thomas.

**Bengal.**

- Rev. P. H. Shaul.  
 Rev. C. B. Clarke.  
 Rev. S. R. Morse.  
 Miss A. M. Sampson.  
 \*Rev. B. Grundy.  
 \*Rev. E. C. Smith.

**United Provinces.**

- Rev. and Mrs. A. I. Birkett.  
 Miss H. M. Forbes.  
 \*Miss C. M. Carrington.

**Punjab and Sindh.**

- Rev. and Mrs. W. J. Abigail.  
 Rev. and Mrs. H. J. Hoare.  
 Miss M. H. Millett.  
 Miss M. N. Neve.  
 Miss M. Peto.  
 \*Rev. D. S. Harper.  
 \*Rev. J. F. Snee.  
 \*Dr. L. E. Wigram.  
 \*Mr. C. F. Hall.  
 \*Miss E. Andrews.  
 \*Miss W. M. Weitbrecht.  
 \*Miss E. A. Wright.

**Western India.**

- \*Rev. J. H. Robinson.  
 \*Miss E. E. Richardson (*fiancée* to  
 Rev. J. P. Butlin).

**South India.**

- Rev. T. Walker.  
 \*Rev. and Mrs. G. E. Brown (*New*  
 South Wales C.M. Association).

**Ceylon.**

- Rev. and Mrs. S. M. Simmons.  
 Mr. A. G. Fraser.  
 \*Rev. R. H. Phair.  
 \*Miss E. G. Bennitt.  
 \*Miss S. L. Ketchlee.  
 \*Miss E. M. Poole.

**Mauritius.**

- Miss M. L. Penley.  
 \*Miss H. J. North.

**South China.**

- Archdn. W. Banister.  
 Dr. and Mrs. E. G. Horder.  
 Mrs. E. B. Beauchamp.  
 Miss E. L. Havers.  
 \*Dr. N. Bradley.  
 \*Miss A. B. Sutton (*fiancée* to Rev. F.  
 Child).

**Fuh-Kien.**

- Rev. and Mrs. F. E. Bland.  
 Miss C. J. Lambert.  
 \*Dr. H. M. Churchill.  
 \*Miss E. M. Scott.  
 \*Miss C. M. Taylor.

**Mid China.**

- Rev. H. Castle.  
 Rev. and Mrs. H. W. Moule.  
 Miss D. C. Joynt.  
 \*Rev. J. E. Denham.  
 \*Dr. A. F. Cole.  
 \*Mr. P. J. King.  
 \*Miss M. M. Clarke (*Victoria C.M.*  
*Association*).  
 \*Miss A. Davies.

**Western China.**

- Miss E. D. Mertens.  
 Miss A. J. Edwards.  
 \*Rev. H. H. Taylor.  
 \*Miss F. A. B. Kempson.

**Japan.**

- Rev. and Mrs. G. C. Niven.  
 Miss R. D. Howard.  
 Miss O. Julius.  
 Miss M. Brownlow.  
 Miss C. L. Burnside.  
 Miss A. M. Hughes.  
 Miss A. Roberts.  
 Miss E. B. Boulton.  
 Miss E. Nash.  
 \*Miss E. E. Hughes.  
 \*Miss L. L. Shaw (*Canadian C.M.S.*).

The following missionaries have left for their stations since June 1st, or will leave before September 29th:—

**Sierra Leone.**

- Miss W. W. Stratton.

**Yoruba.**

- Rev. T. Harding.  
 Rev. J. McKay.

**Niger.**

- Mrs. T. J. Dennis.

**British East Africa.**

- Mr. V. V. Verbi.

**Uganda.**

- Rev. E. Millar.  
 \*Rev. W. E. Owen.

**United Provinces.**

- \*Rev. L. C. Perfumi.

**Punjab and Sindh.**

- Rev. A. C. Clarke.

**South India.**

- Rev. and Mrs. H. J. Schaffter.

**Fuh-Kien.**

- Rev. and Mrs. J. R. S. Boyd (*Canadian*  
*C.M.S.*).  
 Dr. Mabel C. Poulter.

**North-West Canada.**

- Rev. E. W. T. Greenshield.

### NOTES ON THE OUT-GOING MISSIONARIES.

AS in past years, some information is appended regarding the stations to which the returning missionaries have been assigned, and some personal particulars concerning those who go out for the first time.

*Sierra Leone.*—The Rev. T. Rowan resumes the Principalship of Fourah

Bay College and the Secretariat of the Mission. Miss W. W. Stratton has returned to the Annie Walsh School for a short term of service.

*Yoruba.*—The Rev. T. Harding has already reached his old station, Ibadan, and the Rev. J. McKay, having been admitted to Deacons' Orders since he came home, has returned to Oshogbo, where he previously worked as a layman. The Rev. J. S. Owen again goes to help the work of the Lagos Church Missions in the Jebu Country. Dr. T. Jays, after a lengthy sojourn at home, during which he has obtained medical qualifications and has worked in connexion with the Student Volunteer Missionary Union, goes temporarily to Abeokuta to carry on the medical work. It is hoped that eventually the way may open for him to commence a new station further in the interior. Dr. Jays was married in August, and is accompanied by his wife. Mr. E. S. Dear has been married to Miss S. C. Chambers of this Mission; he sails with his bride for Lagos, where he will resume charge of the book-shop. Miss J. J. Thomas goes to Oyo, and Miss H. R. Hewitt returns to Ibadan. The Rev. J. H. Linton, the only male recruit, is an Islington man and was admitted to Deacons' Orders on Trinity Sunday.

*Niger.*—The location of Mr. J. N. Cheetham is not yet determined. Miss J. Brandreth resumes her work at Onitsha, and Miss E. E. S. Lorimer, the one recruit, trained at "The Willows" and Bethnal Green, also goes to help in the medical work at Onitsha. Mrs. T. J. Dennis has sailed to join her husband at Onitsha.

*Hausaland.*—Dr. W. R. S. Miller's health has been a cause of anxiety, but his return is agreed to, in accordance with his own strongly expressed wish, and of course with the concurrence of the medical advisers of the Committee after due consideration of his case.

*East Africa.*—Mr. V. V. Verbi has already sailed, and Mrs. E. E. Hamshire, Mr. B. Laight, and Miss M. C. Brewer will shortly do so, all returning to British East Africa. Mr. and Mrs. D. Deekes resume their work in Ussagara.

*Uganda.*—There is a goodly party for Uganda, including ten new missionaries. The location of most of them, as well as of the returning missionaries, the Rev. E. Millar (already sailed), the Rev. and Mrs. A. B. Fisher, the Rev. S. R. Skeens, and Mr. W. G. S. Innes, will be decided on their arrival in the country. The male recruits are the Revs. W. B. Gill, W. E. Owen (already sailed), and A. E. Pleydell, who were ordained on Trinity Sunday, and Mr. J. S. Herbert, all Islington men. The last-named goes to Nassa. Messrs. Gill and Owen were placed in the First Class in the Preliminary Universities' Examination for Holy Orders, the former gaining distinction in Hebrew. The ladies going out for the first time are Miss E. Hattersley, a sister of Mr. C. W. Hattersley of this Mission, trained at "The Olives"; Miss E. T. Hill, trained at "The Olives" and at Bethnal Green, a daughter of the late Bishop Hill, of Western Equatorial Africa; Miss H. F. Hildgate, whose course of training has been at "The Olives"; Miss E. M. Piffin, trained at Highbury and Luton, who has been assigned to the Mengo hospital; Miss F. K. Reed, a trained nurse, who has also had a course at "The Willows" and has been assigned to medical work in Toro; and Miss M. A. Taylor, trained with a clerical friend and at Bermondsey.

*Egypt.*—The Rev. and Mrs. W. H. T. Gairdner return to Cairo, and Miss F. M. Sells to Old Cairo. Mrs. A. C. Hall, widow of Dr. A. Chorley Hall, of Omdurman, who originally joined the Mission as Miss Jackson in 1891, proceeds to Khartoum. The Mission receives two recruits, Miss M. Broadfoot, trained at "The Olives," and Miss C. V. Harris, of the Canadian C.M.S., who take up educational work at Helouan and Cairo respectively.

*Palestine.*—The Rev. J. T. Parfit, hitherto of the Turkish Arabia Mission,

has been transferred to Palestine and takes up work in Jerusalem, whither also Miss L. W. Lewis proceeds temporarily. Miss E. A. Cooke proceeds temporarily to Jaffa. Miss A. N. Jarvis also returns to the Mission.

*Persia.*—Miss L. Buncher returns to Julfa and Dr. Elsie R. C. Taylor to Yezd. The reinforcements consist of Mr. S. H. Biddlecombe, of Islington College; Dr. Catherine M. Ironside, an M.B., of London University; and Miss E. A. Thomas, who has been trained at "The Willows" and Bethnal Green. All three recruits are assigned to Ispahan. Mr. Biddlecombe goes to act as evangelist at the hospital.

*Bengal.*—The returning missionaries are the Rev. C. B. Clarke, the Rev. S. R. Morse, and the Rev. P. H. Shaul, who was admitted to Deacons' Orders in St. Paul's Cathedral on Trinity Sunday, and Miss A. M. Sampson, who resumes her post at Christ Church Girls' Boarding-school, Calcutta. There are two new missionaries, the Revs. B. Grundy and E. C. Smith, both Islington men, who were admitted to Deacons' Orders on Trinity Sunday. Mr. Grundy, who was placed in the First Class in the Preliminary Universities' Examination for Holy Orders and gained distinction in Hebrew, joins Mr. Kestin in the Hindi work in Calcutta, while Mr. Smith is assigned to evangelistic work.

*United Provinces.*—The returning missionaries are the Rev. and Mrs. A. I. Birkett and Miss H. M. Forbes. The latter will probably proceed to Gorakhpur. The Mission gains two recruits, viz., the Rev. L. C. Perfumi who sailed in July, and, as our readers know, was formerly a priest of the Church of Rome and a Carmelite monk (see *C.M. Intelligencer* for March, page 231), and Miss C. M. Carrington, who has been trained at "The Olives."

*Punjab and Sindh.*—The Rev. A. C. Clarke sailed in September to resume work at the College at Amritsar; the Rev. and Mrs. W. J. Abigail on their return will resume their labours at Karachi, and the Rev. and Mrs. H. J. Hoare at Edwardes College, Peshawar; Miss M. H. Millett goes again to Lahore; Miss M. N. Neve to Srinagar; and Miss M. Peto to Amritsar. Of those going out for the first time, the Rev. D. S. Harper is an Islington man who was ordained on Trinity Sunday, and proceeds to Karachi; the Rev. J. F. Snee was formerly a member of the staff of the C.M. House, and afterwards Rector of Cheviot, Diocese of Nelson, New Zealand; Mr. L. E. Wigram, M.A., M.B., B.C., Cambridge University, a son of the late Rev. F. E. Wigram, Hon. Secretary of the Society, and the fifth member of his family to take up missionary work abroad, is assigned to Peshawar; Mr. C. F. Hall, of Islington College, goes to the Mission as medical evangelist; Miss E. Andrews, B.A., London, trained at "The Willows" and the Home and Colonial Training College, and Miss W. M. Weitbrecht, a daughter of the Rev. Dr. Weitbrecht, of the Punjab Mission, who has been trained at "The Olives," proceed to the Alexandra Girls' School, Amritsar; and Miss E. A. Wright, who has been trained at "The Willows" and Bermondsey, is assigned to Lahore.

*Western India.*—The Rev. J. H. Robinson, M.A., Durham, Curate of Widcombe, Bath, sails to reinforce the Mission; Miss E. E. Richardson, a missionary of the Z.B.M.M. and a sister of the Rev. A. E. Richardson, late of the Hausaland and Western India Missions, goes out to be married to the Rev. J. P. Butlin.

*South India.*—The Rev. and Mrs. H. J. Schaffter, who have already sailed, return to Tinnevely College, with which they have been associated for so many years, and the Rev. T. Walker resumes his evangelistic work in Tinnevely.

*Ceylon*.—The Rev. and Mrs. S. M. Simmons go back to Kegalle, and Mr. A. G. Fraser, formerly of the Uganda Mission, proceeds to take up the post of Principal of Trinity College, Kandy. Four of the recruits of the year have been assigned to Ceylon: the Rev. R. H. Phair, B.A., Manitoba University, a son of Archdeacon Phair, of Winnipeg, who has been trained at Islington College; Miss E. G. Bennett, LL.A., St. Andrew's University, who has been appointed as Vice-Principal of the Girls' College, Colombo; Miss S. L. Ketchlee; and Miss E. M. Poole, a daughter of the late Bishop Poole, of Japan. The two last-named have been trained at "The Olives."

*Mauritius*.—Miss M. L. Penley returns to Rose Belle, and is accompanied by Miss H. J. North, who has been trained at "The Willows."

*South China*.—Archdeacon W. Banister proceeds to New South Wales to inspect the work carried on among the Chinese in that Colony, and will be joined later in Ceylon by Mrs. Banister, with whom he will go on to Hong Kong. Dr. and Mrs. E. G. Horder, Miss E. L. Havers, and Mrs. Beauchamp, widow of the Rev. E. B. Beauchamp, late of this Mission, return to Pakhoi. Mr. N. Bradley, M.B., B.Ch., Victoria University, Manchester, a new missionary, is also assigned to Pakhoi. Miss A. B. Sutton goes out to be married to the Rev. F. Child.

*Fuh-Kien*.—The Rev. and Mrs. J. R. S. Boyd, of the Canadian C.M.S. (already sailed), return to Ku-cheng; the Rev. and Mrs. F. E. Bland and Miss C. J. Lambert take up their former work at Fuh-chow; and Dr. Mabel C. Poulter (already sailed) goes back to Hok-chiang. The recruits assigned to the Mission are Dr. H. M. Churchill, M.R.C.S., L.R.C.P., who has been superintendent of the St. Pancras Medical Mission, and is assigned to Kien-ning; Miss E. M. Scott, trained at Highbury and Bristol; and Miss C. M. Taylor, who has had a course of training at "The Willows," and goes to join her father, Dr. B. van Someren Taylor, at Hing-hwa.

*Mid China*.—The Rev. and Mrs. H. W. Moule and Miss D. C. Joynt return to Hang-chow, the last-named for work among the upper classes. The Rev. H. Castle has been transferred from the Sierra Leone Mission. The recruits are the Rev. J. E. Denham, of Islington College, who was ordained on Trinity Sunday; Dr. A. F. Cole, M.R.C.S., L.R.C.P., a son of the Rev. Canon Cole, of Santalia, who is appointed to Hang-chow; Mr. P. J. King, an Islington man; Miss M. M. Clarke, of the Victoria C.M. Association, who goes to Ningpo; and Miss A. Davies, who has been trained at Highbury, "The Willows," and Bermondsey.

*Western China*.—Miss E. D. Mertens returns to the Mission. Miss A. J. Edwards has been transferred from the British Columbia Mission. The exact locations of these ladies will be determined in the Mission. Besides Miss Edwards the staff is reinforced by the Rev. H. H. Taylor, B.A., L.Th., Durham University, Curate of St. Paul's, Stratford; and Miss F. A. B. Kempson, trained at Highbury, Luton, and Bermondsey.

*Japan*.—Of the returning missionaries, the Rev. and Mrs. G. C. Niven, who have hitherto laboured in the Hokkaido Jurisdiction, go to the Osaka Jurisdiction; Miss R. D. Howard and Miss E. B. Boulton resume their work in Osaka; Miss O. Julius returns to Tokyo, whither Miss A. Roberts also proceeds; Miss M. Brownlow, who laboured in the Japan Mission from 1897 to 1900, and has re-offered, goes to Hakodate; Miss C. L. Burnside's location is not yet determined; Miss A. M. Hughes goes to Sapporo; and Miss E. Nash, who has been received into home connexion, will work at Matsuye or Yonago. Two of the recruits of the year are assigned to Japan, viz., Miss E. E. Hughes, trained at "The Olives," a sister of Miss A. M.

Hughes, mentioned above; and Miss L. L. Shaw, B.A., University of New Brunswick, who has been accepted by the Canadian C.M.S.

*North-West Canada.*—The Rev. E. W. Greenshield, who has been admitted to Deacons' and to Priests' Orders during his furlough, has returned to Blacklead Island.

### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 13th, 1904.*—The Committee received with regret the news of the death, on August 11th, at Berlin, of Mrs. Kreiss, widow of the late Rev. F. A. Kreiss, formerly of the United Provinces Mission; and of Mrs. Steggall, wife of the Rev. A. R. Steggall, of Mombasa, on August 28th. They desired the Secretaries to assure the relatives of the deceased of their sympathy with them in their bereavement.

The Committee had interviews with the Rev. T. Walker (South India) and Mr. G. Nyland (Palestine) on their return from the mission-field.

Mr. Walker referred to his missionary service as having been divided into three parts: firstly, his work in connexion with the Tinnevely Itinerancy; secondly, his work as Chairman of the Native Church Council; and thirdly, the evangelistic work in which he has been engaged for the last few years. He alluded briefly to the Conventions for Tamil workers which it had been his privilege to conduct, and characterized them as of the utmost importance. The low state of the Native Christian community was often felt to be a serious drag on the evangelistic work amongst the non-Christians. But he was thankful to know that in many hearts there was a longing for more of the power of the Holy Spirit. There was a nucleus of real life amongst the Indian Christians, as illustrated by the fact that not a few young Indians were in the habit of organizing on their own initiative, without any help from the European missionary, Conventions for the deepening of the Spiritual Life.

Mr. Nyland, who joined the Palestine Mission in 1876, having previously worked in another connexion in Egypt, met the Committee for the first time, his home being on the Continent. He spoke hopefully of the development of the work in the Palestine Mission, giving instances of the awakening of the people from a very dark condition in the past. He pointed out the growing interest in education in the country, and spoke of the prevalence of the custom of family prayer among Christians connected with C.M.S. as one evidence of good fruit of the work of the past.

Leave was taken of the Rev. E. Millar, returning to the Uganda Mission, and the Rev. and Mrs. H. J. Schaffter, returning to the South India Mission. The Instructions of the Committee were read by the Revs. F. Baylis and G. B. Durrant respectively, and the returning brethren commended in prayer to the favour and protection of Almighty God by the Rev. R. B. Ransford.

An offer of service as a Missionary of the Society from Mr. Neville Bradley, M.B., Ch.B., Victoria University, Manchester, for work at Pakhoi, was accepted. Dr. Bradley was commended in prayer to Almighty God by Dr. F. P. Weaver.

The Secretaries reported the death of Mr. Clarence A. Roberts, Honorary Governor for Life, and the following Minute was adopted:—

"The Committee have heard with much regret of the death of their beloved brother and fellow-worker, Mr. Clarence A. Roberts. The experience gained by him in high judicial service in India was given with a whole heart on his return home to the furtherance of the Society's work, which he had learnt to love in the Field. For more than fifteen years he was a regular attendant at the meetings of several Committees of this Society, and was especially useful as Chairman of the Africa Group Committee. To a singular sweetness of character he added the good judgment and practical sense of a man of affairs. But beyond all, his humility and holiness marked him out as a man of God and a man of prayer. The Committee offer their respectful sympathy to the members of his sorrowing family."

The Committee also received with much regret the news of the death of the Right Rev. Bishop Ridding (late Bishop of Southwell), a Vice-President of the Society.



**MISSIONARY DEPARTURES DURING OCTOBER.**

Per s.s. *Akabo*, October 1st, from Liverpool:—Miss J. J. Thomas and Miss H. R. Hewitt, for Western Equatorial Africa.

Per s.s. *Barbarossa*, October 4th, from Genoa:—Miss F. E. Newton, Miss L. W. Lewis, and Miss E. A. Cooke, for Palestine.

Per s.s. *Preussen*, October 4th, from Southampton:—Miss E. G. Bennitt, for Ceylon; Miss A. B. Sutton (*fiancée* to the Rev. F. Child), for South China; Miss C. J. Lambert, for Fuh-Kien; Miss D. C. Joynt, for Mid China; the Rev. H. H. Taylor, Miss F. A. B. Kempson, and Miss E. D. Mertens, for Western China; Miss A. Roberts, Miss A. M. Hughes, Miss E. Nash, Miss C. L. Burnside, and Miss E. E. Hughes, for Japan; and Miss A. J. Edwards, for British Columbia.

Per s.s. *Worcestershire*, October 6th, from Marseilles:—Mrs. D. M. Thornton, Miss F. M. Sells, and Mrs. Bywater, for Egypt.

Per s.s. *Prasident*, October 7th, from Dover:—The Rev. W. B. Gill, the Rev. A. F. Pleydell, and Mr. J. S. Herbert, for Uganda; and on October 17th, from Genoa, the Rev. S. R. Skeens, for Uganda.

Per s.s. *Mongolia*, October 7th, from London:—Mrs. J. A. F. Warren, for the United Provinces.

Per s.s. *City of Bombay*, October 8th, from Liverpool:—Miss M. H. Millett, for the Punjab.

Per s.s. *Sardinia*, October 8th, from London:—Miss A. M. Sampson, for Bengal; Mr. A. G. Fraser, Miss S. L. Ketchlee, and Miss E. M. Poole, for Ceylon.

Per s.s. *Moldavia*, October 14th, from London:—Miss C. M. Carrington, for the United Provinces; Miss W. M. Weitbrecht, for the Punjab; Miss E. E. Richardson (*fiancée* to the Rev. J. P. Butlin), for Western India; the Rev. R. H. Phair, for Ceylon; Dr. H. M. Churchill, for Fuh-Kien; the Rev. J. E. Denham, the Rev. H. Castle, and Mr. P. J. King, for Mid China; and on October 21st, from Marseilles, the Rev. and Mrs. H. J. Hoare, for the Punjab.

Per s.s. *Tarquah*, October 15th, from Liverpool:—The Rev. T. Rowan, for Sierra Leone; Dr. and Mrs. T. Jays, Dr. W. R. S. Miller, Miss J. Brandreth, and Miss E. E. S. Lorimer, for Western Equatorial Africa.

Per s.s. *Eitel Friedrich*, October 18th, from Southampton:—Miss H. J. North and Miss M. L. Penley, for Mauritius; the Rev. and Mrs. F. E. Bland, Miss C. M. Taylor, and Miss E. M. Scott, for Fuh-Kien; Dr. and Mrs. E. G. Horder, Mrs. E. B. Beauchamp, and Miss E. L. Havers, for South China; the Rev. and Mrs. V. H. Patrick, for Japan.

Per s.s. *Sunda*, October 22nd, from London:—The Rev. C. B. Clarke, the Rev. E. C. Smith, and the Rev. B. Grundy, for Bengal; Miss H. M. Forbes, for the United Provinces; and on October 30th, from Marseilles, the Rev. T. Walker, for South India.

Per s.s. *Zungeru*, October 29th, from Liverpool:—The Rev. J. S. Owen, the Rev. J. H. Linton, Mr. and Mrs. E. S. Dear, and Mr. J. N. Cheetham, for Western Equatorial Africa.

**NOTES OF THE MONTH.****DEPARTURES.**

*Sierra Leone*.—Miss W. W. Stratton left Liverpool for Sierra Leone on Aug. 20, 1904.

*Western Equatorial Africa*.—The Rev. J. McKay left Liverpool for Lagos on Aug. 20.

*British East Africa*.—Mr. V. V. Verbi left Genoa for Mombasa on Sept. 19.

*Uganda*.—The Revs. E. Millar and W. E. Owen left Genoa for Mombasa on Sept. 19.

*Egypt*.—The Rev. D. M. Thornton left Marseilles for Port Said on Sept. 2.

*Punjab and Sindh*.—The Rev. A. C. Clarke left London for Amritsar on Sept. 9.

**ARRIVALS.**

*Sierra Leone*.—Miss C. H. Pidsley left Sierra Leone on Aug. 14, and arrived at Plymouth on Aug. 24.

*Uganda*.—Miss S. R. Tanner left Mombasa on July 16, and arrived at Queenborough (via South Africa and Flushing) on Sept. 15.

*Palestine*.—Miss M. B. McConaghy left Jaffa on Aug. 29, and arrived in London on Sept. 6.

*Punjab and Sindh*.—Mrs. H. U. Weitbrecht left Bombay on Aug. 8, and arrived in London on Sept. 10.

*Ceylon*.—The Rev. J. I. Pickford left Colombo on Aug. 12, and arrived in England on Aug. 29.

**BIRTHS.**

*Uganda*.—On July 22, to Mr. and Mrs. C. W. Hattersley, a son (Stanley Middleton).—On Aug. 24, to Mr. and Mrs. H. E. Maddox, a son.

*Palestine*.—On Aug. 17, to Dr. and Mrs. G. R. M. Wright, a son—On Sept. 4, at Durham, to the Rev. and Mrs. D. M. Wilson, a daughter.  
*United Provinces*.—On Aug. 13, at Kingstown, Ireland, to the Rev. and Mrs. J. A. F. Warren, a son.—On Aug. 21, at Landour, to the Rev. and Mrs. R. J. Kennedy, a son.  
*Punjab and Sindh*.—On July 11, to Dr. and Mrs. W. F. Adams, a daughter (Marjorie Grace).  
*South India*.—On Aug. 9, to the Rev. and Mrs. F. W. Breed, a son (Arthur William).  
*South China*.—On Aug. 2, at Hong Kong, to the Rev. and Mrs. A. Iliff, a son.

## MARRIAGES.

*Western Equatorial Africa*.—On Aug. 19, at Guildford, Surrey, Dr. T. Jays to Miss Sarah Coles.  
*Punjab and Sindh*.—On Aug. 3, at Lahore, the Rev. E. F. E. Wigram to Miss Violet Dewey.

## DEATHS.

*British East Africa*.—On Aug. 28, presumably at Taveta, Dora Grace, wife of the Rev. A. R. Steggall. (By telegram.)  
*Palestine*.—On Aug. 18, at Safed, Hilda Catherine, infant daughter of the Rev. Dr. and Mrs. S. Gould, aged 5 months.  
*South India*.—The Rev. Daniel Devaprasadham, Native Pastor of Yeral. (Date not known.)  
*Travancore and Cochin*.—On Aug. 23, at Mavelikara, the Ven. Archdn. Oomen Mamen.  
*Mid China*.—On July 19, at T'ai-chow, the infant son of Dr. and Mrs. S. N. Babington, aged 4 months.

On Aug. 11, at Berlin, Louise, widow of the Rev. F. A. Kreiss, formerly of the *United Provinces Mission*.

On Sept. 18, at Putney, Frances Alice, wife of the Rev. Preb. H. E. Fox, Honorary Secretary of the Society.

## PUBLICATION NOTICES.

**Church Missionary Almanack for 1905.** This is now ready. Full particulars will be found in the handbill inserted in this number of the *Intelligencer*, and in the advertisement pages of the Magazine.

**For Christ in Fuh-Kien.** This book is now on sale, and it is hoped that many Branches of the G.U., and also all Lay Workers' Unions and Missionary Bands, will obtain a copy for the use of their members in the study of this Mission. Price 2s. 6d. net, post free.

**C.M. Pocket-Book, and C.M. Pocket Kalendar for 1905.** These will be ready early in October. The Pocket-Book contains a Diary for the whole year, two pages to a week. Bound in roan, with elastic band or tuck. Price 1s. 4d., post free. The *Pocket Kalendar* is in paper covers only, and has no Diary. Price 3d. (by post 4d.).

**Statistical View of C.M.S. Missions.** Under this title the list of Stations, Clerical and Lay Missionaries, Business Agents, and Native Clergymen, from the Annual Report, has been issued in separate form. Price 2d. net, or interleaved with writing paper, 4d. net, post free.

**Sunday-school Lesson, No. 24.** This Lesson has been prepared by the Rev. B. R. Resker for use specially during Advent, under the title of "The Kingdom Usurped." Free of charge to C.M.S. workers.

The following books have been added to the stock kept by the Publishing Department for the convenience of friends who may wish to order them direct from the C.M. House:—

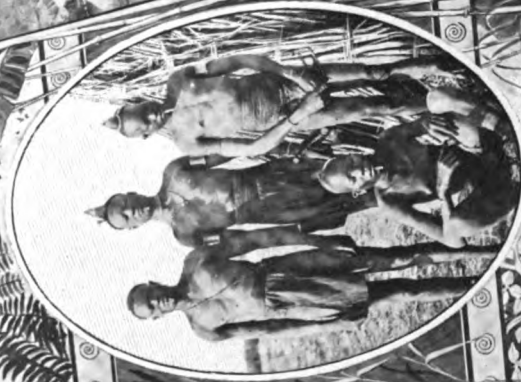
*A Yankee on the Yangtse*, by Dr. W. Edgar Geil (Hodder and Stoughton, 6s.). Supplied by post to friends for 5s.

*Nina Castle*. A memoir of the late Mrs. Castle, of Sierra Leone. (Marshall Bros., 1s. net). Supplied by post for 1s. 2d.

*Mothu and Kamu; or, What Mothu Learned.* (C.E.Z.M.S., 6d. net.) Supplied by post for 8d.

All orders for books, magazines, and papers should be addressed to  
 THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





SCENES IN ACHOLILAND, NILE PROVINCE, UGANDA PROTECTORATE.

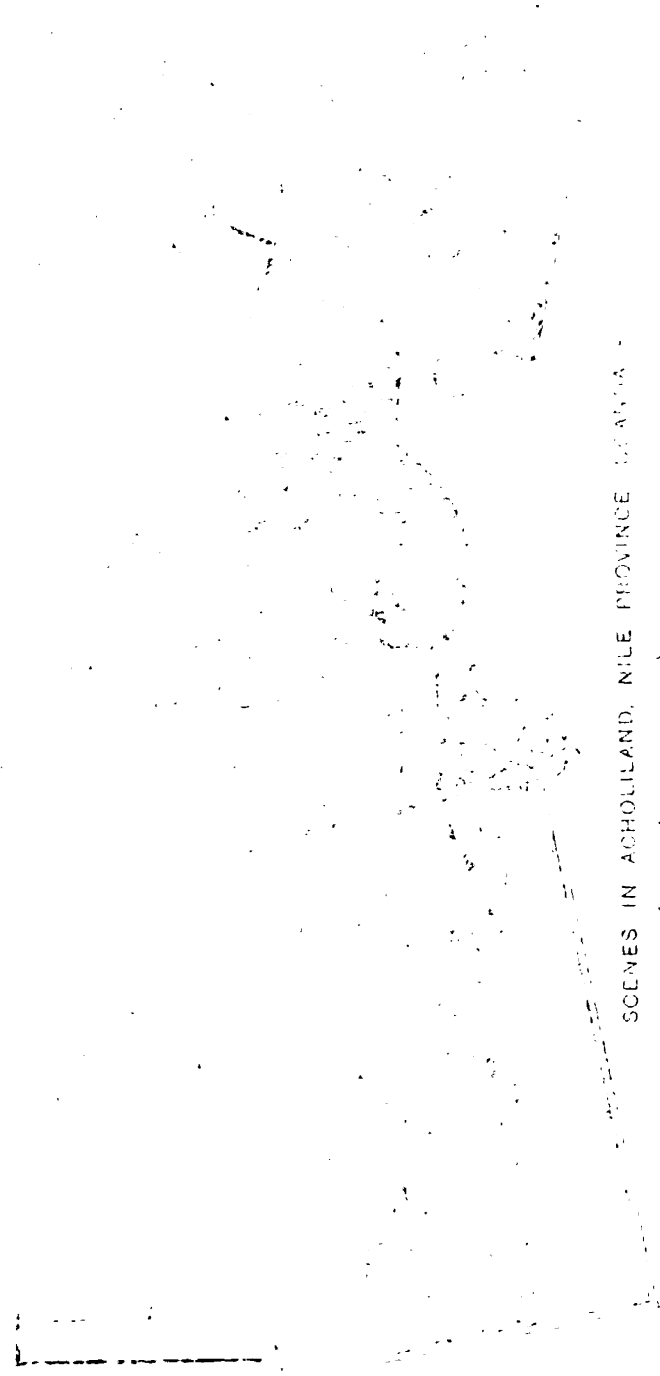
A Typical Village.  
Iron-forging—mending a Hoe.

Young Braves smeared in  
patterns with white earth.

Grassery, with Devil-huts in foreground.  
Village Scene : Grain spread out to dry.

(See pp. 815—827.)





SCENES IN ACHOLILAND, NILE PROVINCE, SUDAN

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THE  
**CHURCH MISSIONARY INTELLIGENCER.**

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**“GREATER THINGS THAN THESE.”**

A Sermon at the Communion Service to Departing Missionaries at St. Bride's Church,  
Fleet Street, on September 30th, 1904,

By the Right Rev. W. W. CASSELS,  
*Bishop in Western China.*

“Thou shalt see greater things than these.”—*St. John i. 50.*

THE whole passage from which these words are taken is full of the deepest interest, recording, as it does, the rise of that little trickling stream which has become a mighty river, flowing deep and strong into all parts of the world.

The second chapter of the Acts has, I am aware, been considered to indicate the source of that stream. But here surely we have an earlier source—a remoter spring. In that chapter we have the record of the Pentecost of the Church. In this there is a reference to (what I may call) the Pentecost of the Head of the Church; the Spirit descending and abiding upon Him. That tells us of the first preaching of Christ crucified, and the remission of sins through Him. This gives us a still earlier proclamation of the Lamb of God, Who taketh away the sins of the world. There we have the first conversion of masses to the Church. Here we have the first call of individuals to the Lord. There is there the record of the earliest community in the Church—the 3,000 who continued steadfast in the Apostolic doctrine. There is here the account of the earliest fellowship with Christ—the three—the Lord and the two disciples who abode with Him that night.

And, not to dwell on other striking contrasts, if the second chapter of the Acts records the revelation of greater things, the first chapter of St. John records the promise of those greater things. And it is to this familiar passage that I would direct your attention to-day.

I. And, in the first place, *I would remind you that God has done great things for us already.* (1) It is true of you, dear brethren and sisters, who are going out for the first time, in the first blush of your early devotion, and the first joy of your fresh enthusiasm. The Lord has “turned again the captivity” of your unconverted state, and of your unconsecrated state, and He is now about to turn the captivity of your confinement in this little island of ours. It may well be that you are “like unto them that dream,” with all the new prospects before you (even as St. Peter thought he saw a vision when he was delivered from his captivity in Jerusalem). But, notwithstanding all the sadness of parting and of leave-taking, your mouth is filled with laughter and your tongue with singing, for you feel, I am sure, as you look back over your past life, that “the Lord has done great things for you.”

(2) It is more true of you, fathers and elder brethren, who look back over long periods of fruitful service, and remember all the way the Lord

has led you; and how He has been mindful of you and blessed you. You have seen the gradual growth of that river of God to which I have alluded; and how it has become already a considerable stream in your particular fields of service. And you, too, cry with deep thankfulness, "the Lord has done great things for us."

(3) But most of all it is true of the work throughout the whole field. Take only, for example, the results of last year's work. Is it nothing that some 24,000 persons were admitted to baptism during the year; that 130,000 children were taught in our schools; and 800,000 sick cases were ministered to in our hospitals? Is it nothing that more than thirty tried and tested native leaders should have been admitted to Holy Orders during the year?

Surely, in view of all this, to say nothing to-day of the work done here at home, our mouths must be filled with laughter, and our tongues with singing, for "the Lord hath done great things for us" already.

II. But, in the second place, *we need to see much greater things than these*. To rest on our past efforts—to be satisfied with our present attainments—nothing could be more dangerous, nothing more fatal. And what a vast work awaits us yet. We have to build the old wastes, and raise up the former desolations—the desolations of many generations. The work yet to be done is vast beyond all telling. What cities unreached, what regions unevangelized, what open doors unentered! How we need to gird ourselves up for the high enterprise that is set before us, and for the work that is entrusted to us.

And in our own lives, what need there is for the greater things. For, alas! what powerlessness there has often been in our preaching, what faithlessness in our prayers, what lack of Christlike beauty in our lives, of Christlike devotion in our service!

Oh, my brethren, each retrospect of our own lives, each letter and report from the mission-field, each visit we pay to our various stations, all show us that we need, indeed, much greater things than we have yet seen.

III. And, thank God, and this is my third point, *we may expect to see greater things*. God's glorious purposes, God's constant and blessed practices, God's exceeding great and precious promises, all lead us to expect greater things.

The experience of God's working in our own lives; the history of God's wonderful doings in other times; the record of God's marvellous acts in other places,—all lead us to expect greater things. "He hath been mindful of us; He will bless us." "He smote the stony rock," . . . He can "give bread and provide flesh for His people."

If, in one of our Colonies, as I was hearing but a day or two ago, one Archdeaconry has in little more than a quarter of a century become twenty-five Bishoprics, why should we not expect to see similar developments elsewhere? And, above all, God's abundant and glorious promises should surely arouse in us expectations of greater things from His hand. Take such words as these:—"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." "I will pour water on him that is thirsty, and floods upon the dry ground." "Call upon Me and I will answer thee, and show thee great and mighty things, which thou knowest not." "I will do better unto



you than at your beginnings" "Fear not, be glad and rejoice, for the Lord will do great things." "I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Or the word that we have taken for our meditation this morning—"Thou shalt see greater things than these." Each one of these words ought to lead us to expect greater things from God than we have yet seen.

IV. *But these promises are conditional.* We have no right to drag them out of their connexion, or sever them from their conditions. If we would inherit them, we must rather place ourselves in the position of those to whom they were spoken, carefully complying with the conditions imposed. And in considering the passage on which we are meditating this morning, let us ask ourselves what was the position, what was the character of the man to whom the promise was made. For if we can place ourselves just where he was, then surely we may claim the promise for ourselves.

(1) First notice that he was an *unprejudiced man*. Nathanael had, it is true, been tempted to prejudge the situation, and to be biased by the popular notions of the day. But he seems to have been willing to lay aside his prejudices, and to come and see for himself at the invitation of Philip. And, my brethren, I do most deeply believe that one of the essential conditions of progress in our work, and of our seeing far greater things done for the Lord through us, is this willingness to get out of grooves and ruts of bias and prejudice. How many ruts there are into which we are apt unconsciously to slip! There are national ruts that prevent us seeing and adopting the good in native customs and methods with which we are surrounded, and thus our progress is checked. There are Church ruts, which are neither primitive nor apostolic, and often hamper and hinder our work. There are Protestant and Evangelical ruts, that are justified neither by the Gospel nor by the Reformation, and often make us unconscious of the spirituality and devotion of men who are not labelled as we are labelled. There are even C.M.S. ruts, which are not in accordance with the fathers and founders of our Society and clog the wheels of our best endeavours. We must be ready to get out of all such ruts as these, and become utterly unprejudiced and unbiassed, if we would see greater things than these.

(2) But Nathanael was not only an unprejudiced man, he was also a *man of prayer*. Our Lord terms him "an Israelite indeed, in whom is no guile." He was one who knew how to wrestle with God, and to prevail as Jacob had done, but was free from the craft which deformed Jacob's character. It would appear that Nathanael was in the habit of retiring for meditation and prayer to the shady retreat of the fig-tree so often found in the gardens of Judæa. And perhaps he had been there praying for the appearance of the Messiah and Redeemer of Israel before Philip called him. But however that may be, the Lord knew him as an Israelite indeed, a prince with God through prayer. And need I remind you, my brethren, of what you know so well? Scripture, our own experience, and the history of the Church have taught us that if we would inherit the promises—if we would see greater things in our lives and in our work—we must be men of prayer.

It may seem unnecessary at such a time as this, and yet I will humbly venture to lay upon you (as I do often upon myself), upon you who are starting forth to the work to which God has called you, that whatever you are or are not, you must be men of prayer—women of prayer; whatever else you do or do not, you must take hold, and keep hold, of God in prayer.

(3) Nathanael was a man who showed early signs of a *whole-hearted consecration to his Lord*. "Rabbi, Thou art the Son of God, Thou art the King of Israel." "My Master," he seems to say, "I acknowledge, I accept Thy Lordship, and I yield myself to Thee as servant and subject." To-day another opportunity is given to us of consecrating our lives to our Master and our King. And if we would see His work prosper in our hands, it is of the utmost importance that we should do this.

Let us, then, dear fellow-workers, as we draw near to the Table of the Lord, with hearts full of His wondrous love to us—let us yield ourselves up to Him once again to-day, heartily and utterly to be His, and only His, now and for ever.

(4) Lastly, Nathanael was a *man of faith*. "Believest thou? Thou shalt see greater things than these." And if my reading of Scripture and my experience of Christian life and service is not utterly at fault, it is faith which honours God, and which God honours. It is the man who believes who inherits God's glorious promises. "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

The question, "Believest thou?" is one which the Master puts to us again to-day. And how much the future of our service depends upon the answer!

Two brief words in conclusion. (a) "Seekest thou great things for thyself? Seek them not." The man to whom this promise of greater things was made disappears for ever from the records of the Gospel story. He saw the marvellous works of the Lord and the miracles which He did; he saw Heaven opened, and the cloven tongues come forth; he saw the angels ascending and descending; he bore his humble part in all the work. But except for a passing reference to him in the last chapter of this Gospel, to show us, as it were, that he was still a witness and a sharer in it all, his name is not recorded again on the pages of history. He was, as it were, altogether ignored by the missionary magazines and records of his day. (b) "Seekest thou great things for thy Church or Society? Seek them not. It must be all for the blessed Lord Jesus—by Him, and through Him, and for Him. The angels of God were to ascend and descend, not upon any human instrumentality, but upon the Son of Man. He, and He alone, was to be regarded as the instrument and agent which God used. How full the whole passage is of the Lord Jesus. How varied His titles throughout this passage, showing the glorious fulness of His work. He is the beginning and the end of the whole story, and of all that is done. The first word is Jesus, and the last word is Jesus. May it be so with you, beloved brethren, as you go forth to live your lives and do your work, and may it be so with each one of us!

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## SIERRA LEONE.

A SHORT article on Sierra Leone and the present state of Church work there is not out of place at this time when we remember it is just over a hundred years since the first missionaries of the C.M.S. landed in that country. It should, however, be stated that these first missionaries did not labour in Sierra Leone as we know it to-day, but among the Susu people, some seventy miles north of Sierra Leone. The actual labours of the C.M.S. began some twelve years later. It is not my purpose to describe the condition of things as then existing, or to refer to the people or government or the early policy of the C.M.S. Past events have their lessons for us, and there is no doubt that in all work for God we in our limitations will often have to wish that the past might be present with us again, that it might benefit from the lessons the result teaches. Yet with regard to Sierra Leone, no one ever can or will be able to understand what the early pioneers had to contend with, and it will ever be a matter of deep thankfulness and praise to God that such a noble band of missionaries did then exist, and went on existing, and did accomplish so much. The desires and aspirations of the earlier missionaries have now descended largely on the children of their converts, much to the joy of those at home who practically were their parents and to whom they owe mainly their present position. How different is the condition of things now! Yet the majority of the Natives do not forget their indebtedness, and by two gifts of £100 have shown this to be so during this year.

It will help us to grasp the interesting Church work by taking first the settled pastoral work and then the missionary work in the Hinterland.

The settled pastoral work is confined to the peninsula of Sierra Leone, together with Bonthe, Sherbro, and the Bullom shore, and it is possible to journey on foot through all the different villages within a week. Freetown is the capital and is a large town of some 46,000 inhabitants, in addition to which some 30,000 more are scattered among the many villages that we find in the area above mentioned. Of this population 50,000 are Protestant Christians, the rest Mohammedans and Heathen. It is in this sphere that the C.M.S. and the Wesleyan Society began their work so many years ago, and have almost hand in hand gone on for the last eighty or ninety years. At present the greatest organization is the Sierra Leone Native Church Pastorate, though it is interesting to notice that both in the ordinance granted by the Government to the Church to hold property and in the Constitution of the Church itself, no mention is made of a Native Church as such: in spite of this, however, it is the custom to speak of the Native Church. This organization is one that will deserve a close inspection and reflects considerable credit on those who formed it. There are sixteen districts in which the Church works, not including the C.M.S. district of Cline Town or the Cathedral.

Beginning with Freetown, we have the Holy Trinity district with its central church and two chapels-of-ease. The pastor has two curates and over 1,000 communicants. He has also a most interesting work going on among the Heathen. The central church, one of the earliest of

the C.M.S. churches, is rapidly falling into decay, and it is proposed to build a church worthy of this senior district. It was a grand sight at one of my recent ordinations to see this church packed with over 1,200 people, and to have some fifteen native clergy assist me in admitting five more clergy into their ranks. Adjoining Holy Trinity district comes what was once the most important church, Christ Church. Here a good work is being carried on, and here, too, it is desired to erect a chancel and to take away the barnlike appearance of the building. Both these churches I have mentioned have galleries all round. We then come to St. John's, Brookfields, where the Archdeacon is pastor, and, though situated in a poor quarter, has gained a high place owing to the generosity of the people. In this district there is a chapel called Pa Jok, situated among the Kroo people, a tribe whose males man our steamers to ship cargo, &c., in the place of our own sailors. A large number live here and a most excellent work is going on among them. A school is being erected and the Archdeacon got over £100 during his visit to England towards its completion. There is also a mission among the Mendi people.

Before leaving Freetown we should notice the C.M.S. district and the Cathedral. The C.M.S. district of Cline Town, with its beautiful memorial church to Bishop Crowther, has been the centre of much mission work among the Temne people and Mohammedans, and good schools are conducted for both, as well as the model school for Christians. In this district is Fourah Bay College, whose staff minister to the needs of all, and which also affords a useful training-ground for the students. A student can study Islam and all that this means, and five minutes off may stand before the priests and people and carry his lessons into trial at once. The Cathedral was the Government church, and is still so, though the fabric has been handed over to the Dean and Chapter in trust. The Bishop is Dean, and he is assisted by six canons and several laymen in seeking to make it a centre of blessing. Over £5,000 has been spent during the last three years in restoring it, and it is expected that the new chancel that has become a necessity, with the alterations this entails, will cost another £5,000. The people have shown the greatest generosity towards this their mother church. In this district a good work is going on among the Heathen as well as in the prison and colonial hospital. The Diocesan Technical School is also situated near the Cathedral.

But we must pass on. Taking the line of railway into the interior we come to the districts of Kissy, Wellington, Hastings, and Waterloo. The church at Kissy has lately been completely restored, and very beautiful it looks with its new towers, situated as it is on a high hill overlooking the river. Here are some 600 communicants, living in a beautiful suburb of Freetown. There is also a small chapel. Kissy cemetery contains the remains of many missionaries who laid down their lives for the people. Wellington is noted for its church, erected to the memory of Bishop Bowen, and has the most successful day-school in the Colony. Here there is another village called Allen Town, with a pretty little church. Hastings is another well-known village, which has given to the Church her three successive Archdeacons. The parsonage

is one of the oldest of its kind, having once been a Government house for the reception of poor slaves. It is very large and could hold several families. In this district there are the two villages of Kossob Town and Grafton. In the former a church is being erected, and in the latter also, but nearing completion. The people are not rich and have found it very difficult to raise the money needed. Waterloo, however, is the largest village in the Colony—the city of palms as it is called. Its wide streets, its many churches—for here, besides the Pastorate church, there are the Wesleyan, Free Church, and Countess of Huntingdon mission churches—its fine day-schools, make it a most attractive place. The church has lately been restored and enlarged and was consecrated last year. In this district are included the villages of Kossob Town, which is the trading quarter of Waterloo, Four Miles or Bishop's Newton, Kpoubu (a heathen village), Six Miles, and Songo Town, in all of which are churches. With a pastor at Waterloo, a curate at Four Miles, and catechetical schoolmasters in the other villages, a good work is being carried on.

We now begin our journey round the Colony, and, turning to the right from the railway, come to Benguema, which boasts the widest street in the Colony. The people here are mainly from the Yoruba country, and any salutation in that language will bring a hearty welcome. In this district there are the villages of Macdonald, Middle Town, Matindi, Akeh Town, and Campbell Town—all very poor and yet with their own churches, of which the people are justly proud.

Passing from this district to that of Kent, we begin to get sea-breezes, and very beautiful it is to see this coast-line in all its tropical scenery. Kent is a most attractive place, with a parsonage that faces the Atlantic, where the people are simple farmers and fishermen, and where the tide of civilization has not made itself appreciably felt. Here is a very pretty church, lately restored, and where I found on my last visit an anthem taken from "Hymns of Consecration and Faith" being sung. This is the largest district of all, and comprises the villages of Russell and Tombo, and those of Dublin and Ricketts on the Banana Islands, an hour's sail from Kent. Russell is the centre of a great work that is being carried on among the Heathen. The people are erecting a new church, while the people of Tombo are seeking to complete a church begun some thirty years ago. On the Banana Islands the Pastorate has two churches, one of which has had its roof lately blown off by a tornado. The pastor of this district has a great and trying work before him. There are many smaller villages, but want of money for carrying on the work in these out-stations is one of the problems not met yet.

Coming towards Freetown again we arrive at York, with the village of Tokeh, and then at Wilberforce, with the villages of Aberdeen, Lumley, Adonkia, Goderich, and Lakka. All along this coast are villages belonging to the Sherbro people, a poor, neglected, and miserable race. Efforts have been made, and lately a special one, at Lakka, which owes its beginning to a society of Negro gentlemen belonging to Holy Trinity Church, who carried on work on Sundays here, and have succeeded, before handing it over to the Church, in building a church and parsonage. But the need is very great. The Sherbros are fishermen, to all appear-

ances with no religion and no desire for better things. Their houses and conditions of life are a constant appeal to me. York is a fine village, half-way between Wilberforce and Kent. Farmers and fishermen inhabit these parts and take down their produce and fish to Freetown. York is one of our smallest districts. Wilberforce is to be one of the most important villages, for here is the new European town, connected by rail with Freetown, built 800 feet above the level of the sea. Much is hoped for in this new effort to improve the conditions of health for Europeans. The pastor of this church looks down on his district as it stretches to the right and left along the coast. It is hard work ministering to these people, whose lives are spent so often far away from home. At Lumley there is a very fair congregation; at Adonkia there are but a dozen communicants, and the church is but a small mud-house with bamboo roof. I remember the first time visiting this place in 1897, and the children all running away from the white man. Goderich and Aberdeen are villages lining the coast, the latter having a large Mohammedan population and a mosque.

Ascending the hills above Wilberforce we have the districts of Leicester-cum-Gloucester, Regent, and Bathurst-cum-Charlotte, chief of which is Regent with all its holy and inspiring memories of days gone by. Regent has lately had its church restored and a fine painted east window erected to the memory of the missionaries. It is situated in a beautiful valley among the hills, and the people very generously support their church. The work is chiefly pastoral. The other two districts have two churches each, and in Leicester the C.M.S. has a valuable sanatorium. It is not possible to describe the great beauty of these mountain villages. Let us thank God that a good work is being carried on in each one.

Bonthe, Sherbro, has for years been linked with the peninsula for purposes of colonial government as distinct from that of the Hinterland. This district includes York Island and Victoria. At Bonthe there is a splendid new church, opened four years ago, and a very good work goes on among the Mendi people, several of the laymen giving up their time Sunday after Sunday in preaching to them the Gospel. Bonthe is an island off the mainland, some ninety miles down the Sierra Leone coast, and has behind it the Hinterland with its thousands of Mendis and other tribes. A large trading business is carried on, and there are a large number of Sierra Leone people, together with European traders, living here.

The Bullom shore lies on the coast, facing Freetown, and the district includes the villages of Yongro, Benke, Fintle, on the mainland, and Tassoh Island. But there are also many smaller villages with Christians and a great number of the Temne people, Heathen and Mohammedan. This is a missionary district and has only lately been brought into the Pastorate, owing to the many Christians.

We have now gone through the sixteen districts of the Pastorate, and when we remember that in addition to our churches there is in most of the villages a Wesleyan or Free Church Mission, we see how the Christians are looked after, and what a power the pastors and

agents might be if they were truly men of God and full of earnestness in seeking the welfare of their flocks. Thank God, we have many such. How is all this work kept up? The Pastorate Church has a Constitution which provides for a central Financial Committee, to which are paid various sums. Each communicant of the Church is expected to give at least three-halfpence a week to the Church, and many give more. Of this two-thirds go to the central fund, and one-third is kept for the local school. Every Friday the female and male communicants' classes are held; in each station the pastor or agent reads out name by name; thus in the course of the year a large sum is collected which, increased as it is by subscriptions, pew-rents, and thankofferings, produces a total of some £5,000 a year for the support of the work. Each of the pastors at present receives £120 a year with a house, a curate-in-charge £85, and a curate in full orders £75, while the catechists have £50. At present there are over thirty ordained African clergy. Schools, parsonages, and churches, with the constant repair that the extreme heat and heavy rains necessitate, soon eat up—to use an African expression—the money that is raised. A Patronage Board nominates to the Bishop the various pastors, who are liable to change every five years, while a Church Council assists the Bishop in all matters affecting the interpretation of the Constitution.

In higher education the C.M.S. still renders valuable aid to the Church. Fourah Bay College, the Boys' Grammar School, and the Annie Walsh School for Girls are still in the Society's hands. The Church cannot divorce itself from Education, and it is a question whether the Church can justly claim that it is self-supporting when it has to depend on the C.M.S. with regard to higher education and training of agents, as it has to in the present day. Day-schools exist in all the villages named above, and though the standard cannot be said to be high, yet with all the difficulties good work is done.

West Africa still lies in the mental vision of some people as a savage country, where few, if any, of its inhabitants are Christians. Yet both in Sierra Leone and at Lagos the Christians may be numbered by their thousands. Nearly all of these people—and I speak of Sierra Leone—speak English and have only known English. They have adopted our customs, and were it not for their colour, hardly any difference would be noticed in all this Church work. Let us go to Holy Trinity Church. Over a thousand attend the church morning and evening on Sunday. The pastor or one of his curates preaches. There is a surpliced choir, and a more congregational service is not to be found anywhere. In the afternoon the schoolroom is full of Sunday-school scholars and teachers, while in the chapel-of-ease (the Henry Venn Memorial) we see certain laymen gathering in the Heathen that dwell near the Christians and preaching the Gospel to them. In this parish classes are held nearly every evening—now the Scripture Union class—and there are nearly eighty branches of this Bible-reading Union in Sierra Leone; now the Missionary Association; now the confirmation class; now the communicants. All these are held in the schoolroom, and give excellent opportunities to the earnest pastor of speaking plainly and faithfully to his flock. The work is the same

as in England, and just as we know what a living Church is at home, so we long that each of these churches in Sierra Leone may be living and bringing in much spoil for the Saviour Who died for us and them.

There is no doubt that a great future lies before the educated Christian Natives. Already we have our clergy, our doctors, our lawyers, our keen men of business growing in intelligence and taking a growing interest in Church matters. They are being scattered up and down the coast and far away into the great English and French hinterlands. Let us pray that all these agencies, those of the Pastorate and the C.M.S., as well as the many undenominational ones, may be so well maintained in spiritual life as to be a real blessing to the Heathen and Mohammedans with whom they must of necessity so frequently come in contact.

And this brings me to the work going on in the Hinterland. Here, as far as our Church works, we have three distinct agencies. First of all the C.M.S., with its Missions among the Temne, Lokkoh, Limbah, and Yalunkah people. At present there are but four European missionaries, but they are well supported by a band of African agents born and trained in these Christian villages, with hearts full of love to Christ and the Heathen. There have been failures among these, but knowing them as I do, I feel it right to say that on the whole they are truly devoted men for their work.

Secondly, there are the Native Church Missions. Every November the Native Church Missions have their anniversary, a time of much enthusiasm. In all the villages there is an exchange of pulpits. Special subscriptions are raised, and over £1,200 a year is spent on the work. At present there are nine stations and twelve agents, including three clergymen, and I cannot speak too highly of the way in which these men are labouring. During the last three years there has been no failure, but steady progress has been made in learning the languages and extending the work. Their sphere of work lies among the Temnes to the north of the Bullom district, and among the Mendis in the south of the Colony. True, much more should be done, but there is a great deal going on, and with the other denominations at work the time will soon come when it will be possible to say that the Hinterland is evangelized.

The third body at work are the missionaries of the West Indian Church Mission, who have two stations to the north of the Colony on the great Scarcies River among the Susu people.

E. H. SIERRA LEONE.

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### "WHERE ARE THE MEN?"

**I**T is now a good many years since the late Rev. F. E. Wigram, at that time the Hon. Clerical Secretary of the Society, read out in Exeter Hall an encouraging financial statement which evoked loud cheers. Mr. Wigram at once held up his hand for silence, and made the most effective speech of the day as he cried at the top of his voice, "But where are the men?"

The question might well be repeated in this year of grace, 1904. For while the Reports presented at the last few Anniversaries of the Society have spoken of growing expenditure, and happily of growing income too,



and while during the year ending March 31st last the deficit of money was almost wiped off, the other sore deficit, that of men, has continued undiminished, and it may be doubted whether it is even realized by our friends. It is very possible that the shortage in the Society's finances of late years has caused some who would otherwise have offered to hold back, in the belief that under the circumstances there was little chance of their acceptance; and it is possible also that many of the clergy for the same reason have not encouraged the young men in their parishes to come forward. It is a fact, too, to be remembered, though it affords a very poor consolation, that the Church Missionary Society is not singular in experiencing a lack of men, and that candidates for ordination, Sunday-school teachers, and indeed workers in all forms of Christian effort, are less numerous than they were some years ago. There seems, in short, to be an ebb in the spiritual life of our congregations, and that at a time when, through God's blessing on past labours and through His providence in opening new doors, a continued increase in the number of male missionaries, and not merely a maintenance of the existing number, is urgently called for.

It may be useful to show in tabular form the number of clergy and laymen accepted for service during the last six years:—

|                     | Accepted |         |        |
|---------------------|----------|---------|--------|
|                     | Clergy.  | Laymen. | Total. |
| 1898-99 . . . . .   | 27       | 12      | 39     |
| 1899-1900 . . . . . | 25       | 22      | 47     |
| 1900-01 . . . . .   | 21       | 18      | 39     |
| 1901-02 . . . . .   | 18       | 13      | 31     |
| 1902-03 . . . . .   | 17       | 17      | 34     |
| 1903-04 . . . . .   | 19       | 15      | 34     |

From this table it will be seen that the number of laymen accepted during the last three years is thirteen per cent. less than during the previous three, and of clergymen is twenty-six per cent. less. In the year 1903-04, the number of clergy accepted, other than those ordained after going through the course of Islington College, was 8; in the previous year it was 11; and in the thirteen years before that the numbers, counting backwards, were 12, 13, 13, 12, 11, 18, 17, 14, 13, 13, 16, 25, and 19. A still more striking decrease during last year was in the number of clerical graduates of Oxford, Cambridge, or Trinity College, Dublin, who were accepted. That number was two: in no other year since 1889 had it been less than eight. Cambridge only sent one ordained man, while in 1890-91 it sent fourteen, and in every succeeding year until last year at least as many as five. It is worthy of notice that the ordained men sent out in 1903-04 were actually fewer than those who were removed from the staff by death and retirement during the same period, the latter numbering twenty-one, including Bishops Ridley and Young.

Attention may be drawn to another point. A considerable proportion of the clerical recruits of each year come from the C.M. College at Islington—the proportion has been rather more than one in three during the last fifteen years. But, unhappily, the supply of ordained men from this source is likely to fall off, for the number of men entering the College for the long course of training, i.e., of those who will probably proceed to ordination, was lower last year than in any other of the decade, and only half the number of 1900-01.

These facts, combined with the continuous calls for expansion and the inevitable increase of spheres which only ordained men can adequately occupy, are the writer's justification for venturing to urge an appeal to his brother clergy to ask themselves whether they cannot, and even whether they ought

not to volunteer for foreign service. Certain considerations may be helpful in arriving at a conclusion on such a momentous question.

1. *The Urgency of the Need at Home.*—Stress is often laid upon this as constituting an argument for leaving Foreign Missions alone, but rightly interpreted it is an argument in their favour. And that not merely because, as has been pointed out by so many members of the Episcopal bench, and not least by Archbishop Temple, foreign missionary work is an essential mark of a healthy Church, but also because *willingness to serve Christ anywhere is a condition of full usefulness in His service.* By willingness is meant the true surrender of the will after definitely and deliberately counting the cost—not a mere offhand assertion, "Oh, of course I am willing." The writer knows a clergyman who for some time had worked at home in behalf of the evangelization of the world, but had never truly been willing to go anywhere for Christ. Suffering as he did from some physical infirmity, it appeared that personal service abroad was an impossibility for him. At length he came to realize that this did not exonerate him from placing himself fully at the Master's disposal, and in answer to earnest prayer he was enabled to put the choice of his sphere of service in His hands. He communicated with the C.M.S., and the reply was what he had expected, that it was useless for him to send in a formal offer. Was he, then, just where he had been before? By no means. His home work was revolutionized, and it seemed, to use the words of another worker whose experience was similar, "as if God had not before been able to use him fully." In time of war the volunteers do good service; even more effective are the militia, who are pledged to fight anywhere in their king's dominions; but most effective of all are the regular army, those who are ready to do whatsoever and go whithersoever the king shall appoint.

But even when the will has been surrendered, the question crops up, "How am I to know what sphere my King has chosen for me?" The example of St. Paul, when the vision of the man of Macedonia appeared to him with the call for help, may afford some guidance. It was a vision, a waking dream. The apostle was not quite sure whether it was God's call ("concluding that God had called us," Acts xvi. 10, *R.V.*). What did he do? He "*sought to go forth into Macedonia.*" He moved forward, believing that if the call was not of God he and his companions would be kept back just as they had been "forbidden of the Holy Ghost to speak the word in Asia" (verse 6), and as they had been "not suffered" by the Spirit when they "assayed to go into Bithynia" (verse 7). This suggests that the answer to the question, "How am I to know?" is, "By offering your services to some missionary society." It is difficult for any one to be quite unbiassed about his own case; he is not fully acquainted with the requirements of the mission-field; he cannot help being swayed in some degree by his fears or his enthusiasm. But in putting the decision—of course with earnest prayer—in the hands of, say, the C.M.S., he may be quite certain of two things, viz.:—

(i.) *That the Society is in urgent need of men, and therefore will not hastily decline an offer.*

(ii.) *That the Society is in urgent need of money, and therefore will not rashly accept an offer.\**

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\* The latter statement may at first seem to be at variance with the avowed policy of the C.M.S. to send forth all who offer and appear physically, mentally, and spiritually fit for foreign work, in faith that God Who has sent the men will send the money. But a little thought dispels the apparent contradiction. For it is evident that the whole of that policy falls to the ground unless, in dependence on God, the greatest care is exercised in the selection of missionaries. Were the Society to

The very urgency of the need of the home field claims that they who labour in it should be men of the highest capacity. Abraham never actually sacrificed Isaac; but he proved that he feared God by not withholding his son, and God promised that in his seed all nations of the earth should be blessed. In other words, the man who became the channel of blessing to the whole world was one who kept nothing back from God. Is it not a fair interpretation that it is through the "surrendered seed," through our surrendered selves, that blessing will come to the nations of the earth, of which the British nation is one?

2. *The Urgency of the Need Abroad.*—When earnest men are first ordained they usually choose large spheres of service. They are full of strength and enthusiasm. What they want is *scope*. And even after years of clerical service there are but few, it may fairly be trusted, who are satisfied with anything less than full scope for all their activities: they desire to work for their Master as hard as ever they can.

If scope is wanted, there is no doubt that it can be found in the foreign field. Here in the United Provinces of Agra and Oudh is a little "parish." It contains a million and a half of people, among whom only the C.M.S. is labouring, and the Society's staff at the present moment consists of two European ladies and nineteen Indian lay workers. Or, take the description of his "parish" given by a missionary in Upper Sindh, bearing in mind that he and his wife are the only missionaries in it, and that he has but one Indian helper. He writes:—

"The station itself, Sukkur, has a population of 30,000 non-Christians. As I write I lift my eyes, and without rising from my chair I see, separated from us only by the River Indus, another city of 9,500. Travel N.W. only twenty miles by road and you will arrive at Shikarpur and be in the midst of 50,000 people. Travel on ten miles thence, and you will be in another town of 6,500. Or start from Sukkur by rail, journey about two and a half hours, and you will be in the 'Garden of Sindh,' populated by 14,500, all hiding themselves from the 'Presence of the Lord God.' I leave three other towns, aggregating 13,000, unmentioned. 'Town' is here used in the technical sense of the Census returns. The places are all within the radius of 'Upper Sindh,' with its one C.M.S. missionary, and the hundreds of villages with individual populations of 1,000 and under are unmentioned. The area of the district is 8,000 square miles, and the whole population 1,018,000. Amongst it all there is neither mission school nor institution of any kind or sort, but *an individual* to testify of the 'Power of God unto Salvation' where and to whom he can."

These examples of need could easily be paralleled in other parts of India as well as in Africa, China, and Japan. Every man who goes abroad to a field worked, or nominally worked, by the C.M.S. may be quite sure of having plenty of people among whom to labour. Indeed the condition of affairs may briefly be expressed antithetically thus:—

In Great Britain there are many parishes in one town,

In the mission-field there are many towns in one parish.

But the urgency of the need abroad lies in the ignorance of Heathen and Mohammedans as well as in their number. These people are, most of them, in absolute ignorance of God. Many years ago, Mr. C. T. Studd, the well-known cricketer, said in Exeter Hall:—"If you ask a boy or girl in England Who God is, you will receive an intelligent answer; but if you ask a boy in China he will laugh at you, for he will not know what you are talking about." This is true, with modifications, of other lands besides China. Even where there is a dim idea of a Supreme Being, there is complete

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"rashly accept" they would have no ground for faith, and the money supplies would fail.

ignorance of Christ among some 750,000,000 persons for whom He died, but who have not yet heard that He did so.

3. *The Wide-reaching Influence of Work in the Foreign Field.*—Take, as an example, the case of a missionary who is the principal of a public school in India. Counting the pupils of the branch schools, he has close upon 1,000 boys under his influence. They belong to a class who, speaking generally, cannot be reached in any other way. They can be influenced not only during the Bible lesson and while at their studies, but during their games. From among them will come many of the future leaders of India.

Now any man who visits a great English public school must realize the enormous power and the enormous responsibility of the head-master. His word is law. Against his judgment there is practically no appeal. He has the duty of forming the characters of hundreds of English boys, and the visitor feels how noble is the head-master's sphere, how far-reaching his influence. And yet such a visitor, perchance, might deem the post of principal of a large mission school as unworthy of his powers, and as presenting too contracted a sphere. But, as a matter of fact, the sphere is larger, not smaller; the work is more, not less important; the influence is as wide or wider, and it is vastly more unique. For the most important factor in character-forming is Christianity. Abolish Christianity from the teaching, direct and indirect, of an English public school, the boys will yet meet Christian influence elsewhere; but in the mission-field the principal and his staff often stand for the only force which makes for Christianity, and if they fail, this character-forming factor is absent from the young lives altogether.

It should be remembered, moreover, that in heathen and Mohammedan lands the influence of Christian work is far-reaching, because there is a far greater probability than at home that the person to whom the Gospel is proclaimed will pass the message on to some one else. Even if he himself does not accept the offer of salvation, a man will most likely speak to others of the strange things which he has heard, and in both China and Japan the extension of the work has often come about through the efforts of individual Christians in their own homes and among their own neighbours. The missionary, therefore, as he tells it out among the Heathen in school and in the open-air that the Lord is King may feel that the words he speaks will go much farther than his voice can carry, and that he is sowing the seed by some waters where his feet will never be planted.

4. *The Influence of the Clergy.*—Many of the openings abroad to which brief reference has been made can only be filled by ordained men. The slightest acquaintance with the nature of work in the mission-field makes it clear that while laymen can and do render invaluable service, yet they cannot entirely take the place of the clergy. Clerical recruits are needed in their scores and in their hundreds, for the work presses, and men and women and children perish in ignorance of Christ's love.

But there is another consideration which should be of weight with the clergy as they debate the question of offering for work abroad, and that is the influence of their example. Not the clergy only, but the example of the clergy are wanted. What likelihood is there that the younger men of a congregation will offer themselves if they see their clergy hold back with no apparent reason? What power can there be in the exhortations of a curate to the young men of his Bible-class to place themselves unreservedly at their Lord's disposal if they see that he himself is unwilling to go abroad? There is a truth enshrined in the story of the rich American farmer. It was a time of sore famine. One day he took his child with him to a meeting

where he himself led in earnest prayer that God would feed the starving people. On the way back the child looked up into his face and said, "Father, if I had got your barns I would answer that prayer myself." Exhortations, like prayers, cannot be real or effective unless the preacher is doing what he can. And so it follows that if a clergyman holds back he holds others back with him, and the foreign field loses not only his work, but, by virtue of the great influence of the clergy, the work of others too.

5. *The Claims of Christ.*—The only possible response to these claims should be, "All that Thou commandest us we will do, and whithersoever Thou sendest us we will go."

What each of us clergy wishes is to do the Master's work, and a glance at the illustration afforded by Judges vii. 19, &c., may show what that involves. For each man of the 300 deemed fit for this fullest service (i.) did *what* Gideon told him, (ii.) did it *when* Gideon told him, and also (iii.) did it *where* Gideon told him. For the "in his place" of verse 21 evidently refers to the place chosen by Gideon. All these three things were essential for the success of Gideon's plan. Suppose that (iii.) had been disregarded. Gideon says to one man, "You stand there." "Oh no; my brother is here, and I want to be near him." He turns to another, "You stand there." "But I am afraid that may be a dangerous spot." A third objects that "it is of the utmost importance to have a strong body of men here"; a fourth that "the men already there are a poor sort and good for nothing"; and so on. We can imagine what the result would have been. A magnificent demonstration on one side of the camp of Midian—the blast of 269 trumpets, the crash of 269 pitchers, the blaze of 269 torches, the shout of 269 throats. Magnificent! And on another side, some thirty trumpets blown and pitchers smashed; some thirty lights of torches; some thirty shouts. And there on the third side is one man doing his best. Prompt at the signal he blows his trumpet; his pitcher crashes; the light of his torch is seen; he shouts at the top of his voice. He *is* one, but he is *only* one. Midian, terrified at first, sees where escape is possible, and Gideon's plan is thwarted because each man stands not in his place, the place chosen for him, but *in the place which he has chosen for himself.* C. D. S.

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## THE ACHOLI COUNTRY.

### I.

**I**T is due to the efforts of men like the late Sir H. M. Stanley that there remain to-day few spots upon the earth's surface where the feet of white men have never yet trod; and it is owing to the unfailing power of the Gospel of the grace of God, and to the self-denial of the Lord's people, that there are few races from among whom some souls have not been gathered out to confess Him Lord of all. The more interest therefore attaches to a Mission in one of those places where still there is no one who calls upon His Name. From such a region I am writing to enlist the prayers and interests of those who wait for the coming of His Kingdom in power and great glory among all the nations of the earth.

The tribes of the Upper Nile are among the few races as yet untouched, even by the militant Mohammedan faith, much less by the Gospel. From the borders of Bunyoro, now well known to readers of the C.M.S. periodicals, to the confines of the Soudan there lies a vast tract of country still wrapped in the darkness of Paganism, inhabited by many independent tribes who differ widely in their characteristics from the now familiar Baganda and Banyoro. The first C.M.S. outpost has just reached one of the largest of

these tribes, the Acholi, or Luganyi, as they call themselves in their own language. These people are situated in the bend of the Nile which receives the waters of the Albert Lake at its south-western corner. Their country is bordered along the Nile bank to the west by the Madi and Bari tribes, to the south-east by the Bakedi, to the north it stretches away towards Gondokoro, while eastwards there follow tribe upon tribe right away to Lake Rudolf. So this station affords a base for operations in every direction, to the north as far as the Soudan itself, to the east among little known but numerous races.

The country differs as widely as may be from that which those interested in the Buganda Mission are accustomed to see and read portrayed in photograph and letter. The plantain is conspicuous by its absence, except for rare clumps of insignificant proportions. The wearisome succession of hill and swamp, so trying to the traveller in Buganda or Toro, is here replaced by broad sweeps of undulating plain, sometimes clothed with thick scrub, elsewhere open to the eye for miles. Streams of sparkling water replace the dismal malarial swamp, though many of the former are not less dangerous than the latter owing to the presence of the guinea-worm. The villages seem almost to be built in situations selected for scenic effect, so constantly are they to be found nestling under the shadow of big trees, or backed up, as it were, against a huge rock, which serves the inhabitants for an evening resort or a convenient place to winnow grain. Then the villages themselves are perhaps more picturesque than those of the Baganda, the houses being built all in a single compound with granaries interspersed, and usually a small kraal or clump of stakes for the reception of the cattle at night. The crowding together of the houses makes the scene in any village much more lively than is the case where the huts are scattered.

Quite as great a contrast as is presented by the features of the country marks the Acholi people as compared with the Bantu races. There is none of the elaborate feudal system, so prominent a feature of life in Buganda; none of the loyalty of peasant to chief, of chief to superior chief, and of the whole nation to the king. Independence is perhaps the most marked characteristic of the Acholi race; most of the chiefs hold a few villages in their own right, and only with closer Government supervision is the idea of a single paramount chief being carried out, although at one time one man was partly recognized as a sort of king among them. In physique and intelligence they are no whit the inferiors of the Baganda; in the former they are probably superior. Though according to national custom they wear no clothes, yet a large number of the older men and chiefs have acquired old uniforms (to say nothing of a few new ones), old European clothes, or calico as worn by other tribes farther south. Of ornaments they affect a varied selection, made of beads, glass, ostrich plumes, teeth, gun-caps, and brass or iron wire. These are worn mostly by the young unmarried men, and the beads also by the women. The children sometimes wear pretty girdles made of copper wire and little round discs of metal like threepenny-bits. A pleasant trait among these people is the equality between the men and women, who treat each other with a mutual respect and affection very different from the marked inferiority of the women among Baganda or Banyoro. The houses are well kept and the floors carefully swept, but the surroundings of many villages leave much to be desired.

Such is the country and such are the people among whom Mr. Lloyd and myself are opening the first mission station. In spite of their independent character, the chiefs and others are very willing to listen to advice, and welcome the Banyoro teachers whom we have been able to place among them, so far, alas! very few in number. With their bright, intelligent

dispositions they cannot fail to make sturdy soldiers of the Cross, when once they have learnt the way of life and light. But the difficulties will not be less here than they have proved in other parts of Africa. There is the scattered nature of the population to be contended with, the villages being far apart. Polygamy has no less firm a hold in Acholi than on other tribes, while drunkenness is terribly rife in all parts, and at present is quite openly indulged in. But these difficulties have to be faced in dealing with all African races, and will be overcome, as elsewhere, by the grace of God. What we would plead for is speedy reinforcements to enter these many open doors ere the fierce propaganda and, to the Negro, fatally attractive tenets of Islam invade the land and render the spreading of the truth many times more difficult than if the work be done at once. Between these tribes and the fanatics of the Soudan there is no barrier, nothing to hinder the missionaries of Mohammed from hurrying southward any hour. And only too well do all students of Missions know the deadly power of their onslaught and the swift tide of their success. Shall this great opportunity be allowed to slip because the Christians of England are less zealous than Dervish fanatics, because the members of Christ's Church are less loyal to their Master than the followers of the False Prophet? At this centre there should be a staff of both men and ladies, while a second station ought to be soon opened farther north, at the headquarters of the upper division of the Acholi tribe. We ask for much prayer and self-devotion that all these great tribes may hear the Gospel of Jesus Christ as the first message to them of the civilization and knowledge of the race who in God's good providence have been called upon to rule them.

A. L. KITCHING.

*Acholi, viâ Wadelai, Aug. 4th, 1904.*

## II.

THE country of the Acholi, though visited by several European explorers, as Sir Samuel Baker, Emin Pasha, and others, has never yet been fully explored and mapped. When the countries of Uganda and Bunyoro were surveyed by the late Colonel Vandeleur and Colonel J. R. L. Macdonald, the Nile Provinces were practically inaccessible, except in the immediate vicinity of the Nile itself. In 1899 Sir Harry Johnston requested Major Delmé Radcliffe to undertake a survey of the Nile Province. His map of the Acholi country was published in the *Geographical Journal*, February, 1903. In several important details this later map differed from its predecessors. It was the first to mark accurately the course of the Nile from the Rapids about Dufile to the Albert Lake. Though the original spelling is for the most part adhered to in this map, Colonel Radcliffe pointed out that, in many instances, the letter P should replace the letter F. Thus, Fajao should be Pajao; Foweira, Pawera; Fatiko, Patiko; and so on. Where, however, the names were already well known, the spelling has been left untouched.

The name by which the people are known is Acholi, originally written Shuli; but in the country itself they are called Ganyi, and the language is called Luganyi.

The country slopes gradually upwards from the Nile, and is in parts mountainous, several of the peaks rising to a height of over 4,000 feet. The chief rivers are the Asswa, variously written Aswa and Acha, which flows through the country from south-east to north-west; the Koholle, which flows into the Victoria Nile near Foweira; and the Ayuge and Unyame, which flow north-westwards in a parallel course and join the White Nile at Nimule.

The principal places in the country are the two Government stations at

Nimule and Wadelai, and, on the Victoria Nile, Foweira and Fajao. The scenery consists of undulating stretches of fine open country, with here and there a majestic peak breaking the monotony, and further diversified in parts by magnificent tropical forests. Along the banks of the Nile the land lies low and the heat is intense; but away inland, to the east, on the uplands, the climate seems to be all that could be desired.

Game is plentiful: Uganda cob, waterbuck, reedbuck, orobi, elephant, rhino, giraffe, a few buffalo, lions, leopards (very plentiful), and other animals of the cat tribe.

The old men and chiefs adorn themselves with iron or ivory rings round ankles and arms, with a tiny skin apron worn in front. The lower lip is pierced, and through the hole is pushed a rod of pointed glass, usually a piece of a broken bottle, rubbed smooth, about four inches long, or else a piece of polished wood or iron. This gives a most curious effect, especially when the wearer is angry, when he will draw it up and thrust it outwards like the sting of a hornet. The ears are also pierced at the top and brass wire rings inserted.

The young men, the bucks of society, are much more elaborately ornamented. They, too, wear a small skin apron around the waist, and the glass spike from the lower lip, but the head-dress is their distinguishing feature. This consists of a curiously-worked cone of matted hair, with beads neatly stitched in a pattern round it, and an empty cartridge-case stuck in at the top. Old gun-caps are also fastened into the base of the cone, and are polished bright, giving quite a gaudy appearance. This hair cone is held on to the head by a string of cut shells round the back of the head, and a long iron pin pushed right through the cone into a matted mass of hair underneath. Ostrich and parrot feathers are often stuck into the hair at the back, and give a very wild appearance to the wearer. Right on the crown of the head, just behind the cone, a curved spike of ivory is fastened to the hair, the point bent towards the front. These spikes vary in length, some I saw being probably six inches long, and others not more than two. Brass and iron rings are wound tightly round the biceps of the arms, and also round the wrists and ankles. Thick brass and copper rings are worn on the fingers and thumbs.

The women's dress consists of a series of ornaments, for no cloth or covering is worn by them. A mass of beads around the neck, artistically arranged so as to form a high collar at the back, similar to those of the Elizabethan period; ears pierced with brass and copper wire, inserted all over the round lobe, looking rather like a string of hooks and eyes; arms and wrists encased in spiral wire; and a string of beads round the waist, from which hangs in front a tiny fringe of grass-made string, with a similar but much larger fringe hanging down the back like a tail: these constitute the Acholi women's dress. A few of the older women wear a long leathern apron at the back, reaching to about the knees. The hair is allowed to grow long, and is matted and twisted after the Nubian fashion. Red paint, mixed with fat, is smeared all over the body, and gives a most weird appearance. The little girls are similarly adorned, but not so profusely.

The men always go about with their bows and spears, and look far more ferocious than they really are. Many of them wear the horrible wrist-knife, so well known amongst the tribes to the north, but never seen farther south. This knife is a circular blade, fastened on to the wrist, over a leather padding. In time of peace the sharp edge is protected by a leather shield. But one can quite understand most ghastly wounds being given by this instrument, the blade of which is always kept sharp. A peculiar "knobkerry" is also carried. This consists of a long stick, with a thick ring of iron at the end,



fastened on by shrinkage, and weighing possibly two pounds. The indentations made by this weapon on the craniums of people are quite a common sight in every village.

On the whole one would call them a fine race physically, but not warlike. Probably if they had a leader they would make a fighting tribe, but there is no one chief who governs the whole country. Awich is nominally the paramount chief, but of the twenty-three lesser chiefs, three—Ugwal, Agole, and Allagoin, the chief of Koitch—are independent. Each small district has its own little king or head-chief, and their fighting energies have been wasted in inter-tribal skirmishes, in raiding the neighbouring Bukedi country, and in raiding one another.

They build very fine houses, on the principle of those of the Nubian soldiers. A circular wall is made of strong stakes, covered with mud, about four feet high. From this wall is built up a beehive-shaped roof, with grass thatch arranged in long circular ridges. Sir Harry Johnston describes and illustrates, in his second volume on the Uganda Protectorate, this peculiar method of thatching. The houses are kept very clean inside, and no grass is strewn on the floor. Morning and evening the lady of the house can be seen sweeping out the whole establishment with a grass-made broom; and, as very little fire is burnt in the house, the place is kept beautifully clean and healthy. The villages are usually built with a stockade, the houses all being close together, with an open courtyard in the middle.

Being a corn-consuming race, they all have their grain stores, tiny wattle-and-daub huts, set up on piles about two feet from the ground, and covered with a grass-thatched roof. *Mwemba* (millet seed) is the staple food; potatoes are very scarce; but ground-nuts are plentiful. *Bulo*, a very small kind of millet, is largely used in some districts. As cultivators the Ganyu people are most diligent. All the young men and women set off at daybreak, with their hoes and cooking-pots and food for the day, and tramp away to the distant fields, and there they spend the whole day. All the cultivation is done right away from the houses. Towards sundown you see them returning home, playing on their pipes and singing merrily, forming one of the pleasantest sights in Ganyu. It is not a common sight elsewhere in Africa to see men and women toiling side by side in the fields; and it is one to be thankful for, for it surely indicates something better than the prevailing idea of the slavery of the woman.

Like almost all African tribes they have a vague belief in the power and presence of evil spirits. Before each house are erected little devil-huts, as in so many parts of the continent, and one big hut, set apart for the favoured spirit of the tribe. The latter is neatly built, with fine dried grass on the floor, in the centre of which is a curious iron spear, struck into the ground blade uppermost. The blade is about two inches long, with two or three barbs, one to two inches in length. Into this hut no stranger may intrude; even I was not allowed to enter. In the other smaller huts are placed pots of honey, grain, and other propitiatory offerings. A dead stick with several branches is planted by the side, and on this are hung trophies of the chase, antelope skulls and horns, heads of lions and leopards, giraffe skulls and rhino horns: all these are regarded as sacred.

In the centre of the large courtyard of each village there is a great wooden erection of rough seats, raised one above the other, at the bottom of which is a place for a fire. On these seats, in the early morning and again late in the evening, all the warriors of the village collect with their chief to discuss the affairs of the day. On one side of the courtyard innumerable stakes are driven into the ground, and to these the cattle are tethered for

the night. Although the country is admirably adapted for the grazing of huge herds, and most of the chiefs have many head of cattle, they cannot be called a cattle-loving people. They have obtained their cattle by constant raids on the Bakedi, and retained them merely as a source of wealth, seldom using the milk, but keeping them especially for bartering for wives, one wife costing from five head of cattle.

Brass wire and beads constitute the coinage of the country. Blue beads are the fashion in the west, and white in the east, but even here fashions are constantly changing.

One thing that I particularly noticed was the great care that the women take of their children, especially with regard to cleanliness. In the early morning the child is washed from head to foot with warm water, a practise very unlike that of the Baganda and Banyoro, who subject their little ones to a cold douche, straight from their little beds. The tiny children are carried about on their mothers' backs, perched on a kind of trapeze suspended from the woman's neck. A stout leather covering protects their little backs from the fierce rays of the sun, and over the little one's head is placed half a gourd, to act as a sunshade. The result of all this care is that the child grows up sturdy and well-favoured, and the horrible skin-diseases so common among most African tribes are seldom seen here. Jiggers, too, are conspicuous by their entire absence.

The precautions taken by the householders to guard against immorality among the young men and women form another striking feature of the Acholi people. The young women are shut up in their houses shortly after dark, and the young unmarried men have to live in curiously constructed houses, erected on piles many feet about the ground, the entrance to which consists of a circular hole, not more than a foot in diameter, to reach which they have to climb a rough wooden ladder. After the occupants have retired for the night, fine sand is sprinkled round the base of this ladder, the object being to enable them to detect the slightest footprint of any who might attempt to enter or leave the house. This custom has evidently been derived from the Bakedi, as it disappears towards the west of the Acholi country.

Such is the people which is now stretching forth its hands for help, in the dim twilight of its own natural religion, groping its way towards that light which is "above the brightness of the sun," towards Him Who is "the Light of the world." To the Church in Uganda is given the privilege and the opportunity, an opportunity which may not always be ours, of extending the right hand of welcome to the Acholi people.

A. B. LLOYD.

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## THE COMMENCEMENT OF WORK IN THE NILE PROVINCE.

[In the first of the following letters Mr. Lloyd relates his experiences on his first visit to Acholiland in August, 1903. The second letter gives Dr. A. R. Cook's account of a journey of Bishop Tucker, Mr. Lloyd, and himself, and also Mrs. Cook in March last, when a site was selected for a permanent mission station. The Rev. A. L. Kitching joined Mr. Lloyd in the summer; the third letter gives his views of the prospects.]

### I.—LETTER FROM MR. A. B. LLOYD.

**T**HE responsibilities of the Uganda Church are rapidly growing. Fresh doors are being opened before us in quick succession, and each one opened

presents a new burden to the Church, which should be quickly and gladly borne. Extension must be the motto of every truly Christian Church; and

Uganda, thank God, has not been slow in obeying the urgent call of the Master, "Go ye into all the world." Already she has sent her sons into Ankole, Toro, Mboga, Bunyoro, Busoga, Kavirondo, Koki, and far-off Nassa. And now another door is opened, of boundless possibility, to the north, and right down the glorious Nile; for at last the Acholi, or Ganyi country, is anxiously calling out for help.

It has been my great privilege, during the months of August and September (1903), to pass right through the Acholi country from the Victoria Nile in the south to the Government station at Nimule in the north. And I say that, whereas the Uganda Church has received many appeals from surrounding countries for help, there has never come to her a stronger cry than that which now comes from the Acholi people.

I propose very briefly to give the main details of my journey, showing how urgent this cry for help is.

I crossed the Victoria Nile half-way between Pajao (generally written Fajao on maps) and Paweri (or Foweira) at a place called Miyeri. The boat in which we crossed was a very tiny one of the "dug-out" order, and it was a long, weary business getting everything across. The current was frightfully strong, and the little craft was spun about in a very alarming style. I hardly dared to hope that everything would get across safely. The mule was especially troublesome, and would insist on trying to get into the small boat. Once, indeed, he succeeded (fortunately quite close to the bank) in getting both his forefeet in, with the natural result that the boat capsized. It took from 8 a.m. to 3.30 p.m. to get everything and everybody safely across. Another big river stopped us next day, not two hours from the Nile, and we had to send a man off to the nearest Ganyi village to beg the chief to come and help us. The following day he returned with the chief, Ojigi, and about a hundred men. A long rope was fastened to a tree on either bank, and then the Ganyi men carried the porters' loads across on their heads, swimming with their legs, and holding to the rope with the right hand. Two or three times the man missed his hold on the rope, and then down went the load into the water. Nearly everything was soaking when we got into camp, and it was some days before all was

dry again, as we were getting rain every day and nearly every night.

When we were all across we had two hours' march to a village called Alokolumu, of which Ojigi is the chief. At first the people seemed shy, and kept out of the way; but when they saw my tent pitched in the midst of the village they came up to me and commenced chatting. Their language is quite different from the Lunyoro, and is not a Bantu language at all. I should imagine it is closely allied to Kinubi, as spoken by the Nubian soldiers of the Uganda Protectorate, a very simple and primitive tongue. Fortunately I had with me a Ganyi man who knew Lunyoro, and I was therefore able to make myself understood.

My chief aim in this journey was to reach the capital of the biggest chief, whose name is Awich, or Owich, for he it was who had sent urgent messages to me begging for teachers, and for a visit from myself. It will be understood, then, that my pleasure was great when I learned that Ojigi was himself an under-chief of Awich.

I told him what had brought me there, and where I was going; and he immediately said that he had longed for teachers to be sent, that he might be taught. He could not understand, he said, how it was that teachers had never crossed the Nile, although they had been right up to the river. He had heard long ago that the Banyoro and the Baganda had learned to worship the white men's God, and they, too, wanted to be taught to do the same.

We stayed there seven days, and every day crowds of people came to visit me, many from very long distances, and all wanted to be taught. From early morning till late at night they sat around my tent, men, women, and children, perfectly friendly and in real earnest about learning to read. It made one feel ashamed to think that for all these years they had been neglected and left to their own idle superstitions and Heathenism, when all the while many of them must have longed for something better. The week spent at Ojigi's village was fully occupied with talking to the people, giving out medicine, and having occasional lantern shows at night—seven days of bright and happy service.

On the eighth day, leaving Alokolumu we tramped for many hours over the beautiful hills, through numerous

villages and across many rivers, to the large village belonging to the chief Lugweta. We had one unfortunate mishap on the way. The man who was carrying the food-box, containing the necessaries for the day, while crossing one of the tiny streams, slipped on a rock and fell, to the utter destruction of all the contents.

Lugweta, a fine-looking old man, came out to meet me, apologizing for his people, many of whom had run away, fearing I might have come to make war on his village. I thanked him for his hearty welcome, and asked him to send out at once to the runaways begging them to return, and assuring them that there was no danger. I told him also that I would buy all food needed from his people at a fair market price. To this he strongly objected, saying that it was not their custom to sell food to their visitors. He next busied himself in collecting great quantities of flour, which he brought to me, with the additional present of a fine fat-tailed sheep. I returned the compliment by presenting him with a quantity of cloth, more than the value of what he had brought: with this he was greatly delighted. After the formalities of reception were over, he came and sat in my tent with several of his under-chiefs, and I told him plainly what my mission was to their country. He listened intently, as did all who were with him, asking many questions, finally saying that he and his people were ready and anxious to be taught about the one and only true God. It was late at night when they left my tent, and one felt quite sure that some impression had been made upon their poor, dark souls.

We were delayed considerably in our start next morning for the next big village, as many had come at daybreak for medicine. It proved to be a most terrible journey, more than eight hours long, that is to say, close upon thirty miles. One large river, the Aswa (or Asswa) had to be crossed twice, and in each place it was up to our necks, with a swiftly-flowing current. More than one porter was swept off his feet in crossing, and was submerged together with his load; while the mule took one mighty plunge into mid-stream, before I was aware how deep the water was, the consequence being that when we arrived at the opposite bank we were all wet and thoroughly miserable;

and, as if to show their sympathy with our dripping condition, the heavens poured forth a deluge of rain.

We passed through many villages, in one of which we fell in with one of Colonel Delmé Radcliffe's interpreters, who most kindly escorted us a long distance on our journey. We struck up a friendship which finally ended in his returning to Hoima with me.

The place at which we camped was situated in the district of Patiko (or Fatiko), under the chief Daweli. Unfortunately he was not at home, but his under-chief was most kind to us, supplying all our needs.

The following day we reached Acholi, under the chief Obona, a nice old man, who at once expressed his delight at my arrival. It appears that he had heard long ago of my coming, and had made every preparation for my reception. He began by presenting me with a fine bull, with which to make a feast of rejoicing. As soon as my tent was pitched we were surrounded by a crowd of people, eager and inquisitive to examine all my possessions; and it was not until curiosity was satisfied that I got the least chance of explaining why I had come. And then, with the setting sun for a background, the chief and several hundred of his people sitting before my tent, I once more, by the aid of an interpreter, told "the Old, Old story" of a Saviour's dying love.

It was dark before I had finished, and then the old chief began to tell me his story. It ran something like this: "I am an old man; I have seen many Europeans in the Ganyi country, but the greatest of them all was the man who called himself Baker Pasha. He had with him his wife, and he built a house on the hill over yonder, and there he lived for many months. I went to him as a young man and became his personal servant. He used to tell us many things, and we loved him because he talked to us; he was kind and helped us in our sorrows and fought against our enemies. He tried to teach us, and then was taken from us, but not before he had become a veritable father. We loved him and his wife, and we love their memory still, because they were kind to us. And now you have come. You tell us that you are a teacher: you have allowed us into your tent and shown us all your things, and have spoken to us

with loving words. Will you stay with us and be our teacher always? We will listen to your words; we will eagerly seek to be taught by you. I am old, but I look to my son: he was born when Baker Pasha was with us; he is strong and will quickly learn wisdom. When I am dead he will be chief; for his sake stay and teach us. I have said my words."

The old man's pleading was touching in the extreme, and one could not but feel that here was a grand open door. But my time was precious, for I had still far to go. I promised him another visit on my return; and next morning, after a hearty farewell, we set off for our next camp.

We pitched the tent in another thickly populated district, close to the stockade of a large village, under a clump of magnificent fan-palm trees. The village is called Ogwanyi, and is situated at the foot of the magnificent hill upon which Sir Samuel Baker's old station was built. It is a lovely country, thickly covered with groves of fan-palms. The River Unyama flows between this village and Baker's old station, and is at this time of the year in full flood, it being the wet season, and impassable. The old houses, built thirty years ago, are still visible: the walls, having been built of stone, have resisted the ravages of the African climate. The place seems to be held sacred by the Natives, and all speak of its former inhabitants with reverence and affection. The village in which we camped is governed by an under-chief, the big chief of the district, Awich, being at the time at Nimule. His second in command provided us with plenty of food, and another bull was brought for a feast of welcome. Over-tired with the long march I had soon to seek my bed, and had but little opportunity of speaking to the Natives. But the three young teachers who were with me had not let the chance pass, as I found out afterwards, and had spoken freely of the religion they had come to teach.

We were off early next morning, and after battling with many difficulties on the road, felling trees to cross rivers, tramping for hours through pouring rain, urging the porters along, we at last reached the biggest village we had yet seen, belonging to Olia. This chief is a prince, a tall, handsome man, with an intelligent and bright face. He

welcomed me in a kind but stately manner, dressed in a bright-red uniform. He invited me to put my tent in the large open courtyard before his house. Then, after a little while, he came in great state to visit me, accompanied by many of his under-chiefs and people. He proceeded to ask me innumerable questions. Where had I come from? Where was I going? What was my mission? Had I soldiers with me? &c., &c. So there and then I explained to him why I had come and what I wished to do.

Having ascertained that I was a teacher from Uganda, he told me of his visit to Entebbe when he accompanied Colonel Delmé Radcliffe on his way home. He said that Delmé Radcliffe had shown him all the wonders of Entebbe, and he had been intensely interested in noting the great wisdom of the Baganda. He also went to Kampala (Mengo), and was told by the Katikiro of all the missionary work going on there. Reading, writing, and religious worship in the churches made a great impression on his mind. Before his return to his own country Colonel Delmé Radcliffe told him that he, too, should have the opportunity of education and religion, for teachers should be sent. "Now," said he, turning to me, "we have waited many years, and hitherto no teacher has been sent. But at last you have come, and you tell us that you are a teacher; and we beg of you to stay with us." I replied that I was most anxious to help them, but that first I must return to Uganda to obtain permission from those in authority. "Yes," said he, "you will go away and leave us, and forget all about us, and we shall still remain in our ignorance." I assured him that it was not so, and that in a little while he would hear of my coming back again to see him.

The next day I had innumerable patients to give out medicine to, and had a long, interesting chat with Olia and many of his people. We also started a reading class, using the Lango reading-sheet (printed at the Industrial Mission, Mengo). In the afternoon I visited several of the adjoining villages, and was soon on most friendly terms with the people.

At night I arranged for a big lantern show. In the midst of the great courtyard we erected the sheet and then, when all the people were quietly

seated, the first picture was flashed on the sheet, that of an elephant. The wildest excitement immediately prevailed, many of the people jumping up and shouting, fearing the beast must be alive, while those nearest the sheet sprang up and fled. The chief himself crept stealthily forward and peeped behind the sheet to see if the animal had a body, and when he discovered that the animal's body was only the thickness of the sheet, a great roar of laughter broke the stillness of the night. The show went on till nearly nine o'clock, and then Olia told me he wanted some more talk with me; so we entered the tent together, and right on till past midnight we sat and talked of the way of Life. A terrific storm came on, making all further conversation hopeless. The rain poured into my tent, and it was impossible to get any rest till dawn was breaking. Two hours' sleep and it was broad daylight, and the start had to be made for Nimule.

The distance must have been close upon thirty miles; and as we did not get off until after 8 a.m. we did not reach Nimule till late in the evening, the last porter turning up at 8 p.m.

The country we passed through was infested by innumerable herds of elephants. One poor fellow, not belonging to our caravan, who had come through from Nimule earlier in the day, had been caught and killed by an infuriated female. He was carrying a load of cloth and not suspecting that elephants were near, when suddenly one rushed out at him, without the least provocation, seized him round the body with her huge trunk, threw him heavily to the ground, and then stamped him to death. His two friends, who were some little distance behind, too far to render any assistance, saw the awful tragedy enacted before their eyes. By shouting they were eventually successful in driving the great beast away, alas! too late to save their friend. They buried him by the roadside, by covering the body with branches of trees and grass.

Arrived at Nimule I was directed by the collector to pitch my tent in the market-place, and was told that any assistance I wanted I could obtain from the Indian trader! The mosquitoes were awful, and after sitting on the Indian's doorstep from five o'clock till 8 p.m. waiting for the last porter to arrive, devoured by these little pests

and shivering with cold, it is not to be wondered at that I spent a sleepless night.

In the early morning visitors began to arrive. First came a deputation from the great chief Awich, who was at this time residing in the native village of Nimule. He had sent them to greet me, having heard of my arrival the night before. Quickly following in their footsteps came Awich himself. As I have explained before, my journey originated in a request from him for me to come and visit him. The welcome he gave me, therefore, was hearty in the extreme, and he immediately suggested that we should travel together to his place the following day, a suggestion which I fell in with most willingly.

After the departure of Awich I was cheered by a visit from some dozen Baganda Christians who were trading in Nimule. They were very delighted to have amongst them one whom they called "their own European." We talked together for some time, and then I suggested that they should collect their friends and come to a service in my tent in the evening, to which they gladly agreed. I next transacted certain business with the collector, and dined at night with the military officer.

I had decided to leave the next day with Awich, to visit his place, Payera, some sixty miles south-east of Nimule. To my astonishment, in the early morning I received the information that he had been put in prison. I inquired his offence, and was told it was "an old-standing charge." I went away wondering why "an old-standing charge" should have been left unpunished until late at night, on the evening before he was to set out with me! I need make no comment.

Leaving Nimule at 2 p.m. that day, we commenced our return journey. Diverging slightly from the road we had come by, we visited one or two fresh chiefs. When we got to Olia's place he once more begged that I would supply him with teachers. I had three young Banyoro men with me, from our Hoima Church, who had nobly offered for work in the Acholi country. I had taken them with the intention of leaving them with Awich. But as he was now in prison I suggested to Olia that, if he liked, I would leave the three young men with him until Awich should obtain his release. He was quite excited with this idea, and intimated that nothing

would please him more. So there we left them, with a plentiful supply of first reading-sheets, and they soon set to work with a big crowd to teach.

While here we witnessed all the ceremonies of a heathen funeral. A man who was cultivating in the fields had been struck by lightning and killed on the spot. His grave was dug by the side of his own house, a small round hole, broadening out towards the bottom. Into this hole the body was put, and a wicker framework placed over the open grave. Over this were spread various cloths and ornaments which he had been in the habit of wearing, the whole surmounted by an old umbrella. Round the grave sat all his wives, crying and shrieking, throwing themselves on the ground, and from time to time shouting into the pit their husband's name. His old mother, with a rough rope tied round her waist, knotted at the back, with the two ends streaming behind, and grasping in her hands a bundle of the deceased's arrows, walked round and round the circle of women, clapping them on the back and urging them to display their grief. Surrounding the women were the warriors, decked out in all their war-paint, with spears, bows, and arrows in their hands, dancing, and chanting the merits

of the dead. The chant, as interpreted to me, ran somewhat as follows:—

"Oh, Ali, thou wert rich in cows and women;  
Thou hadst many slaves to serve thee;  
But now thou art poor, very poor:  
Thy possessions are given to another."

After each chant the old mother would approach the grave, beat the earth for a second, and, leaning over the tomb, shout out three times, "Ali, Ali, Ali." Every now and then the women would spring up and race across the courtyard, turning somersaults, and flinging themselves violently to the ground. Others would climb on to the roofs of the huts, and from thence throw themselves to earth. This went on day and night for three days, and made one long to be able to assure them of an after-life of peace and happiness for all who accept Christ's salvation.

Throughout the whole of our return journey, from start to finish, the cry for teachers was ringing in our ears. They have sent to us for help. The cry of Acholi has been voiced in the invitation of their chief, Awich, the Macedonian cry, "Come over and help us." May God enable us to respond, "assuredly gathering that the Lord has called us."

## II.—LETTER FROM DR. A. R. COOK.

The story that Mr. Lloyd had to tell on his return from Acholi last year made the Bishop anxious to investigate for himself the openings presented, with the object of choosing a site for the first mission station among the Nilotic tribes. With this in view he left Mengo on March 8th, accompanied by my wife and myself. Mr. Lloyd joined us at Hoima, in Bunyoro. We crossed the Nile about half-way between Fajao and Foweira.

The scenery on the Bunyoro bank of the Nile at this point is charming; the path leads over the shoulder of a hill from the top of which a superb view is obtained. Immediately below, the river, which runs here almost due west, broadens out into a little lake (perhaps half a mile wide, with several wooded islets), the mirror-like surface of which is only disturbed by the clumsy gambols of a school of hippos. Turning to the east the river flows in a succession of cascades and rapids between densely wooded banks until it empties itself into the little lake above mentioned.

As there were only three small dug-out canoes, the work of transporting our large caravan was a long one, and occupied the whole day. We crossed about mid-day, and found great difficulty in getting to the first village, repeatedly losing the tiny track in the bewildering number of game paths that crossed it. The first village, which, as it happened, was a very good example of its kind, soon showed us that we were in a country very different from Uganda or Bunyoro. We were conducted to the "seat of the elders," a kind of gigantic trefoil, the blades of the latter being represented by sloping seats formed out of logs of wood, the whole being roofed with thatch. The first point that struck us was the extreme cleanliness of the whole village, the ground being carefully swept, and no refuse-heaps lying about. The huts, thickly clustered together, were thatched in "flounces," and the very small doorways closed by doors sliding in grooves. Inside, the houses, though dark, were clean.

The Acholi are practically unclothed, but heavily laden with ornaments. The men often wear short aprons of skin; the women usually nothing, except the massive coils of brass wire and strings of beads with which their persons are lavishly decorated. The headgear of the men is often very elaborate, the hair being worked up into a pyramid, crowned by a cone of percussion-caps or cowrie-shells, with a brass cartridge-case to act as a flagstaff on the top, or a small horn made from the tooth of a hippo. The strangeness of their attire is, however, completely atoned for by the cordiality of their greeting. The fashionable high handshake seems the common method of salutation in Acholi, and certain of the young men, whose time seemed to be mostly given up to walking round in the midst of admiring crowds, constricted their waists most uncomfortably by corsets of string covered with copper wire, drawn so tightly as to give quite a wasp-like waist. Real care was taken of the babies, who sat upon a kind of trapeze suspended by leather thongs from their mothers' backs, and with their head and shoulders protected from the sun by a large calabash, which also served as the baby's bath, for, wonderful to relate to those who know the customs of the Baganda women, these Acholi mothers wash their children daily in warm water. The effect is somewhat nullified, however, by a liberal coating of red ochre and oil, which is plastered over their bodies.

The villages are on the family or clan system, the descendants of one family living together. As the family increases more huts are intercalated between the existing ones until in old villages the roofs almost touch, and if one were fired the whole village to leeward would be destroyed. The cultivation is usually at some distance from the villages. They have an elaborate system of nature-worship, and the elucidation of the meaning of the little stone altars and votive offerings, and the numberless other customs connected with their religion, would offer a rich field for an ardent anthropologist.

From this first village we travelled on to a larger one under the rule of a young man called Ojigi, a bright, intelligent young fellow, who ought to be capable of being educated.

From Ojigi's we travelled leisurely

on till we reached Bon Acholi's, the site selected by the Bishop for the new mission station. The central high plateau of the country here terminates to the north and west, the chief's village being built on a spur ending in a rocky peak. All round are thickly scattered little villages, and it is the centre of a large population; it is, moreover, in a very central position for the whole of Acholi. We stayed there a week, the only disadvantage from which we suffered being the extremely violent storms that regularly swept down on us every afternoon, threatening to level our tents with the ground. The views of the surrounding country were superb. To the south-west we could see the whole chain of the Bulega mountains, those farthest off being more than a hundred miles away. Due south lay the Pania-toli hills in North Bunyoro; to the west the country fell away towards the Nile; while to the north the hills round Nimule, and even towards Gondokoro, were visible. We were camped nearly 4,000 ft. above sea-level, and owing to its being the rainy season the air was delightfully cool and invigorating; there were no mosquitoes, and—no inconsiderable asset in the list of attractions—a little stream, clear as crystal, babbled passed the north end of the village. The people here, as elsewhere, were most friendly. From here we travelled on to the village of another large chief, called Owin. The characteristic of this part of the country was the enormous groves of borassus palms, whose broad, fan-like leaves made a refreshing rustling in the wind. The Natives eat the fruit. Sir Samuel Baker and his wife were well remembered here, his chief station, Fatiko (Patigo), being only six miles off. We paid it a visit. The walls, strongly built of stones, are still breast high, and the marks of the smearer's fingers on the plaster inside plainly visible.

From Owin's we retraced our steps to Bon Acholi, and then struck across country to Wadelai, where we were kindly entertained by the Government officers.

On our journey to Wadelai we had to cross several very swollen rivers, one of which was out of the men's depth when we arrived, but went down sufficiently to enable us to cross the next day by dint of fixing a stout rope across.



The road, or rather path, from Wadelai to Pajao presents a great contrast to the breezy and densely populated country inland. But few villages are seen, and the moist, steamy atmosphere near the Nile makes walking in the heat of the day very laborious. All is forgotten, however, on reaching Fajao (Pajao). The last half-mile is through a densely wooded country, and one approaches the river through a grove of trees like some vast cathedral nave, while at intervals, hundreds of feet overhead, a crag of the high cliffs bordering the river gleams with a red hue in the sunlight. A sudden turn round the base of a great rock and the Nile comes into view at one's very feet, its shining waterway pursuing its course to the Albert Lake, while huge wreaths of foam, white as snow, slide smoothly by in endless succession. Opposite, the escarpment, festooned with all the luxuriance of tropical foliage, rises almost sheer up for 500 feet.

In the afternoon we made our way to the famous Murchison Falls. A hot climb of three-quarters of an hour brought us to a ridge of rock jutting out into the river. We scrambled to the top and stood almost spellbound

by the glory of the scene. Right in front of us, at a distance of only a few hundred yards, was the waterfall. Through a narrow cleft in the escarpment the whole river, narrowed in its course to a distance of only fifty or sixty yards, hurled itself down in a leap of nearly 200 feet. From top to bottom not a fleck of black stained the white, while great columns of spray continually flew out a hundred feet from one side or the other as if impelled by some gigantic force. From the foot of the falls the water swirled and eddied away to our very feet. A deep, solemn tone, the voice of many waters, filled the air, and seemed to shake the solid rock.

From Pajao to Busindi we were continually ascending, at one point getting a distant view of the north end of the Albert Lake. We left Busindi on May 9th, arrived in Mengo on the 19th. My wife had an attack of severe fever every week after we reached Owini's, but with this exception we were kept in good health. During our long journey of 642 miles we saw nearly 4,000 patients, and had impressed upon us what an open door lay waiting for the entrance of the Gospel into Acholiland.

### III.—LETTER FROM THE REV. A. L. KITCHING.

The site of our station is a hill close to Acholi's village, commanding a fine view of the country to the south and west. In one direction the hills near Nimule are to be seen in the distance; more to the south are the Guru-guru Hills, inhabited by a somewhat intractable tribe, who have, however, already begun to make overtures to us. Their chief was in to visit us a day or two ago, and professed entire friendship. He has gone back to his people to prepare the way for us to pay them a visit.

Mr. G. Wilson [the Assistant Commissioner] has chosen this place to be the capital of the country, while a chief named Awich has been appointed king. All the chiefs are already beginning to build their "town" houses here, and as soon as Mr. Wilson has visited the place a regular central native government will be established.

There can be no doubt that the work here is one of great possibilities of extension, both towards the north and east. The Bishop has asked me to pay special attention to the language, and in conse-

quence I am spending most of my time at it. It seems to have almost nothing in common with the Bantu tongues in use in other parts of the Uganda Mission, though a few words are identical with Lunyoro, or nearly so. The people are far more independent in character than the Baganda and Banyoro, but are inclined to be very friendly with us, and will soon learn to have confidence in us. They have already shown that they appreciate our coming by their readiness to help us in building; they have brought in a large number of saplings for the roof of the house we are building, and to-day they undertook to come and stamp the clay for the walls.

It is a great opening this, to a great stretch of country hitherto little known to Europeans. The language spoken is understood more or less as far as Gondokoro, in the north, that is, to the confines of Egyptian territory. The people are numerous, of fine physique and sturdy character, good friends but bad enemies. They have told us that they call us the people who brought peace

into the land, i.e. peace from raid and rapine. It remains for us to teach them of the true peace that passeth all understanding, of "the wisdom that lighteth every man" coming into their land, not from the white man who makes phonographs and magic-lan-

terns, but from the Fount of all light. Only to-day Awich twice remarked that "men who make such things surely could not die." May he learn soon to know how all may live eternally in Him Who is the Source of life and love!

## THE AUTUMN FAREWELL MEETINGS.

### I.—In the Committee Room.

**T**HREE special meetings of the Committee are usually held at Salisbury Square for the purpose of saying farewell to their missionaries, and of giving them "Instructions," both private and general. This year these meetings of Committee were held on the morning and afternoon of September 29th, and on Friday afternoon, September 30th, and proved, as usual, to be very interesting occasions. The first meeting was presided over by Mr. S. H. Gladstone. Each outgoing missionary had previously received his or her individual Instructions in writing, together with a copy of those addressed to all collectively. On each occasion one of the Secretaries read the General Instructions aloud. We subjoin them in full:—

#### *The Committee's General Instructions.*

The ministry of the Gospel to which you have been called, both men and women, ordained and lay, could hardly be better described than in the familiar words of our Prayer-book, a "service of perfect freedom." The Spirit of adoption, by Whom you were brought into union with Christ, set you free from the bondage of sin. As those who were made free by the Son of God, you are free indeed. You belong to a Kingdom which is ruled by the perfect law of liberty. The Gospel of which you are witnesses preaches deliverance to the captives, sight to the blind, and liberty to them that are bruised. It is not only the freedom of "no mean city," nor only that of sacred friendship, but it is the freedom of the family of Heaven. It is what St. Paul calls "the glorious liberty of the children of God."

It is not needful, however, now to enlarge on all that this has meant for you, and, we trust, will mean in your future Christian experience. To be no longer under the dominion of sin, to have access by the Holy Spirit to the Throne of Grace at every time of need, to behold with "open face" the glory of the Lord, to be able to draw continually upon the infinite resources of the riches of Christ, to have been endued with power from on high,—these may be, these should be, among the settled facts of your souls' history,

the solar system of your spiritual experience.

But the perfection of this liberty is not infringed by its employment in service. A liberty that has no limitations, a freedom that recognizes no obligations, becomes a licence more dangerous than the bondage from which it professes to be free. All blessings and virtues have their boundaries, or they would be neither. Even to the Divine nature there are impossibilities. So there are restraints and responsibilities which necessarily define Christian liberty. It is possible now only to suggest two or three illustrations drawn from different areas of your ministry.

First in your relation to God. There is nothing, perhaps, to which a wider scope has been given us than the ministry of prayer, both for ourselves and others. What promises could be larger than such as these:—"All things whatsoever ye shall ask in prayer, believing, ye shall receive," or, "Whatsoever ye shall ask the Father in My Name, He will give it you"? Yet even here there are conditions stricter than are seen by many. St. James, too, when he tells of God, Who "giveth to all men liberally," adds immediately to the praying man, "Let him ask in faith." Faith in what? Certainly not faith in his own desires, or even their sincerity, nor faith in the

results of his own opinions or conduct. In spiritual life faith has no other basis than God's own revelation of Himself. This is probably what our Lord meant when He interjects the condition, "In My Name." The "Name" is all that is represented in the Person of our Lord. It includes His wishes, plans, objects, ways. Whatever prayer is not in accordance with these steps beyond the boundary which fences the liberty of faith and must fail in its purpose. The Lord's will is both the unloosing and the limitation of all praying liberty. And thus while it widens and uplifts the scope of prayer, too apt to crawl in earthly ruts, it will keep us from the mistakes which are generally at the back of disappointed prayer. How common is it to hear even from true disciples such remarks as this:—"I know that I am right, for I have prayed about it," or, "I am sure that this is the will of God, for I have made it a matter of prayer." It would be wrong to doubt that God often answers prayer by giving such inward convictions; but the wisely instructed Christian will exercise his liberty of action along the line of those impressions only which can be verified by the outwardly revealed will of God.

Another illustration may be taken from the Christian's sphere of self-government. To every one of you, we cannot doubt, the burning words of the great Missionary Apostle have come with a very vivid force: "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." Some of you have made and are making great sacrifice in leaving home. You are doing this not for reward, but for the Gospel's sake. The love of Christ constrains you. You *must* go, for He has called you. You are using your liberty in the surrender of yourselves to His will. Let the principle be pervading and permanent even in what are called (often wrongly) the less important things of your lives. Many a Christian character has been marred in little things by unguarded liberty. For liberty ceases to be innocent when exercised for our private pleasure or on our own impulse apart from the pleasure and impulse of Christ. For example, while perhaps only censorious critics would discover luxury in a missionary's house, a true friend may sometimes see things which are not "unto the Lord." Are such as these

quite unknown:—little habits of needless indulgence which add nothing to the life powers, corporeal, mental, or spiritual; an indolence in devotional exercises, induced perhaps by climate and physical weariness; a tendency to run into grooves of our own digging, so that, like those who journey through the Suez Canal, we see little, and so care little, about what is going on beyond our banks? Other temptations there are, too, both of mind and soul, of tongue and temper, where even liberty might be pleaded were not its exercise hurtful, not merely in any effect produced on others, though that is inevitable, but primarily in the effect on ourselves. For every concession which we allow our liberty to make to ourselves, except as in the Name of Christ, tends to weaken character, and, therefore, to lower efficiency. It is a tremendous word which St. Paul uses when he speaks of his mastery over his body. Yet he was no ascetic. He was just a spiritual athlete in constant training, therefore always in the best condition for active service.

One more illustration must suffice. It is taken from our relation to others. Here perhaps more than anywhere the European missionary needs a consecrated and a guarded liberty. On few persons rests so large a responsibility as on him. He is almost everywhere the recognized representative of a dominant race. He claims to be a herald of the one religion which is to supersede all others. He is naturally the leader of converts by whom his example, even in trifles, is studied sometimes more narrowly than his teaching. He is—at least in your case—the missionary of a Society which in no partizan spirit, but with unflinching tenacity, stands for the Evangelical and Protestant principles of the Church of England. In every one of these directions you will find occasion for the Apostle's resolve, "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any." Much that under other conditions might be quite harmless may compromise and entangle you, or become a stumbling-block to others, among scoffing unbelievers, misjudging wordlings, or weak brethren. You will use your liberty in a holy adaptation to your surroundings. In no exclusive spirit, and with no assertion of superiority on the one hand, and on the

other with no connivance at what is sinful or sinward, and with no yielding to what may be misconstrued, you will again adopt Apostolic words, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more . . . being not without law to God; but under the law to Christ."

But in all these things the restraint of liberty will be indeed the exercise of liberty. Who of all that have trod this earth might have claimed a larger freedom than He by Whom the worlds were made, and Who upholds all things by

A few words were then spoken to each missionary by the Secretary of his group of Missions, to which the brethren and one or two of the sisters replied.

Brief devotional addresses were then delivered by a member of the Committee. That on Thursday morning was given by Mr. R. Maconachie, and we cannot refrain from quoting the following paragraphs:—

*Extracts from Mr. R. Maconachie's Address.*

Dear friends, or if I may so call you, dear comrades!—If ever a man might pray humbly and earnestly, and yet confidently, for wisdom and grace to say the right word, it would surely be on an occasion like this, when we whose lot it is to tarry here at home by the stuff are seeking to strengthen the hands and cheer the hearts of you who have the honour of the arduous work in the foreign field, the happy privilege of serving in the forefront of God's great battle of Light against Darkness, of Truth against Error, of Good against Evil. . . .

I want to suggest for your study a subject which has been much in my own thoughts of late, and which seems specially suited to the present occasion: the great mystery of the spiritual unity, the corporate solidarity of Christ's Church, the indissoluble connexion between all the members of that Church which springs from the union of each member with the one great Head, our Lord Jesus Christ. . . .

In 1 Cor. xii., among other lessons which doubtless you will find for yourselves, I would note three points which seem to be of special practical help in the mission-field.

First, the fact that *some* gifts are vouchsafed to us implies that others are not ours. This sounds so like a truism that it may provoke a smile, but the humble recognition of our personal limitations is a grace that few of us have to excess, and yet it is a necessary

the word of His power, yet who of all men could say as He did, "I am among you as he that serveth"?

To the word of His grace, to the power of His Spirit, to the hope of His coming the Committee commend you, beloved fellow-workers, in your journeying and your sojourning, in your sorrows and your gladness, in your successes and your disappointments, praying that in the great Day you and they may rejoice together with the innumerable multitudes, whom He shall gather from every age of history and every corner of the earth.

condition precedent, I believe, to the full use of our limited faculties by the Master.

Next, we have to recognize that some spiritual blessings, perhaps some of the highest and best, are to be obtained only in corporate communion with other Christians. We repudiate the idea that the "guidance into all truth" promised by our Blessed Lord to His followers postulates an external ecclesiasticism, but it is surely an error in the opposite direction, an error to which perhaps earnest believers of our spiritual type are specially liable, to think that each worker can obtain all that he needs for his own spiritual development as a solitary individual dealing with his Master, without reference to other believers. I know that this truth of community in spiritual privileges needs to be enforced with caution and reasonableness, but so do all truths.

A third practical consideration enforced by the Apostle in the twenty-sixth verse—the suffering of one member is the suffering of all, the honouring of one the honouring of all—represents an ideal which, just so far as it comes near realization, brings with it a special blessedness. This intimate, unselfishly outgoing sympathy of heart with heart, sharing joy and sorrow alike, with a natural reality, plainly the result of warm and loving feeling, what a blessed gift it is! how our hearts are moved when we see it genuinely manifested in

another! how we must, in our highest and best moments, long to possess it ourselves!

Just for a moment think how the habit of living, if I may so say, in the rich sunlight of this great truth will affect our thoughts: (a) as regards other missionaries, (b) as regards native co-workers or Native Christians, (c) as regards fellow-Christians at home.

I have not time to fill out this in detail, but you can easily do it for yourselves at leisure. One point, however, I do most earnestly press on your prayerful attention. It is one of the oldest rules of the Society that the missionaries who are working together in one station should meet together from time to time for communion in prayer, and in most places this is held once a week. I am sure many here could testify to the blessed helpfulness of this practice. In my recent tour it was one of the points I specially noticed, that where this privilege was best used work seemed happiest. Only—may I say it with all humility—the prayer-meeting, though no doubt good as a *solvent* of difficulties when they have arisen, is still better as a *preventive against the arising of difficulties*. The very atmosphere of loving concert of wills and plans which is engendered by humble inter-dependent communion in prayer is often enough of itself to prevent the beginning of one kind—and that not the least trying—of the difficulties which are met with in missionary work. Again, as regards native co-workers and Native Christians: surely strength to ourselves as well as to them will come from the habitual effort to realize lovingly our membership “one of another” with them.

I know something of the difficulties—they are real, but they are *not always* on the side of the weaker and less-favoured race. I speak as unto wise men.

Once again as dealing with the whole mission-field, how blessed is the realization of the fact that success, the “honouring” of one worker by his Master in this way is success or honour of all. What a wave of refreshing strength may come to the lonely worker who is going on year after year in some *hard* portion of God's great field without seeing outward result, when he hears of fruit gathered plentifully in other parts of the Mission or of the world. If it does not come to *me*, yet God gives it *him*! How he will lift up his heart in thanksgiving, how he will plead with yet humbler and more earnest faith for such favours in his own corner of the field.

Last but not least, I would urge you to dwell much and often on the unity you enjoy with believers at home. I know from personal testimony from individual missionaries how they *lovingly lean on our prayers* at home. And I want to assure you once more on behalf of not merely our brethren here in this house, but in the name of the thousands of believing hearts which follow your steps in thought—we do pray for you, we do believe in and expect a blessing to come to you in answer to our prayer, and it is our longing and our resolve by God's blessing to pray more constantly and more faithfully for you than we have ever done before. And it is in this full and deep and hopeful sense that we say, “God bless you, and keep you all, in all your ways.”

On Thursday afternoon the Rev. J. Salwey, Junr., addressed the missionaries from 1 Timothy vi. 11, 12, “Thou, O man of God, flee . . . follow . . . fight.” He said that on such an occasion it was natural to turn to the Pastoral Epistles, for there surely would be found words from the great missionary to his successors in the spreading of the Gospel. We notice at once the personal character of the words. St. Paul was writing a personal letter as a friend to a friend, as a teacher to his pupil, as a commanding officer to a young soldier, as an old missionary to a young one. The Apostle had taught, and prepared, and was now entrusting Timothy with a particular work, a work of peculiar difficulty and importance—as a missionary in a great heathen city. Timothy is first reminded of his calling and the character of that calling—“O man of God . . . a good profession.” In old feudal days the vassal swore allegiance to his liege lord by placing his hands between his knees; henceforth he was to be recognized as Harold's man, Canute's man, &c., &c.

St. Paul here reminded Timothy that he was called to be "God's man." This surely was "a good profession," a good calling, to be soldiers in the army of the King of Kings, to wear the uniform of a meek and quiet spirit, to discharge the duties of love to God and man, serving Christ in serving man. And then follows a three-fold description of those duties :—(1) *Flee*. It was strange advice for a Christian soldier at first sight, but as we had been taught by De Wet in South Africa, flight was sometimes the highest wisdom, required the greatest courage, and was the shortest way to victory. One of the Christian's primary duties is that of self-control and abstinence. "Abstain from all appearance of evil,"—"keep thyself pure," "unspotted from the world,"—"flee youthful lusts." It might need far more courage to say "no" than "yes," but true soldiers must on occasions "flee"; they must never lay themselves open to a charge of faithlessness to their King. (2) *Follow*. "Follow after righteousness, godliness, faith, love, patience, meekness." In that enormous field represented by those going out, what a scope for Christian energy lay before them, but in their widely varying spheres they would need to strenuously and closely to follow their Master. (3) *Fight*. "Fight the good fight of faith." There are moments when to flee would be cowardice. And there are things from which flight is impossible. The old monks who used to shut themselves away from the world in order to escape from the evil around must have learnt a very bitter lesson. Wherever we go we must take with us that worst enemy of all, namely, ourselves. St. Paul exhorted Timothy to wage warfare within and without; so we have a personal battle to fight, a battle against self as well as a battle against the world. And a grand end is in view: "The appearing of Jesus Christ," either His second Advent or His advent to each one when He calls us to Himself. The end will not be long delayed. It is worth waiting and working for.

The Rev. A. Oates gave the address on Friday afternoon, September 30th, dwelling upon the familiar words, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." \*

#### II.—In Exeter Hall.

As usual the missionaries on the platform were grouped round large cards bearing the names of their destinations, and a voluntary choir of ladies, conducted by Mr. Charles Strong, sang well-known hymns from half-past six until the meeting began. Even more strongly than last year the burden that lay upon each speaker's heart was that of endeavouring in God's Name to enlist recruits for the foreign field. Almost every one of the short addresses might have been summarized in two short sentences, "Look on the fields," "Listen to the Call."

#### *The Thursday Evening Meeting.*

On Thursday evening Sir John Kennaway was in the Chair, and farewell was said to the missionaries proceeding or returning to Africa, India (Punjab and Sindh, Western and Southern India), Ceylon, and Mauritius. After the opening hymn, "I hear ten thousand voices singing," had been sung, the Rev. D. H. D. Wilkinson read portions of the 12th and 19th chapters of the Revelation and offered prayer, including the Collect for St. Michael and All Angels' Day. The Chairman's address was very brief; its keynote was praise and thanksgiving. It was a cause of gratitude to God that His call had come to the brothers and sisters assembled on the platform that night, that they had heard it, and had made up their minds to follow Him. That same call had gone forth to many who, alas! had not

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\* [We hope to publish Mr. Oates's address in full next month.—Ed.]

heeded it. Therefore we thanked God for the response that these His servants had made. Then again Sir John referred to the answer to our prayers with regard to the necessary funds, for which we should thank God unfeignedly. It had been his painful duty a year ago to issue a warning note. The danger had seemed very great that there would be no autumn meetings held in Exeter Hall this year, but God's people had called upon Him and trusted Him, though perhaps feebly, and the result had been such as gave cause for deep thankfulness. We had practically been able to clear our deficit and to go forward with a clean slate for this year, yet he reminded us that there was still a danger lest the Society's supporters should relapse into a quiescent attitude and think that they need not make any further great effort, "all will be sure to come right in the end." Sympathetically referring to the severe loss sustained by the Honorary Secretary in the death of his wife, the President thanked God for what Mrs. Fox had been and for what she had been enabled to do for the Society, and also for the Divine support given to him who had borne the strain of watching for two long years. In bidding God-speed to the missionaries on behalf of the Committee, Sir John remarked, "Dear brothers, we thank God for you, and we pray that you may be helped and blessed, and that the remembrance of to-night may be an encouragement to you throughout all the long struggle and painful effort which a missionary's work from time to time must be." You have the promised presence, "Lo, I am with you alway"; you have the assured promise of the Comforter; you have also that blessed ministry of angels to which reference has been already made in our Collect for Michaelmas Day—a day most appropriate for the sending forth of our missionaries. Be strong and of good courage. The promise is yours and ours also (for we have tasks little less arduous). God grant that we may remember you, and you may remember us at the Throne of Grace in the months and years that are coming, till we meet before the Throne of God."

At the close of the Chairman's speech, Mr. Baring-Gould rose to perform his double task of giving the audience statistics relating to the outgoing party, and introducing the missionaries present. He was careful to point out two saddening facts: first, that the number of recruits (fifty-five) fell sixteen below the number for last year; and also that there was not one clerical recruit from Oxford, Cambridge, or Dublin Universities. He added that Colonial Associations were responsible for the support of four of the new recruits; thirteen were wholly or partly honorary, and the support, whole or part, of seven others had been promised; there remained twenty-six for whose support special gifts would be welcomed. An invitation was given both at this and Friday evening's meeting to any among the audience who were desirous of offering for the foreign field, or who wished for guidance on the subject, to communicate with the Secretaries at the C.M. House, who would gladly afford them every assistance in their power. As their names were mentioned, each missionary rose for recognition. Then followed brief addresses by representatives of the outgoing band.

The Rev. T. Walker, of Tinnevely, said that the word filling his own mind that night was one that was found three times on the lips of the great missionary, St. Paul, namely, "I am ready." In Romans i. 15, St. Paul declared, "I am ready to preach the Gospel." In Acts xxi. 13, St. Paul said, "I am ready to die for the name of the Lord Jesus." Although, from a glad experience, the speaker could testify that missionary work was not all suffering, he urged that the child of God must cultivate a spirit of readiness to suffer for the sake of Him Who shed His blood for him on the Cross of Calvary. Then, in 2 Cor. xii. 14, 15, St. Paul affirmed he was "ready to spend and be spent." Many people spent their time and strength

and money over pleasure, religious ceremonies, their own health, &c. Here was a missionary who was ready to be spent out for the souls of his fellow-men. Were we not God's money? Had He not the right to spend us to the last farthing? Who that night was ready to follow Christ on behalf of souls to the uttermost parts of the earth?

The Rev. S. R. Skeens, returning to Uganda, said he had the honour to represent as their "Own Missionary" the parish of St. Simon's, Southsea, from which, during the last twenty years, no fewer than twenty-six had offered for the mission-field. Turning to his sphere of work, Mr. Skeens gave some striking statistics with regard to that district in which he had been working for five years, namely, Busoga. The Gospel had been first preached in Busoga by the Church of Uganda. There were fifty churches now in Busoga, where congregations of from twenty to 200 people gathered to worship God, and 500 teachers were at work. He asked for prayer that the Holy Spirit might be outpoured upon those people, purifying and sanctifying them.

Mr. J. N. Cheetham, returning to the Niger, pointed out the wonderful compensations of the Niger climate, which he thought had been maligned. There was no cold weather, no "London fogs," but instead, "dry, lovely sunshine nearly all the year round." He was very glad indeed to think that he should not be here during the coming winter! There were other compensations. He had found it a great deal harder to say good-bye to his "boys" on the Niger than he would find it to say good-bye to his friends in England in a few days' time. Speaking as a layman to the laity, Mr. Cheetham remarked that some people considered there was room for clergymen in the foreign field, and room for doctors, but not for other laymen. After being out on the Niger for four years he could testify that he had been kept busy from six o'clock in the morning till five o'clock at night, which scarcely showed that laymen had nothing to do! The clergy were not offering in anything like sufficient numbers; and his message to the laymen before him was, "Try to persuade your own vicar or your curate to go out as a missionary, and if after you have worked hard at that for some time he does not go, then go yourself!"

Dr. T. Jays, returning to the Yoruba Mission, followed with another stirring appeal. It seemed to him that members of the Church of England, and that section of it which supported the C.M.S., ought to hold their heads down in shame that night when they considered that they had been able only to muster fifty recruits for the foreign field from this great land and their great Church. If, on the other side of the Thames, there were a hundred thousand Pagans, and among them only one clergyman, one doctor, and eleven helpers to preach Christ for the first time to them, and on this side of the river were one thousand people who had heard the Gospel for years, and who had twenty helpers besides a clergyman to minister to them, where would his hearers consider they were wanted most as workers? Did it matter whether they were separated from those people by the Thames only, or by the Pacific or the Atlantic? Was not the need the same in God's sight? Would that his hearers could witness the sight that he had seen in the town of Oyo, in the Yoruba country: the inhabitants of practically every household, father, mother, and children, falling down in front of devil-houses and rubbing their heads in the dust in worship of a mud devil. Not long ago the king of a neighbouring town had taken his wife and killed her because she had displeased him and had buried her little child alive. In view of such awful facts, were there not some in that audience who would ask themselves that night whether they ought not to be going out into the great harvest-field? If the Master said "Go," they ought to want no other word.



After the hymn, "God is working His purpose out," three new missionaries were introduced.

The Rev. J. F. Snee, proceeding to the Punjab, referred to happy years spent as a member of the staff of clerks at the C.M. House, and said he wished to be considered one of them still. As one who had received ordination in New Zealand and had worked there, it was natural that he should specially refer with thankfulness to the Colonial recruits, and he emphasized the unity of purpose between the Christians of the mother and daughter countries which their going out in C.M.S. connexion betokened.

Dr. Loftus E. Wigram, the fifth of that honoured name to be engaged under C.M.S. in the foreign field, going out to the Punjab, represented the Universities. He made an earnest appeal for men. The names of missionaries that bore the asterisk on the programme were reminders of decisions made in answer to that important question, How shall I spend my life? It was a question that must come before each one in that hall, and the speaker would divide his hearers into three classes. First, there were the undecided as to this question; secondly, there were those who had decided to go abroad; and, thirdly, there were those who had prayerfully considered the matter and believed that it was God's will that they should stay at home. First to the undecided. He would not appear to be an advocate for foreign as against home missions; he wished that the distinction "home" and "foreign" could be done away with, for there was no distinction in God's sight—the field was the world. What student of Missions was there who could doubt for a moment that the place of greatest need was the Heathen and Mohammedan world? If this were so, the question was not, Why should they go abroad? but, Why should they stay at home? Secondly, those who had decided to go abroad in obedience to God's call. Dr. Wigram asked in passing, why were there not more from the Universities, and how was it he was the only graduate from Oxford, Cambridge, or Dublin among the recruits this autumn? Very nearly seven years ago on his knees he had put his name to a paper that it was his purpose, if it were God's will, to be a foreign missionary. It might be that he was speaking to many who had done this same thing, and to them he would say, "Keep that purpose before you, let it be an inspiration to you when your preparation seems irksome and you are tempted to become 'slack,' remember the glorious work to which God in His goodness has called you and go forward." The seven years of his own preparation had been all too short a time. Thirdly, those whom God had called to stay at home. The work was as much theirs as it was the work of those who were going out. God wanted them to support the outgoing missionaries by their prayers, for unless the Holy Spirit descended upon their work, of what use would they be? He was not asking an easy thing from them, their prayers would cost them something, but why should they not give that which cost?

The Rev. J. H. Linton, proceeding to the Yoruba Mission, reminded his hearers that it was a very "dangerous" thing to pray for missionary work, because, in the first place, it might lead to their going out themselves, and secondly, because God would answer the prayer of faith and the outcome might be a very sad one. For instance, Christians had earnestly prayed that God might open doors in West Africa. He had done so, and the workers had failed to enter. Meanwhile the missionaries of Mohammed were passing in, and whole tribes were going over to Mohammedanism! He represented the recruits from the C.M. College. In that College rooms were standing empty for which occupants were urgently needed; who would come forward to fill them?

After two verses of "Let the song go round the earth" had been sung, a

very solemn meeting was closed by an impressive address from the Rev. W. E. Burroughs, B.D., Vicar of St. Andrew's, Plymouth:—

*Closing Address by the Rev. W. E. Burroughs.*

I would begin by reading a single verse, in the hope that our beloved brethren on the platform, our brothers and sisters for whose sake especially we are met here this evening, may sometimes allow their thoughts to go back to this great meeting that sends them forth with prayer and sympathy, and link the meeting with the words that I am going to read. They are in the seventeenth chapter of the Book of the Revelation of St. John, and the fourteenth verse—"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful."

Our meeting to-night means war. Mr. Wilkinson read, as the first note of the meeting, those wonderful words that belong to the Epistle for to-day—"There was war in heaven." There is no war in heaven now; there is peace in heaven. But on that occasion there was a great war, and that passage which was read tells us when it was finished. For you will find, in the immediate context, one of those notes of time that are never to be neglected in our reading of the Bible—I mean that word "now." After the fight, after the victory, there comes a shout through heaven—"Now is come salvation." And then goes forth the sequel of victory and salvation—"Rejoice." And when was the victory won, in that twelfth chapter of the Book of the Revelation? Undoubtedly when our Blessed Lord went back to Glory and took His place over the fighting ranks of Michael and all angels. They were only able to hold their own against Satan and his angels until "now"; but when the Lord came back, the Victor from Calvary, and ascended to Glory, then the host of angels became victorious, for the Lord was in the midst of them, and He became their Leader and Captain. Then was realized the mighty victory which was first anticipated in the words, "I saw Satan as lightning fall from heaven." That was the great victory, and there is now peace in heaven. "Now is come salvation." When you and I look up to the Throne of God, the fight has been fought, the great Accuser has been cast down;

there is peace with God for you and for me.

And where did Satan go to? Do not make a mistake. He did not fall into the bottomless pit; he only fell as far as the earth, and the fight is going on on earth now. There is peace in heaven—and I think there is peace in the lower place too,—but there is war here. And it is because of that war that we are sending out these recruits to-night, to that little thin, thin line of holy combatants who are holding the battle for Christ and who are going to win the victory in the power of their great Lord. It means war does our meeting this evening. And I have chosen that little verse which connects itself with the earthly war, that it may be an encouragement to them in the battle to which they are going forth. This great war for the Lamb!

My brothers and sisters, the battle is not yours. It is the Lord's battle. "They made war with the Lamb." Yes, it is Christ's battle, and He is our Leader. "He overcame them"—the Lamb overcame them: and oh, do not forget that in calling the blessed Lord by that name, as He is called twenty times in the Book of the Revelation—"the Lamb is all the glory in Emmanuel's land"—that one name concentrates in itself the whole doctrine of the Atonement. And whatever else you may be shaky about—and these are very shaky times—whatever else you may be shaky about, do not have any quavering in your own mind with regard to the doctrine of the Atonement of the Lord Jesus Christ. The one thing that will help us at home in our slum parishes, and the one thing that will win the Heathen for God, is remembering "the Lamb of God, which taketh away the sin of the world."

I want you to notice for a moment or two this evening wherein the great victory consisted. You will find that the victory is secured to the army of the Lord Jesus—no longer angels, but men and women—by two considerations. (1) "For He is Lord of lords, and King of kings." That is the first thought. My beloved brethren on the platform, forget for the moment, forget all else but the greatness and glory of your Leader.

Try in thought to pierce to the very presence of your Lord this night, and see Him as He is. In the days of His humiliation, the Galilean, the Carpenter's Son, He gathered to Himself a little band whose hearts God had touched. Oh, what a band ought He to gather Who is "King of kings, and Lord of lords"! Is there a heart here uncertain about the future of the Church Missionary Society, and the great work it has in hand? Do not think of the little handful behind us, for the moment; but think of Him Whose battle it is that is being waged. He is "King of kings, and Lord of lords." I want that there should come into the hearts of our beloved brethren upon this platform just the surging recollection of that great "Hallelujah Chorus" which we have often listened to, and sometimes joined in. You remember how, when that wonderful anthem has worked through the Old Testament, through the mysteries of the Atonement and Calvary, that then comes the Ascension, when we burst forth into that mighty chorus, "King of kings, Hallelujah! and Lord of lords, Hallelujah!" and then a higher note, and a still higher note; until human voices can reach no higher, "King of kings, and Lord of lords, Hallelujah!" And that is the thought which must be on our minds to-night. I thank our beloved Chairman for saying that we were to be filled with praise. There is no doubt about the victory, for He is "King of kings, and Lord of lords."

(2) But that is only part. Then there comes in the next little word—"and." That "and" is for you and me quite as wonderful as the "for" that goes before it. For the victory does not depend altogether on the Lord Jesus. That is the wonderful thing. He calls for fellow-workers, and for fellow-soldiers. The Lord Jesus is not going to fight the whole battle Himself, and win the victory. He is the General, but He must have an army behind Him. And the army of Christ is not counted by quantity. You are not told about the numbers, whether thousands or hundreds; but you are told the quality of His soldiers. And you will find it summed up in four little thoughts, which I am only going to mention now, and you are going to expand them for yourselves.

Four things that go to make up the

soldier of Jesus Christ. First of all, His soldiers are *with Him*. With Him! You are not going away from spiritual privileges, my brethren, when you go to West Africa. I think sometimes we do not help our deputations when they come home. I think we half kill them with work. I used to, nearly. And I am sure it was quite true what one of our dear missionaries said to me when going back to China. He said, "I am very glad to be going back, to get a little rest." But, thank God, they go *with Him*. They carry the Presence of their Lord and Master with them. And it is only in proportion as you, our brothers and sisters of the mission-field, realize out there, perhaps in a stronger and clearer and more blessed way than you ever realized it before—the Presence of Christ, that you will be fit to be His soldiers. A beloved relative of mine in the mission-field, soon after she went out, told us, in one of her letters: "There are two things," she said, "which press on my mind as never before. One is the presence of Satan. It seems to me as if I now understand a verse I never understood before, 'The whole world lieth in the Wicked One.' But also," she added, "I have realized as never before the real Presence of my Lord and Master." They are with Him, with Him!

Then, secondly, they are *called*—summoned, invited, recruited. Some of them have told us of that call to-night—not least impressively the one who was speaking to us bearing a name always loved in this Hall, who told us that for seven years that call had sounded in his heart as an inspiration and as a preparation. And are we to think that there are none before us here to-night to whom that call has come, and has not yet been responded to? As I listened to speaker after speaker, the thought that has most impressed itself upon my mind in this meeting was—that as they spoke to us, as no home man can from the platform, of their own call to service in this cause, we were indeed listening to the voice of God. And may I emphasize what Mr. Baring-Gould said to us just now? If there is one in this great audience that even thinks he hears the voice of God speaking to him, do not put that voice aside; write to someone at the headquarters of the Church Missionary Society, and go and speak to them, and

lay your case before them—and God! And ask God to show you the way clear.

They are called. But more than called; they are *chosen*. That is, their place is given to them, assigned to them. I do not know whether every missionary upon this platform is going out just to that spot in the world where he would like best to be. I can quite fancy some brother or sister going out just to that spot in the world where he has said he would least like to go. I have heard many say they were sent to the place they least of all thought they would go to, but I have always heard them say, when they came back, that it was the best place in all the world for them. God chooses the place for us, and he who goes to Africa or China or India or Mauritius or wherever it may be in the wide mission-field, oh, what a comfort for you to feel, my brother or sister, that you have been put in that place in which God means you best to serve Him. As I read this morning in the writings of a well-known man, "If you cannot serve God in the place He sends you to, you will never be able to serve Him in any other." Let us lay that to heart!

And lastly—not only called and the call responded to; not only chosen and placed in your sphere; but *faithful*. I glanced over my Concordance—and I hope every missionary is able to take one with him, for you will never study your Bible without Cruden's Concordance—and when I read over that word "faithful," I found it thirty times applied in the New Testament to God's people. And I did not find one passage of Scripture that said anything about successful people. There is little about success in the Bible. Even in those cases that seem to be marked with success, what the Lord emphasizes is the *faithfulness*. "Well done, good and faithful servant." God does not commend success, because He gives success. That is His. But He loves faithfulness. His own Son was not always successful. The Lord Jesus Christ, when He gathered together the biggest gathering of His people after the close of His ministry, only got together five hundred in one place. But He was faithful to Him that appointed Him. And we can all be faithful!

If God gives you, and gives us who stay at home, just to emphasize those

four constituent elements in the little army of Christ—the presence of Christ always realized wherever we are; the call of God, always responded to when it reaches us; the sphere of God, always accepted when it opens to us; and humble faithfulness to Him, in whatever work He calls upon us to do,—then the victory is before us, then the success is assured, and so is the crown of glory that shall never fade away.

Let me tell you one little incident before I close. This is a night of partings—not sad partings, nor tearful partings, but partings nevertheless. And it recalls to my mind a little scene which will be familiar to some of you here on the platform, and to some of the audience in a few days. I went down, some years ago, with that very beloved relative of whom I was speaking a few moments since, to send her off to a far-distant mission-field. I went down to Tilbury Docks, and we got on board the tender that was to take us alongside the great liner about to carry the little company of missionaries to the far-off ends of the earth. We did not talk much as we went down in the train. It seemed as if we could not talk, there was a big lump in our throats, and we did not like to trust ourselves. And we got on board the little tender, and we climbed up the sides of the big ship and went to look at the places that our beloved ones were to have in different parts of the ship. And then we said those little words that are never, never forgotten, that live in our memories. We went down over the ship's side again, and the tender moved off, and the great liner stood in the middle of the river. We all gathered together in the stern, our handkerchiefs in our hands to wave, and I am not sure whether we used them only for that. Then, as we were getting a little bit away from the ship, we could not even raise a cheer amongst us. But suddenly there came from the deck of the liner, from the little group of missionaries that stood there—I do not think there was a tearful eye among them, I know there was not one broken voice—there rose upon the evening air the strain so familiar to us, and so appropriate to the moment:—

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all."

Well, we pulled ourselves together, and

we joined in the second verse of the hymn, and we parted; the little band going out to carry on the battle in the front, and we poor people that had to stay at home. And we joined in that grand thought and we parted with it.

They were going out to victory, they were going out to triumph, they were going out to crown Him Lord of all, for He is "King of kings, and Lord of lords, and they that are with Him are called, and chosen, and faithful!"

*The Friday Evening Meeting.*

On Friday, September 30th, leave was taken of the missionaries proceeding to Egypt, Palestine, Persia, India (Bengal and the United Provinces), China, and Japan. The Chair was taken by Sir Douglas Fox. The Rev. F. Baylis read a portion of Scripture and offered prayer.

In the course of many helpful remarks the Chairman said that while passing through the City of Basle recently he could not but recall the small beginnings of the work of the noble men who from that city and other cities on the Continent had come many years ago to the help of the Society. At that time the Bible had been translated into only a few tongues, only a few doors were open, there had been great opposition on the part of Governments, and the work had required immense faith in God on the part of those pioneers. He thankfully compared the present position of foreign missionaries and the joyous going forth of workers under vastly more favourable conditions.

After the autumn reinforcement statistics had been given and the missionaries had been introduced by the Rev. G. B. Durrant, Archdeacon Banister, returning to China for the fourth time, addressed the meeting. He said he asked himself if it had been worth while to spend twenty-four years of his life among the Chinese, talking Chinese, living Chinese, in their homes and in their inns; and he answered emphatically, Yes, it *had* been worth while. And what about the message that had been delivered during those twenty-four years to those wonderful people? Had it grown threadbare, had it worn out? No, God forbid! He had discovered that the Chinaman, be he scholar or coolie, ruler or farmer, was able to respond from his heart to the call of God as his Father. The Chinaman needed to be brought near to his Father, and into communion and fellowship with Him. He also needed faith in God the Son, the Redeemer. Many now in China were pointing to that wonderful country, Japan, and saying, "Behold, there is thy saviour!" No, the only remedy for China's sorrow and China's ills was that they might know God and His Son, Jesus Christ. And, thirdly, as He looked at those 1,450 great walled cities of China, and thought of the millions dwelling within them, and on the broad plains between, he asked this question: "Who can bring the Gospel home to the Chinaman's heart? Who can bring this wonderful race back again to the Father's home?" And there was only one answer: "I believe in God the Holy Ghost." The Holy Ghost was the only power that could free the Chinaman from the burden of his sins. As the Church of the homeland more and more witnessed the work of God the Father, God the Son, and God the Holy Ghost in the mission-field, so it would hold more and more closely to its creeds and would learn to believe more implicitly and earnestly in the Three Persons and the Divine Power of the Holy Trinity.

The Rev. A. I. Birkett, returning to the United Provinces, India, left as his parting message 1 Cor. xii. 20, "Many members, yet one body." He insisted that the work of those who must stay at home was as real and necessary a part of missionary work as that of preaching to the Heathen of India, or Africa, or any other country. Those who were going out to the foreign field were like the hand held out with the lamp of life. Those in England, members of the same Body, were like the heart. If the heart beat

warm and true, the hand would be steady and the light clear. If the heart were cold and feeble, the hand would shake and the light would be unsteady. Outgoing missionaries depended upon their friends at home more than ever to uphold them in their work. The speaker had often heard people say, "It seems as if I can do nothing in this work." St. Paul had said, "Those members of the body which seem more feeble are necessary." Let them remember that, although they might feel themselves feeble, they were necessary to God for His work. But there must be full consecration of the home worker, as well as for the worker abroad. There must be willingness to do just whatever God commanded, to go where He bade, a willingness to have every thought brought into subjection to the mind of Christ. Was it possible that some were unwilling to yield themselves wholly to God because they were afraid that they might be sent out by Him to the foreign field? With regard to the needs of India, Mr. Birkett quoted a statement made at the last anniversary of the Bible Society to the effect that seventy-four million people in India—our own dependency—had not a single text of the Word of God in any language that they knew.

The Rev. G. C. Niven, returning to Japan, made an appeal to readers of the C.M.S. periodicals. Some of the audience had read them for a long time, and some, he hoped, were going to read them a great deal more than they had done since they would now have living links with the mission-field. The information they obtained brought responsibility with it. First it brought a call for thanksgiving. Had his hearers cultivated the habit of thanking God for the results of missionary work of which they had read? It was a grand thing to be thankful for one's own blessings, but it was a mighty spiritual tonic to be thankful for blessings that someone else had received. Again, the acquiring of missionary information gave not only an opportunity for thanksgiving, but the ability to convince other people and to remove their ignorance. There were some who said that the Japanese showed by their conduct on the battle-field that they did not need the Gospel. Mr. Niven asked his hearers, were they ready to meet those critics with facts that proved the opposite? The Spirit of God was ennobling the characters of the Japanese, in proof of which the speaker related the following incident:—A Japanese colonel seized by the enemy was led out to be shot. Taking a roll of bank-notes from his pocket he gave them to a friend with the request that they might be given to the *Russian* Red Cross Society, saying, "My wife and children will be cared for by the State. I have been a Christian a long time and this is the first opportunity I have had of doing a definitely Christian action." The brave spirit which enabled the Japanese to advance over the corpses of their fellow-soldiers, knowing that their own bodies in turn would form a foothold for others who would press forward to the fight, became nobler when sanctified. Was it not so in the case of that late Japanese Christian who, when he walked up to occupy the Speaker's chair in the Japanese Parliament, in the presence of his Buddhist and agnostic colleagues, bowed his head in prayer before opening the session of each day?

Miss Dora Howard, also returning to Japan, made an earnest appeal for more missionaries. She wished she could make her audience fully realize something of the needs of the heathen world. She had lived alone in a native house in a city of a million people (the commercial capital of Japan), most of whom knew nothing whatever about God. Could her hearers wonder that, coming from a scene like that, it was a marvel to a returning missionary to see so few recruits? Instead of doors being shut owing to the war, they were wider open than ever before. For years missionaries had been forbidden entrance to the Osaka Military Hospital; now there

were 10,000 wounded soldiers at a time in that hospital, waiting to be visited and willing to hear the Gospel, and they had full opportunity of going to them. Every letter received from Japan emphasized the need of workers. The very best that England and the Colonies could send were wanted for Japan. Those who were hesitating about offering for the foreign field had no idea of the joy of service for God abroad. Thirteen years previously, when she had stood on that platform as an outgoing missionary for the first time, she had felt great thankfulness to God that He had made her willing to go. Five years ago, after her first furlough, it had been with deep joy that she was returning; but now it was with over-flowing delight and thankfulness that, after a very brief furlough, He was giving her the great joy of going back to Japan for Him again.

After the hymn, "I hear ten thousand voices singing," a lady doctor recruit was called upon to speak.

Dr. Catherine M. Ironside, proceeding to Persia, voiced "the cry of suffering, of weakness, of helplessness," and spoke with great earnestness to the doctors, medical students, and nurses in the hall that night. Had they realized the need of Christless lands? Were they living their lives where they would count the most? Had they recognized the honour God was putting upon them in calling for them? Although the very best workers were required, let them not think that only the very clever or the highly intellectual people were needed. God required ordinary men and women for His work. In appealing for more nurses Dr. Ironside remarked that she had discovered by comparing figures in reference to the London hospitals that the proportion of medical workers was five nurses to one doctor. Only two nurses were amongst the C.M.S. recruits that night, and the Society altogether had only thirty-four nurses in the field, and those included seven who were wives of missionaries.

The Rev. B. Grundy and Mr. P. J. King represented the "Long and Short Course" men respectively of Islington College. The former proceeds to Bengal and the latter to Mid China. Both asked for earnest prayer on behalf of the Principal and students of that College in their important position of training and being trained.

The meeting concluded with an earnest address by the Rev. A. R. Buckland, M.A., Secretary of the R.T.S. Bishop Cassels pronounced the Benediction, and the proceedings terminated with a heartfelt singing of the Doxology.

*Closing Address by the Rev. A. R. Buckland.*

In that parable of our Lord in which He tells us how "a certain man made a great supper and bade many," there are some words which, upon an occasion like this, might come with something of an accusing sound to the ears of the Church of Christ. The servant returned to tell his master, "Lord, it is done as thou hast commanded, and yet there is room." You will not, I am sure, be yourselves disposed to put a mean or narrow interpretation upon that ancient story used by our Lord. For you all parts of that parable still apply in a yet larger and more generous manner than they can have appealed to the ears of those who first heard them. Still the Master of the feast is! All that learned men

and those who are not learned say about our God, all that they have to say about our precious Redeemer, all that they can think or say about the Holy Spirit—not one line of it, and not one word of it, changes our God, our Saviour, His Spirit. No specious criticism, though it may alter the thoughts of some as to the Holy Trinity, can alter God at all. What He was when our Lord spoke, that He is to-night. And still the great Supper is the same! Still, though nearly nineteen hundred years have passed of sin and sorrow and bloodshed and shame and apathy and indifference and contempt of God's message—still the great Supper is spread. And still the servant is sent! Oh, blessed truth for

you who are on the platform! Yes, and blessed truth for you who are in the audience also! For surely there can be no narrow meaning attached to that slave who went to convey the polite reminder of what his master had prepared. You in truth, my brothers and sisters, are in a noble, indeed an apostolic succession: but no less truly is there an apostolic succession in belief and in ministry for every servant—man, woman, or child—of Jesus Christ, who will witness for Him; and still not you only who are sent to distant fields, but you also at home are for this high purpose the messengers of the Master. And still some return from doing His task to say, "Lord, it is done as Thou hast commanded, and yet there is room." There are those of you here beside and behind me who can use those words, as you have to-night shown, with particular force, because you have been, you have seen, by the blessing of your Master you have served. You have been empowered by His Spirit, enabled by Him, to be His instruments in gathering in spiritually maimed and halt and blind, for whom the attractions of the world were not sufficient, when the compulsion of God's Spirit came, to keep them from obeying the Master's call. And some of you go out for the first time to experience the

joy of being His servant, His bond-servant, the slave, if you will, of Jesus Christ, prepared, indeed, as we heard, to work as those who feel that for you to live is Christ. But the other part of the sentence—"It is done as thou hast commanded, *and yet there is room.*" It needs no commentary; we know it is true. The conscience of this generation is a little more tender than the conscience of the one that went before it, and that again than the conscience of its predecessor. But "yet there is room"! We do not marvel that the pressure of this truth upon the minds and the consciences of those who have gone out as the Master's servants to speak for Him moves them to plead with those who are here to-night that their part may be done in the work that yet awaits more workers. Shall I give a pledge in your name? My brothers, my sisters, you who are doing your part in response to the call of our God, these will not refuse to do theirs. They will bear you in their hearts; they will sustain you by their prayers; they will furnish your work with their offerings. Nay, shall not God know that from here, from those who are with us to-night, there shall come perchance more than a few who some day will be able, like yourselves, to say, "Lord, it is done as Thou hast commanded"?

### III.—In St. Bride's Church.

Three hundred and fifty outgoing missionaries and their friends assembled around the Lord's Table in St. Bride's Church on Friday morning, September 30th. The Rev. B. Baring-Gould officiated and was assisted by several of his colleagues. The sermon, by Bishop Cassels, is given in full on another page.

I. H. B.

## BISHOP G. E. MOULE AND HIS NATIVE CLERGY.

[The Bishop of Durham sends us the following extract from a private letter (to Mr. C. W. Moule, of Cambridge) from their brother, the Bishop in Mid China, dated Hang-chow, August 16th, 1904. It gives an interesting insight into the episcopal work of this veteran missionary, who landed in China early in 1858, and who was consecrated to his see in 1880, and it furnishes a cheering testimony to the value of the work of the College at Ningpo.]

"NOW I will tell you a little of last week, or rather octave. The Chinese C.M.S., of which you have heard, having got our C.M.S. Conference's leave, has successively engaged as its first missionaries two former pupils of the C.M.S. College and Theological School at Ningpo, of which Walter [the Rev. W. S. Moule] is the earnest and able Principal, having succeeded J. C. Hoare, now Bishop of Victoria, who founded it. These two young men have been planted at spots fifteen miles apart, some forty to sixty miles from here, in the two Government districts of Fu-yang and Sin-chang. They were at first, by a rule of their Society, superintended by a C.M.S. missionary, but one missionary left the Mission



last April, and his successor resigned the charge on the ground of health; so they have come directly under me. I visited them early in July, catechizing, baptizing, confirming, and celebrating Holy Communion. They were recommended to me as candidates for Holy Orders by their committee last spring, and I fixed last Sunday for the ordination. Arthur [Archdeacon Moule] being on travel, I drew my assistants from the native clergy, asking Nyi, pastor of Chuki West, and Yü, pastor of Hang-chow (who is a director of the Chinese C.M.S.), to assist me in the examination; Yü to do the Archdeacon's part, and Nyi to preach the sermon. I have written to Walter to tell him what a testimonial to the value of the College the whole event has been.

"Considering that the senior in office, Mr. Tsong, has been an active missionary for nearly two years, and Tsang for one year, since their theological 'degree,' I set them no new subjects for examination; but getting a list from each of them of the subjects lectured on in their course, I made, or got made, four papers on the chief of these. I set a paper for one on St. Luke, for the other on St. John. Mr. Nyi set a good and not easy paper on the types and forecasts of Messiah in Leviticus and Isaiah; and Mr. Yü one on Romans and one on the Prayer-book as far as the Confirmation Service. They were both stiff papers. Both the candidates did excellent work, but Tsong, son of the Shaou-hing clergyman and a scholarly man, did really beautiful work. He read the Gospel, and my pastor asked his comrade (Tsang) to preach at afternoon service, another C.M.S. College man, of Nyi's standing, reading prayers for him. Thus all but the special work of the Bishop was shared on Sunday by five Trinity College, Ningpo, men of different standings. Nyi and Dong belonged to Hoare's first theological class; Yü came seven or eight years later; Tsong 'graduated' in divinity two or three years ago, and Tsang a year ago. The offertory (a good one) was given to the Chinese C.M.S.; besides, Pastor Nyi brought a special gift of \$10 from his pastorate, and a native lady, whose son is a catechumen, offered \$5 with her congratulations.

"After afternoon church the five clergy were invited to come to tea, which seemed to please them much. My family took assiduous pains to wait on them and set them at their ease, and they all enjoyed tea *à l'Anglais*, cake, rolls and jam, and plenty of our really delicious grapes. Then we moved out to the lawn and sat for half an hour in the shade talking of old times, 'the years of the right hand.' Nyi's father was one of my first converts, and was for a time my porter, and talked of the Gospel to passers-by. Nyi remembered the house as it was when he was eight years old, and before I had planted trees, now, some of them, fifty feet high. . . . Then they looked at the golden pheasants, and the mandarin ducks, and the flowers, and went away with very pleasant words of thanks to Adelaide [Mrs. G. E. Moule]."

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## THE EFFECT OF THE WAR ON MISSION WORK IN JAPAN.

### Letters from Missionaries.

*From the Rev. H. J. Hamilton (Canadian C.M.S.), Nagoya, Main Island.*

THE military authorities in Nagoya have given permission for Christian work in the barracks, and in accordance with that services have been held already in one part of the

garrison or other on each of three Sundays.

The men are drawn up on the parade-ground in a hollow square and a sermon is given lasting from thirty to fifty

minutes. The 6th regiment has been twice visited, also the commissariat corps, and the cavalry and engineers once each. Our own church in Nagoya has had the engineers and the artillery assigned to it for work, and prayers are asked that the Gospel message may be faithfully and clearly given to these men, many of whom are soon to face death for their country on the battlefield.

We are beginning to see other soldiers than those in heavy marching order or those on the parade-ground in their white or khaki summer garb. Going down to the mission-hall the other evening, I met on the same street, where soldiers had earlier been marching sturdily to war, a number of men

walking slowly along in groups of threes and fours, wearing white *kimono* with red-cross sleeves and military caps. It was not hard to tell who they were: bandaged heads and arms soon told you that they were the strongest of a trainload of wounded which had just come in, the advance guard of many more to come ere the war is over—not to count those who will never come back at all, as the Nagoya men fought bravely at Nanshan and Telisz, and will not be behind in later victories.

Permission has been given to the Christian women to visit the military hospitals in Nagoya.

War is not lessening but increasing our opportunities in Nagoya; may we have grace given to rightly use them.

*From Miss E. Ritson, Tokushima, Island of Shikoku.*

I think there can be no doubt that one effect of the war has been to make the people more seriously disposed towards religion, not only perhaps towards the one true religion, but in the longing to get the best help possible both for their dear ones and for themselves, some of the people have certainly been more readily drawn towards our God Who is such "a very present Help in trouble." The practical help and sympathy received from England at this time has also helped to a considerable extent in drawing the people towards us in a closer way than ever before. Again and again I have had thanks heaped upon me and people willing to listen just because I happen to be from the favoured country of England. Occasionally I find myself confronted with the question, "Are you a Russian?" but this is very seldom.

Of the influence of our religion upon the hopes and thoughts of some of those who have been called out to the war, I would mention first, not a soldier, but a woman, a Red Cross Army nurse. She had heard from Miss Wynne Willson of the Gospel before, but it was not until she heard that she might be called out at any moment to nurse the sick and wounded in this war that the thought came to her that she "must have peace in her own heart before she had to go," and so she came to ask would we teach her and help her

to become a Christian. It was a great joy a few weeks later to hear her thank God in her own words for the blessing which had now come to her; and she had the satisfaction and comfort of receiving baptism the very night before she left for Matsuyama. Mrs. Warren and I went the next morning, wearing our Red Cross Army medals, to see them all start. About twenty, or there may have been twenty-two, set forth, including two of our Christians—this one, Phoebe, who had been baptized the night before, and another, a young widow who has given her life to the work for her husband's sake, who was in the former war, but died of fever. We have since had a photograph of these nurses, all in their uniform with each a red cross on their white muslin caps, some doctors, and a lot of Russian wounded prisoners, taken outside the hospital at Matsuyama.

Of the soldiers with whom I have had anything to do, one man who lives just two or three doors from us, and to whom I went to wish all good wishes before starting for Zentsuji, told me he did feel he wanted to trust in the protection of our God during this war, and so would I give him a "charm" that he could take with him. I gave him—not exactly instead—a Gospel portion and a tract, and we have since had a post-card from him thanking us for our kindness and friendship, and asking us to look after his family.

*From the Rev. J. Hind, Kokura, Island of Kiu-Shiu.*

For a short time after the war broke out there was a lull in the general

mission work, which was not to be wondered at in the excitement natural

under such circumstances. It is to be regretted that we could not get Scriptures down in time to distribute to most of the first lot of soldiers who left for the front. However, the day after the Scripture portions did come, we found that there were still a great many billeted in a village close by; so I got a Baptist missionary to help me and we distributed about 1,400 Gospels. The kindness and courtesy of the officers, even in their busiest preparations, seemed to betoken a change of attitude towards Christianity under such solemn circumstances. One told us that, though not a Christian, he was practically of that mind. Here and there Christians among the soldiers confessed their faith, and we trust they may help others to understand the Gospels we gave them.

Later a few more hundreds of soldiers, billeted in the temples, received Scriptures. Hearing of more to be dispatched from time to time, I went with my Baptist colleague to the headquarters to ask for opportunities for Scripture distribution. We were warmly received and were thanked as representatives of countries which had shown sympathy with Japan under the present circumstances. We were told that no less than 6,500 soldiers would be going from different garrisons connected with this Army Division (the 12th), and that if we sent the Scripture portions to the headquarters staff office, they would be distributed as the men left. We heard from some of the men later that this was done. From time to time other opportunities occurred for further distribution.

Our work among the troops, however, has not ended with this. A most unexpected opening has been given us recently. An army doctor and his wife, who had been inquirers while at Kumamoto, were introduced to us on his transfer to the hospital here. We called on them and it has led to grand opportunities among the sick and

wounded soldiers. He wished to introduce me to the head of the hospital; but unfortunately he was out. I called another day with 100 Gospels and saw him, and promised to come again after returning from a few days' itinerating. In the meantime my wife went, and the head of the hospital begged her to send our catechist soon, as Buddhists visited the patients freely, and he wished us to do the same. Our catechist went and was asked to preach in one of the wards. I went subsequently and was asked to do the same. The head and an army doctor both introduced me to my audience. Gifts of tracts are readily absorbed. The ladies of the four churches in Kokura went recently to sing hymns to the patients, and after that the Baptist pastor preached tellingly to about 150 men, after which one of the audience asked for a special hymn. On that occasion I had been afraid that we might have to go home without doing anything, as the head was away; however, I succeeded in getting permission on the condition that the singing was not noisy enough to excite the patients, or the preaching long enough to tire them. The doctor who gave this qualified permission came and listened and expressed his pleasure at what we had done and said we might do it every day. Several nurses were present, and after I had visited and had quiet talks with individuals a request came from the nurses that my wife should go and teach them one night a week.

A Christian nurse wrote to me the other day and begged me to go and see a patient who was disturbed in mind, and who thought he might get peace through hearing the truth. While speaking to him others came and listened. We do indeed thank God for these openings, and hope we may be used to comfort many during their stay in the hospital.

*From the Rev. F. W. Rowlands, Kagoshima, Island of Kiu-Shiu.*

The war is, of course, the uppermost thought in all minds even here in out-of-the-way Satsuma. Yet the people are remarkably quiet, whether the telegrams announce the most brilliant success or a terrible disaster; indeed, from an Englishman's point of view, a good deal more enthusiasm would have been appropriate when they

were saying farewell to the 45th (Kagoshima) regiment. The schoolboys were almost the only ones who raised their voices; yet these Satsuma people are people of deep feeling, I think, and are considered unusually demonstrative by other Japanese. Just behind us, where we stood watching the soldiers being rowed out to the transports, was

a boy of about fifteen, down whose cheeks the tears were quietly coursing, mourning perhaps an elder brother whom he feared he might never meet again. A rumour got abroad that the soldiers were to go direct to the attack on Port Arthur (it was shortly after the battle of Kin-chow), and many of them seem to have made up their minds that they would never see home again.

One's opinion of the Japanese has been rising steadily ever since the negotiations previous to the war, when they showed such patience and firmness in the face of much provocation, and continues to rise as one sees their quiet demeanour and self-control in the face of both victories and losses.

There is no doubt that they are very eager to gain the approbation of Western peoples. A few days ago, when itinerating in the country, I was closely questioned by the head of a prefectural subdivision in regard to any points in which the English press might have criticized Japanese action or methods in the conduct of the war. They are, I believe, truly grateful for the moral support which the Anglo-Japanese Alliance and English friendliness are giving them, as well as for the practical expression of that sympathy in the shape of money for the Red Cross Society, &c.

With regard to direct work for the soldiers, I am sorry to say we have been considerably behindhand, partly due to Kagoshima's comparative difficulty of

access. The Bible Society kindly sent us a first instalment of 500 Gospel portions, and these the colonel of the regiment himself distributed. A further instalment of 2,500 copies did not arrive in time to be distributed to the soldiers before they left for the front, but they will, I hope, be given to those now in the barracks before their departure in the autumn. In addition a good many copies of an illustrated sketch of the life of Hedley Vicars have been given to officers, who have not only received them gladly themselves, but asked for copies for their friends.

What effect will the war have on our work? Though in a few cases, especially amongst the most ignorant people, children's meetings have suffered owing to the idea that this war is on Japan's part an anti-Christian war, yet, as far as we can judge by present indications, I believe it will "turn out rather for the furtherance of the Gospel." My reason for thinking so is that, as I have said above, the Japanese are really impressed by England's and America's sympathy, and the opportunities afforded to missionaries of showing sympathy for Christ's sake have very much increased. And my experience is that the Japanese are much more open to attack (for Christ) on the side of their hearts than on the side of their heads. To this end would the Lord be inquired of by His people.

*From Mrs. F. W. Rowlands, Kagoshima.*

Work among soldiers and their families has been very little till lately: one reason being that, far away in the south as we are, we have none of the wounded sent here; and, except a few who were lost on the *Hatsuse*, no Kagoshima men have lost their lives in the war. But since the bulk of the 45th regiment began to prepare for the front, and the reserves were ordered out to take their places in the barracks, and perhaps to follow them, interest has begun to awaken. The town has subscribed most generously to provide rice for families left otherwise with no resources, but many will need other help, and care and sympathy as well. One woman I heard of who has already heard three times from her husband, imploring her not to sell herself or the children. The Christians are just beginning the work of visiting these

families, and one, who is a lady of some influence in the town, is head of a committee who are trying to open a sort of dépôt and school in one—a place where women with children, who cannot be much away from home, may be taught to make envelopes or *tabi*, or to weave, and afterwards receive work to take away and do at home. There are a number who have promised to help, either by giving money, or teaching, or by providing materials and afterwards taking the made-up articles.

A notice of the need of comfort-bags for soldiers came out in one of the magazines, and we made some after an old Japanese pattern, as taught by a most energetic and competent lady. She showed us how to fold three points of a square of material to meet in the middle, leaving the fourth point loose to be wrapped

round the filled and folded bag. These we made in the machine, and many hands made quick work; though when it came to preparing, making, finishing, filling, and rolling up 440 in one day, as we did once, it took all that nine or ten of us could do to get finished, while Mr. Rowlands and one of the catechists went round in the pouring rain and begged for articles to put inside; and any man-body who turned up was instantly seized upon to sharpen as many of the 440 pencils as he had patience for, or as we happened to be in possession of at the time! After making a few we suddenly began to wonder if our colonel would allow the men to have the bags, so we sent him a specimen of one, and a note asking if the men would be allowed to have them. He sent back full permission and warmest thanks, asking, indeed, for as many as possible. So after we had exhausted our own funds we went to some of the shops and asked for

contributions in kind. At first they were unprepared, but as news of the thing got into the papers they became more and more ready to give. We put various things inside—paper, pencil, envelopes, post-cards, tooth-powder, medicine-powders (for sea-sickness; every shop was full of soldiers buying this!), tea, *goma-shio*, hanks, socks, towels, shirts, note-books—giving each man a selection of six or seven, and putting a small tract in each. We had to exercise a little care so as not to mix the highly scented tooth-powder (of which we had an immense quantity given) with a packet of tea in the same bag. We put powders in one and eatables in another, and hoped the men would be neighbours. We sent 550 in all, and reckoned that, buying wholesale, it could be done for 22 sen a man. We used print for the bags, using half-width for each. Gingerbread for the hospitals seems to be the next piece of work to be taken up.

### INDIAN NOTES.

ONE of India's greatest literary missionaries, Dr. John Murdoch, died at Madras on August 10th last, at the ripe age of eighty-five, and his death has called forth tributes of sympathy and regret from both Christian and non-Christian organs of the Indian Press. The following remarks are gathered from several of these notices. Dr. Murdoch began his work in the East as far back as 1844, when he took charge of the Government Normal School at Kandy, in Ceylon, but after five years he gave up Government employ and began printing vernacular school-books which he himself compiled. In 1855 he became a lay missionary of the United Presbyterian Church of Scotland. Three years later he took up the work, with which his name will always be specially associated, of the Christian Literature Society for India, and he remained Secretary of that Society till a very short time ago. In 1871 he received the honorary degree of LL.D. from Glasgow University. As is well said by a writer in the *Bombay Guardian* :—

"All through this long period he has worked with the enthusiasm of youth. Keeping in touch with all questions of Indian reform, Dr. Murdoch has published from time to time valuable pamphlets on every conceivable subject which he believed would stimulate the people of this land to purity of life, noble character, and to civil and religious liberty. And his books are astonishing even to a casual reader by the wealth of thought compressed into them, and the variety of authorities quoted."

Another biographical notice says :—

"He never married, and all through his life was a total abstainer and non-smoker. He lived a retired life, writing nearly the whole day. His only recreation was an hour's walk on the sea-beach, lost in thought and prayer for the work of the next day."

I had the privilege of meeting this aged veteran and faithful servant of God last February at the hospitable table of Canon Sell, our Madras

Secretary. He looked worn and thin, but I did not anticipate that his call home would come so soon. May his long and strenuous and patient-working life be an encouragement to us and an example—if ever we feel inclined to become “slack”! A working life of sixty years! How many ups and downs—how many seeming failures and discouragements must he have experienced from time to time! And now, rest, peace, and joy in the beatific vision of the Master he loved so truly and so well!

“ With aching hands and bleeding feet  
We dig and heap, lay stone on stone;  
We bear the burden and the heat  
Of the long day and wish 'twere done!  
*Not till the hours of light return*  
*All we have built do we discern.”*

The history of reform in India as initiated by leaders, or would-be leaders, of the people seems to have entered on a third chapter. First there was the social, then the political, and now we hear much of industrial reform and development. The late Mr. Tata's work, generous in design and clear-sighted as to its details, was mainly in this direction. There have been several public meetings of late dealing with the subject of industrial education, and now Mr. Glyn Barlow, Principal of the Victoria College, Palghat, has written a timely book on the subject of industrial India, which seems soundly drawn up. One useful point he makes is the distinction between an “inquisitive” and an “inquiring” mind. He says that Indian education at present does little to arouse an inquiring spirit—and this is absolutely necessary. “If India is to prosper her sons must be possessed of an inquiring mind.” I have more than once in these Notes expressed the opinion that one very great want of India, if she is to enjoy the development and progress which her natural resources make possible, is an intelligent economic reform and improvement in commercial industries. And in this connexion Sir Lepel Griffin's proposal to provide “scholarships” for Indian youths to be trained in England seems well worth trying. The young men would come to England for five years, and would study not books but trade, not in universities but in workshops, shipbuilding yards, and factories. Industrial progress would almost certainly facilitate social reform. There is something ludicrous in the idea of an intelligent constructor of a railway locomotive being bound hand and foot in the meshes of old-world “cast,” or sitting quiet under the senseless custom of child-marriage!

The origin of the Syrian Church in Malabar has lately been discussed by a Syrian Christian graduate in a dissertation written for his M.A. degree (Madras), and the interest which this fact of itself would give to his paper is enhanced by the earnestness and ability with which the writer, Mr. A. Philipposse, contends for the genuineness of the tradition that St. Thomas himself was the founder. Certainty on such a point is, of course, unattainable, but there is a degree of probability as established by the evidence which entitles the widely-spread belief to more respect than can be given to some other stories of Apostolic labours unrecorded in the Acts. In A.D. 52 St. Thomas is said to have landed at Cranganne, on the Malabar coast. After successful evangelization there, and having founded a local church with ordained clergy and something of a primitive constitution, he went over to the Coromandel coast and was martyred about A.D. 68. In A.D. 190 Pantænus was sent by the Bishop of Alexandria as a missionary to Malabar, and he found there a church already in working order, though doubtless in need of his reviving ministrations. This church had a copy of

the Gospel of St. Matthew, which it presented to the visitor. The contention supported by tradition is that St. Thomas himself founded the church, and either brought or obtained for it the Gospel. Whether such a view be accepted or not, an attempt like this, made with evident sincerity and desire to know the truth as to some of the hidden knowledge of the past, must be welcomed not only for itself, but also as a sign of a spirit of study likely to lead to other useful work.

A meeting was recently held in Calcutta to commemorate the death of one of the earlier social reformers of Bengal whose name deserves always to be held in respect. Iswar Chandra was a Brahman, born in 1820 in the district of Midnapore. At the age of eight he entered the Sanskrit College, Calcutta, and at nineteen was considered a distinguished scholar in Sanskrit. Adding to this a knowledge of Hindu law, he obtained the name of "Vidyasagar" ("Ocean of learning"), by which he has been generally known. In 1841 he was appointed Head Pundit at the Fort William College, and worked in other educational posts under Government till 1858, when, finding he could not get on with the Director of Public Instruction, he resigned his official position and started educational work on his own account, and for many years afterwards he was known as one of India's most earnest social reformers, as well as perhaps the best writer of Bengali of his generation. His most important piece of work, or at all events that which caused most excitement, was his deliberate and calmly maintained declaration, published in his "Discourse on Widow-Marriage" in 1855, that there was no sanction in the Shāstras to the law of perpetual widowhood. This position, maintained with the ability and temper of a master of the subject, helped powerfully to the passing of the Widow Re-Marriage Act in 1856. The memory of Vidyasagar deserves to be kept green as one of the best type of social reformers—a good and wise and courageous man.

Among the many pleasant memories of my late tour there stands one which perhaps some reader can help me to correct and complete. At a very interesting function at one of the C.M.S. schools in South India, a small band of boys stood up before the company and sang to a very quaint melody, which haunted me for days (though now, I am sorry to say, it has quite gone from me), the following equally quaint words, which, however, at the time seemed exquisitely pathetic. Can any one tell me who the author is (local inquiry was unsuccessful), and suggest the tune to which the song may have been sung—a kind of lilting melody not without charm?—

SONG.

- (1) "What vessel are you sailing in? declare to us the name."  
     "Our vessel is the Ark of God, and Christ the Captain's name."  
     Chorus—Hoist every sail to catch the breeze; the sailor plies his oar,  
             The night begins to wear away, we soon shall reach the shore.
- (2) "And what's the port to which you're bound? declare to us the way."  
     "The Heaven of Heavens is our port; the realms of endless day."
- (3) "How many have you now on board the Royal Ship divine?"  
     "We've many, many thousand souls, who feast on milk and wine."
- (4) "But are you not afraid some storm your bark will overwhelm?"  
     "We cannot fear—the Lord is here—our Father's at the helm."
- (5) "Have out your boat. I'll go along, if you can find me room!"  
     "There's room for you and all that will; make no delay, but come."
- (6) The sun is up, the clouds are gone; the heavens above are clear.  
     The city bright appears in sight; we are getting round the pier!
- (7) And when we all are landed safe, on the celestial plain;  
     Our song shall be the Worthy Lamb, that was for sinners slain!

To hear the recurring strain of the chorus, "The night begins to wear away," sung by lads on some of whose minds (they certainly were not all Christians) the light might even then be breaking, was very moving indeed. Good and faithful work through many years has been done at this school by an Indian brother, and fruits of the richest promise have begun to appear at last. And so shall it always be—wherever true work is done—in God's good time.

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It is a rather curious coincidence that reform in the rules of competitive examinations should at about the same time be thought necessary both in India for the subordinate, and in England for the covenanted Civil Service. It may fairly be inferred that change is thought desirable because some dissatisfaction exists with the results of present arrangements, and it would be interesting, if we had the means, to ascertain how far the reasons for dissatisfaction in the one case resemble those in the other. In India, no doubt, the objects to be aimed at in regulating the admission of candidates to Government service are more complicated, and the action of conflicting influences more obscure than in England. But in the long run, and looking at facts below the surface, I doubt whether the cases are so dissimilar as they might seem at first sight. The great deficiency of a competitive examination, wherever it is held, must always remain essentially the same, that the test of a man's brain is not a full test of his character. It may form the best index available under the circumstances, but it must always be imperfect. And the sense of this imperfection in some particular way is, I imagine, the cause of the proposed reforms. In India the change goes so far as to remove, for a time at least, some special appointments from the list of those which can be obtained by competition at all; and this, which is, perhaps, more important as a question of principle than as to the extent of its application, has called forth complaints from the native Indian Press. These, so far as reasonable, will no doubt be duly sifted by careful administrators like Sir A. Fraser, but one point seems worth special consideration. Where competitive examination under Government auspices is not held, University qualifications are sometimes to be accepted, and this condition has excited lively attack; the University graduates not being, it is said, any better selections than those arrived at by competitive examinations direct. The matter is one of importance and will doubtless continue to receive public attention.

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The change contemplated in the examination held in England for the Indian Civil Service comes into effect in 1906 and subsequent years. Its main provision may be thus briefly indicated. At present a candidate can take up as many subjects as he pleases; in almost every subject a deduction is made (to prevent a smattering) and any marks gained above that number are allowed to be counted towards the total to his credit. The Secretary of State in consultation with the Civil Service Commissioners has now decided that a candidate shall be allowed to take up only so many subjects as together have a maximum of 6,000 marks. It has been said that the change favours Indians, but it seems to me that the intention is—and that the probable effect will be—to encourage a deeper study with somewhat less extensive range of subjects. And this should help, not hinder, English candidates; at all events it should not seem unfavourable to Oxford and Cambridge men.

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"Straws that count" is the title of an interesting contribution signed by J. H. G. in the *Indian Witness*, the substance of which I note as giving



facts which are not solitary or even rare of their kind, but rather typical of what is going on in many places in India—a sign of the India that is not, as some writers are so fond of telling us, dead or asleep, but alive and awake and moving:—

“(1) A Government officer of the better grade, and belonging to one of the highest castes (non-Christian), sends his girls regularly to our Christian Girls' Boarding-school, and they associate as companions with the Christian girls. They learn Catechism and Scripture precisely like Christian children.

“(2) Another Government native official, also holding one of the better-grade appointments, admitted gratefully in conversation that not only he himself, but also three male relatives owed all their education to the Missions in their home city.

“(3) At a public meeting a gentleman in the next chair who knew the work we were carrying on, turned to me and asked if I would accept a small subscription for the Mission; of course I assented, and, unasked, he slipped into my hand a gold sovereign. There seems to be in the air a sentiment favourable to Christianity.

“(4) My wife returned from visiting a zenana a few days ago, and as she laid aside her sun-hat and sat down, she said, ‘Well, that woman is more than half a Christian.’ This was a *purdah* woman of high cast, who not only welcomes visits, but who herself teaches others to read.”

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Sivagasi is a town in the Tinnevely district in South India where lie the mortal remains of the noble missionary, Ragland. His grave is in a fenced enclosure of somewhat sombre and retired aspect, and as I lingered near the spot while a change of horses was being obtained for my “bandy,” I could not but reflect on the changes which had come over the country since his death in the year 1858. The very isolation of his burying-place seemed to mark him off from the stream of life so full and busy all round it, and yet he had done his share of good work in his day, and no doubt that work was having its effect now, forming part of the good and holy influences that have in successive generations been God's merciful gift to India. The place was at once stimulating and yet quieting—“the spirits of just men made perfect” is the phrase that comes nearest to expressing the composite feeling that filled the mind, and I went on my way with a freshened sense of the reality of the things that are not seen and yet are eternal.

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But another association of ideas with the town in later times is not so peaceful. It may be a surprise to many who do not follow Indian events closely to be told that on June 6th, 1899, less than six years ago, under the peaceful administration of a long-settled British district, the town of Sivagasi was attacked in the broad light of day by an organized band of armed marauders numbering some 2,000; the place was partly sacked and set on fire. The assailants belonged to an unruly tribe called Maravars, and their hostility was directed against the Shánars, a people that through industry and energy have lately come to the front. The description of the scene as given to me on the actual spot of the attack by an eye-witness was graphic to a gruesome degree, and the details of the slaughter were shocking. That such an occurrence should have been possible at all was a dishonour to the local administration of the district, and it brought deserved punishment on the officials concerned, including the collector himself, who had received clear warning from a missionary of impending trouble but refused to credit the information. There was no direct hostility shown toward the Government, and something like friendly respect was preserved throughout for Native Christians. But the terrible fact that over a score of persons

were murdered in open daylight in a British Indian town brings a feeling of shame which it is very wholesome not to lose too soon. It required a regiment of troops to stop the outburst of excesses here and in other places, and the work of pacification took several weeks. The immediate occasion of the outbreak was a dispute as to religious status connected with a temple, but mischief had been long brewing. We can never afford to relax vigilance anywhere in India.

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The question as to what kind of music—the Indian or the English style—will become favourite in the Indian Christian Church is to me, as a musical amateur, specially interesting, and I have tried to study the problem with an unbiased mind. During my tour (as, of course, previously during my period of service) I had opportunities of hearing music of both kinds, and while it must be admitted that persons of uncultivated taste, like villagers and menials, delight in vociferous renderings of Christian *bhajans* (native melodies), the children in schools and educated young men generally seem to enjoy the English music as much as, if not more than, the *bhajans*. The Hindu style of music, using as it does intervals less than semitones, renders anything like the European system of harmonies difficult—practically impossible, in fact, though there are harmonies in the native style, chiefly minor. At a large meeting of Indian Christians in Calcutta I heard an Indian gentleman sing an English song in a pleasing tenor that might have passed as belonging to an Italian, and in more than one girls' school I heard voices singing in two parts with really good effect. I cannot but think, on the whole, that the European style will eventually prevail, though Indian tunes of the more pleasing and varied sort will be maintained for occasional use; and I certainly would not violently discourage them. It is eminently a case in which there will be a "survival of the fittest." Mrs. James Wilson's new book on Indian music, which I have not yet had the advantage of seeing, will doubtless give much interesting information on the subject.

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Turning to a more serious matter suggested by the above, I note that the *Christian Patriot* of Madras (generally admirable in its tone and spirit) has recently spoken with emphasis on the question of "orientalizing Christianity." The tendency nowadays is perhaps to go too far in this direction of "accommodation," and it is well to come back to the fact that "the essence of Christianity, and the eternal verities that constitute its glory, are as universal as the laws of nature." And I sympathize with the writer in thinking that Mr. Slater said rather more than fits the case when, in his *Higher Hinduism*, he lays it down that "Vedantic thought is so thoroughly Indian, that the Indian Christianity of the future will of necessity take a Vedantic colouring." There seems also rather a dangerous ring in the following sentence from a paper read at the Conference of Missionaries at Kodaikanal: "The success of Christianity in India will mean an Eastern form of Christianity in which the highest Hindu thought and the noblest type of Hindu life will have been moulding the forces" (query, "the moulding forces"). The creed of Christ and the Redemption wrought by His Atonement—carrying with it the one and only remedy for sin—is the simple but sufficient answer to all the self-vexing subtleties of the human mind, whether they are developed in India or elsewhere.

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Many prayers are being offered both in England and India for the Viceroy in his present trouble.

R. M.

## THE MISSION-FIELD.

### Western Equatorial Africa.

AS our readers know, Archdeacon Hamlyn, of Lagos, has been appointed Suffragan Bishop in the Diocese of Western Equatorial Africa, it being understood that he will have special charge (under Bishop Tugwell) of the Gold Coast Colony. Before leaving Lagos, the members of Christ Church and others, on July 28th, presented him with a Bible, an episcopal ring, and a valedictory address, as a memento of his incumbency, the termination of which they contemplated with mingled feelings of satisfaction and regret—regret at the close of his ministry, and satisfaction at his elevation to a higher and wider sphere of labour.

The Alake returned to Abeokuta on July 29th, after his visit to England. He had sent from Lagos a request that a Thanksgiving Service should be arranged in the Townsend-Wood Memorial Church, which he wished to attend on his way before entering his residence. A special order of service (in Yoruba) was printed at the Abeokuta Government Printing Press. The Alake arrived at the church about 4 p.m., and was met at the west door by the clergy and the choir. He entered most reverently and occupied his usual seat. Bishop Oluwole gave a short address. The church was filled by Christians, Mohammedans, and Heathen. Notwithstanding the fact that there were thousands outside with horses, drums, and native musical instruments, quiet and order prevailed throughout the service.

During a tour in the Ekiti country, from April 14th to May 19th, the Rev. R. S. Oyeboode, of Ilesa, in the Ode Ondo district, baptized sixty-three persons—thirty-three men, eighteen women, and twelve children. He had also seven baptisms at Ijero and nine at Esa Oke, a new out-station of Ilesa. On a subsequent visit to Ile Ife (June 3rd to 7th) he also baptized twenty-one adults and three infants, making a total of 103 baptisms. From April 21st to May 14th, when he was on tour in the Ondo villages, the Rev. S. J. Gansallo also baptized nineteen persons. Bishop Phillips says:—

The work is growing everywhere, and the need for ordained agents is more keenly felt. But what seems to hamper the encouraging progress is the want of remunerative employment in the country. The large towns are being denuded of their able-bodied inhabitants, who remove to distant places in

search of work. The general dispersion affects our churches and their organization in many ways. The Ondo church and its out-stations seem to suffer more than others. It is heart-rending to see the poor attendances at Divine service, class meetings, and Sunday-school.

Last spring the Revs. H. Proctor and J. C. R. Wilson visited the Idzo country. They were away from Brass eight days, and stopped at twelve towns whilst passing thirty others. Mr. Proctor says: "The people are all most anxious for instruction, and are beseeching us to come amongst them. . . . We have settled on Kaiyama, a three-days' journey from Brass, as being a good centre. We should want two or three rest-houses at other places."

At a conference of missionaries connected with the Niger Delta Pastorate held in Bonny, in Southern Nigeria, in January, it was resolved to seek to occupy Bende and Aro-Tsuku, centres in the country which had been opened as a result of the Aro war. The following is taken from the *Diocesan Magazine*:—

There being no trained agents to send, twelve lay Christian members of the Delta Government were invited to offer themselves, and to go four at a time for a period of two months to

preach and teach. Two communicants from Bonny and two from Opobo responded. The Rev. J. A. Pratt offered himself as leader to the little party, and early in February they started. Bende

was reached after a journey of six days. This town used to be the famous meeting-place of all the tribes of this region. It had a very large market, and was also a stronghold of the slave-trade until this had been stopped by the British Government. This place was visited by Bishop Johnson last year. He then promised to send missionaries. On arriving, Mr. Pratt met the chiefs and others in the market, and explained how the evangelists with him had come to seek to meet the need until resident agents could be sent. The people expressed their gratitude, and it was subsequently arranged that classes for the adults and a school for the children should at once be commenced. Seeing their willingness to listen and learn, Mr. Pratt seized the opportunity and requested that the chiefs would give the principal juju club-house, close to

the market, for holding services, classes, and school. This was done, to the great thankfulness of himself and the evangelists. Considering how jealous these tribes are for their juju-houses, such a step is one of much encouragement and for praise.

The following Sunday Divine service was held in this house, and eleven of the chiefs were present. Leaving two evangelists there, Mr. Pratt passed on with the other two to Aro-Tsuku, where the chiefs readily received the evangelists, and it was decided that Obinkito should be the mission station. When the time came for Mr. Pratt to leave, the chiefs approached him to thank him, and to send a message of gratitude to the Bishop for thus sending the evangelists, and expressed the hope that before long resident teachers would come to live amongst them.

On June 30th, Dr. A. E. Druitt wrote from Kajuro, a large town a long day's journey from Gierku, in Hausaland, where it had been decided, after a great deal of consideration and prayer, to open an out-station. The people are intelligent, interested, and friendly, and there are good facilities for learning the language. At the time of writing Dr. Druitt had been in the town a week. Three grass huts were being put up for him and the Rev. F. H. Lacy and the boys. A delightful site has been chosen just outside the gates of the town, and much nearer to the people than is possible at Gierku. He considers Kajuro a healthier place than Gierku. It is surrounded by large rocks, all situated on a high level, and the soil is sand and gravel.

Audu, a Hausa lad whose name is familiar to many of our readers (see *Intelligencer* for March last, p. 208), was baptized at Oyo by Bishop Tugwell, on August 29th. He came from the dense darkness of Mohammedanism, which is still unchallenged in Central Africa, to Tripoli, and there he was brought in contact, in 1898, with Mr. L. H. W. Nott, who with other C.M.S. missionaries was there studying the Hausa language with a view to start the Mission in Hausaland. This was his first contact with Christians. He joined the missionary household as a servant and endeared himself to all. Against his will, he was persuaded by a cousin (his guardian) that it was his duty to leave the Christians, and he then went to Egypt, where for some months he lived as a servant in the home of Mr. and Mrs. Cleaver, of the Egypt General Mission. Thence he went on pilgrimage to Mecca, twice barely escaping being caught and enslaved, though a Mohammedan, by unscrupulous Arabs. He returned to Egypt, and then came to England, where he joined Dr. W. R. Miller in 1901, and in the autumn of that year went with him to Zaria, the mission station in Hausaland. When the doctor returned home in the spring of this year, by Audu's wish and the permission of the Rev. F. Melville Jones, he was left at the C.M.S. Training Institution at Oyo, there to be educated and prepared to return ultimately as a missionary to his own people.

#### **Persia.**

Regarding the men's hospital at Julfa, which was nearing completion, Dr. D. W. Carr wrote on June 23th:—

We are keenly looking forward to getting into the new men's hospital. Year by year work has pressed us more and more. In our little hospital which

we began, or rather re-started, ten years ago with thirteen beds, we have had as many as seventy patients at one time

this year, and have been obliged to refuse many more, and this besides the women's hospital in a different building.

The medical mission work in Yezd is rapidly growing—up to June there had been about forty patients in excess of those received during the whole of last year. Dr. H. White, who had been working single-handed since the end of February, wrote on June 11th:—

With regard to a second doctor for Yezd, a district of 120 square miles, I can only wait and pray. We are just rejoicing over the baptism of one of our in-patients. He is a Dervish, and came in for acute bronchitis, but as soon as the acute stage passed he

became interested in the teaching, and finally became a sincere believer in the Lord Jesus Christ. He was baptized in our little church in the hospital. I should have written before, but am barely recovered from influenza and general breakdown.

#### **Bengal.**

Further baptisms of converts connected with the Calcutta Hindi Mission have taken place. On St. Bartholomew's Day (August 24th) a Hindu and a Mohammedan, both brought in by recent converts, one by a relative and the other by a lifelong friend, were baptized. The Rev. A. C. Kestin writes:—

They are both intelligent men, being able to read themselves, and have during their period of instruction given us entire satisfaction. They have relatives to bring into the Kingdom, so we ask much prayer for them that they may be able to attract them by life and word. Another now under instruction was recently brought by his uncle, baptized some six months ago. These instances of zeal on the part of new Christians are very encouraging, and are indeed a direct answer to our prayers on

behalf of the heathen relatives. It is now just twelve months since God granted us the beginning of the recent ingatherings, and during this time some fifty-one persons have been admitted into the Church by baptism, nearly all converts from Heathenism and mostly adults.

All round us we note a spirit of inquiry, and many seem thoroughly well-inclined, and if wisely and carefully dealt with may soon come out for Christ. We need much prayer at this juncture.

#### **United Provinces.**

In connexion with St. Paul's Divinity School, Allahabad, Gur Dayal Saran was admitted into the Church by baptism on Sunday, June 26th. For many years he has been connected with the Radha Swami sect, and has preached that religion both in the Punjab and the United Provinces. Five years ago he reached Allahabad, and there received a Hindi Bible. Since that time he has been inquiring, and being at length convinced of the Truth, he gave up his Hinduism and made public confession of his faith in Christ.

St. John's College, Agra, sent up eleven candidates for the recent B.A. examination of Allahabad University, of whom eight passed.

#### **Punjab and Sindh.**

From Simiala, about forty miles east of Kangra, the Rev. J. Tunbridge, who is mainly engaged in evangelistic work, wrote in March last:—

As I write we are touring in the Kangra Valley, and meeting everywhere with crowds for preaching, lantern lectures, and medicines. My wife and I are often quite tired out after dealing with the multitudes from morn till eve. A spirit of friendliness and inquiry seems to manifest itself in many quarters. Two towns once hostile have pressed around us this time. Invitations from most unlikely quarters have

come for a visit, and people ask us to prolong our stay. At Nurpur three lantern lectures in the Government school were attended by the leading men of the place. Then the Hindus got us to exhibit inside their temple court, where we had a great crowd of people. At Jawali, where a few years ago dust was thrown upon my colleague in the open bazaar, we were besieged every day with hearers and patients.

At Nagrota we had but little rest till 8 p.m. every day, and people brought us daily presents of milk.

A rajah of this valley is most friendly. Nothing would do but that we must renew our visit and spend a night there as his guests. By lantern lectures, copies of God's Word and other books, as well as by several long talks with him, his grown-up son, and attendants, we were able to press home the truth.

Writing from Gojra, in the Jhang Bar, early in August, the Rev. E. Rhodes gives details of some recent baptisms there. He says:—

Our work goes forward. Yesterday I baptized forty-five Heathen—men, women, and children. Most of the boys and girls have been in our village school and were well instructed. I have had

He spoke most intelligently and favourably of Christianity; and in argument mostly took our side against his pundit and others.

In Kulu *mela* (religious fair) for six days we had great opportunities of proclaiming the Gospel and selling the Scriptures, &c. In Mandi city and almost everywhere doors are open and people ready to listen. Our prayer is for more labourers and means.

the joy this year of baptizing over one hundred persons, among them many fine youths and young men of whom any organization would be proud. This work is most encouraging.

#### Western India.

The Rev. Gnanamuttu Yesudian, pastor of Poona, was called to his eternal rest on July 29th from his own village in Tinnevely, after forty years' work in connexion with the Society. Mr. Yesudian went to Poona from Tinnevely ten years ago, to act as quasi-pastor of the C.M.S. Tamil congregation there. When the present Divinity School buildings were opened he was one of the first set of students who entered, and while carrying on his pastoral work he studied hard for Deacons' Orders, in spite of considerable difficulties. He was ordained by Bishop Mylne in 1897, and admitted to Priests' Orders by Bishop Macarthur in 1900. When his health failed the doctors ordered him to return to his own country, and at first there seemed some real progress, but it was not maintained. His son writes:—"His end was peace. He said just before his death the following words in Tamil: 'I was glad when they said unto me, Let us go into the house of the Lord,' and 'Jesus, have mercy upon me.'" On the day of his death he dictated a note to the Rev. R. S. Heywood, in which he said, "I am going to my Saviour. God bless you. Good-bye."

The Rev. C. W. Thorne, who returned in January last to resume work at Aurangabad, sends us the following account of some fruits of opposition:—

A thing happened lately which, although not very great in itself, is yet distinctly prophetic of the final triumph of the Gospel over all opposing creeds. We were driven out of our preaching-hall in the town, where much good work had been done, by troubles in connexion with an inquirer. How hard it is for any one to embrace the Gospel in this dark land, how terrible and bitter is the persecution they are often called upon to endure!

We were in great difficulty about another hall, when an old Mohammedan gentleman came forward and offered to let us have a small place belonging to him, farther down the street. We accepted the offer at once with pleasure. But this place proved to be next door to the Mohammedan library and reading-room! And so here we

were, as fresh as ever, preaching the Gospel to a lot of Mohammedans who had been instrumental in getting us turned out of the old place. They threatened to slay the old mullah who had let the hall to us. He was a good man, however, and said he was not going to be frightened. The position became intolerable for them. To be obliged to sit there evening after evening and listen to the Gospel which they oppose so bitterly was more than they could stand, and so in great wrath they vacated the premises and established their library elsewhere. As the place was larger and more commodious than our first one, we seized the opportunity and rented it ourselves, and so there we are, duly installed. Mohammedanism has gone out and Christianity has come in—and (D.V.) come to stay.

**Ceylon.**

The great need of Christian literature, so long felt by those working amongst Singhalese, will soon, it is hoped, be in the way of being met. As an outcome of the Decennial Missionary Conference, held in Madras in 1902, a Singhalese Literature Committee was formed, and is now getting into working order. It has abundance of work before it, and as an ally of the Christian Literature Society will become a power in the country.

The usual half-yearly Conference of Missionaries was held at Galle Face from July 5th-12th, opening with a service and celebration of Holy Communion in Christ Church. At this service the Rev. J. W. Balding was to have preached, but was unable to leave Cotta owing to boisterous weather. The business of the Conference was transacted in the Church Room, the day's proceedings being prefaced by a devotional meeting, when addresses were given by the various lay members of the Mission. The Conference sermon was preached on Monday, the 11th, Mr. Balding having been able to join his fellow-workers in the meantime.

Sir William Mitchell, C.M.G., presided at the annual meeting of the Ceylon C.M. Association, known until recently as the Colombo C.M. Association. Touching reference was made to the death of the Rev. J. Ireland Jones, the Society's senior missionary, and one of the oldest supporters of the Association. A matter of much regret was a falling-off in financial support, and a hope was expressed that the enlarged scope of the Association would lead to a permanent advance in future years. The chairman gave a brief *résumé* of the year's work, and referred to the lack of interest visible amongst Europeans in the evangelization of the Heathen amongst whom their lot was cast. He appealed to those present to strive to break down such conditions and seek to infuse life and enthusiasm into those with whom they came in contact. The Rev. J. I. Pickford (who is now at home) and the Rev. W. G. Shorten gave details of the work in which they themselves were actually engaged.

Christian workers at home are only too familiar with the fearful obstacle raised by the effects of excessive drinking, and of late years a similar obstacle has had to be contended with in Ceylon. Recently, however, a crusade against the use of intoxicating liquors has been set on foot near Galle, and warmly taken up by the Buddhists in different parts of the island. Mass meetings are held, addressed by speakers of different creeds, and processions of huge dimensions are formed by way of protest against the drink and the taverns, and many hundreds of pledges are being taken, especially in the larger towns. It remains to be seen whether the reform which is being effected will be permanent or not, but the Church of Christ cannot be behindhand in dealing with a problem of such far-reaching magnitude.

**South China.**

An interesting journal letter has reached us from the Rev. W. E. H. Hipwell, giving an account of a journey through the East River and Heung-shan districts. It gives a graphic description of the quiet, steady work carried on by Native Christian helpers in various villages, and also presents some of the difficulties encountered in moving about in Southern China. One village passed through, named Peh-ho, was the rendezvous of numbers of people who gather together every year to worship Marco Polo, the celebrated traveller of the thirteenth century. At Canton Mr. Hipwell experienced the pleasure of a run on the first railway constructed in South China, a section of ten miles, Canton to Fat-shan, on what when completed will be the trunk line from Canton to Han-kow. Concerning this he writes:—

At present the number of passengers opened in November last. The present is over 6,000 a day. The line was only second and third class carriages are

freight waggons, and the first class a long car with plank seats running parallel to the rails, without windows, light and air being admitted through openings on either side. These will be the third class of the future, first and second to be elaborately upholstered cars of American pattern, which have been built in America, brought out in huge cases, and are now being put together on the spot. The permanent way is well and solidly laid, steel sleepers being used. So far the stations are rough mat sheds, protected by one or two most helpless Chinese soldiers armed with rifles of antiquated pattern. The trains are objects of great curiosity, but the traffic is daily in-

creasing. The projection of railway undertakings all over the empire, and the success of those already opened, is a sure sign of the "break up" of China from within. It shows China to be at last awaking from her sleep of centuries, and now, as never before in all her long history, have so many doors been opened for the preaching of the Gospel. The Christian Church must now press forward and give China that Gospel which is the power of God unto salvation, in its purity, and so save her from a reformed Buddhism, an attempt to infuse Christian life into the dry bones of Confucianian ethics, a purified Taoism, or an eclectic system of religion drawn from all four sources.

#### Fuh-Kien.

Reference was made in our August number (pp. 611, 612) to the Bishop of Victoria's visitation of the Missions in the Fuh-Kien Province. He returned to Hong Kong "full of encouragement at the progress and reality of the work," and in a brief summary of the chief points, written at Hong Kong on June 11th, he says:—

I was permitted to confirm 666 Chinese converts. Travelling from place to place I held twenty-three confirmation services. In the Ku-cheng district I confirmed 402; in the Kien-ning and Yon-ping districts I confirmed 97; 137 were confirmed in Fuh-chow city and suburbs, and the rest in the mission schools in the Fuh-chow settlement. The large number of candidates presented in the Ku-cheng district was particularly encouraging, as for more than a year there had been no European clergymen resident in the district, and the whole of the pastoral work had been in the hands of the native ordained pastor. To watch him moving about amongst his flock, to see the bright intelligence and earnestness of many of those presented for confirmation, was in itself a most striking testimony to the value and efficiency of the native pastorate. Chinese sheep are best tended by Chinese shepherds.

It was a great joy to be able to add considerably to the number of these Chinese shepherds. In Ku-cheng city I ordained two Chinese to the priesthood, and one to the diaconate. In Kien-ning city I ordained one to the priesthood. In Fuh-chow I ordained three to the priesthood and two to the diaconate. This brings the number of the Chinese clergy in the diocese up to twenty-one, viz., priests seventeen, deacons four. I purposely held the

ordinations in different centres, ordaining elders in every city (Titus i. 5), in order that the infant churches might see and take part in the setting apart of their own pastors, and so might be enabled to realize more fully the great solemnity of the service and the sacredness of the office.

We held a very bright ceremony for the opening of a new girls' school, and also of an orphanage lately erected just outside Ku-cheng city. The girls' school was erected to replace a smaller building which could no longer contain the large number of Christian girls, now over one hundred, brought together for education from the surrounding district. The orphanage was also erected in order to extend existing work. Many of the girls from these two institutions were presented for confirmation a few days later. I am always impressed when I visit such schools by the marvellous change in the appearance and demeanour of the children, brought about by the careful Christian education which they receive and the influences under which they are brought.

We held the first meeting of a newly-appointed "Nomination Committee," and I was much encouraged thereby. Hitherto I have felt much hampered by the want of some proper organization for arranging the nomination, appointment, and transfer of pastors. We had indeed made arrangements for the pur-



pose, but they were very defective and did not make any provision for the transfer of pastors at more than one time in the year. To these arrangements we have therefore added a board of nominators almost entirely composed of Chinese, constituted after the model of the Boards of Nominators of the Church of Ireland. This board met for the first time in April last, and the candidates for ordination were duly nominated and locations fixed, and a few transfers arranged. I think that we have reason to look for a great benefit from this institution. It is, moreover, encouraging to notice how ably the Chinese Christians enter into schemes calculated to develop the independence and self-government of their Church. They meet and discuss Church affairs with an intelligence and independence of thought which promises well for the future of the Church in China.

And this leads me to the last meeting of Chinese that I attended in Fuh-Kien, a meeting which, though full of sadness, yet brings with it no small encouragement. I refer to our Discipline Committee. This committee was established some four years ago for the purpose of deciding questions concerning Church members who have fallen into open sin, and who have therefore either to be suspended from attendance at the Holy Communion, or in graver and more scandalous cases to be prohibited from coming even to church. One of the latter cases was brought before us this time. It was the case of a man who had for a time tampered with Buddhism. He had been cut off from attendance at church, and public notices to that effect had been posted on the church doors.

The Rev. Ll. Lloyd, the Society's Secretary at Fuh-chow, under date August 20th, sent us the following notes on some unwelcome annual visitors to Fuh-Kien:—

The hot weather in Fuh-Kien, and especially in Fuh-chow, is so regularly associated with typhoons and floods and also with visitations of plague and other fatal diseases which almost invariably accompany overcrowding and insanitary surroundings, that we should be quite surprised, though, of course, very glad, if any of these annual visitors were absent during any particular summer. So far this season we have had two rather bad typhoons, the first of which was of unusual violence, the strength and velocity of the wind being almost

Such steps are necessary not only for the discipline of the individual, but also for the preservation of the purity of the Church, and in order to let the Heathen know that we do not tolerate open sin in our midst. Now after three years of excommunication this man had repented. In accordance with our regulations he had made a public confession of sin before the congregation, and had been publicly admonished of the gravity of his offence. Then the report of this had been forwarded to me, and I brought the matter before the discipline committee for advice. We decided to re-admit him to the congregation at once, but not to the Lord's table for at least a year of further probation. Here again I am much encouraged by the manner in which the Chinese Christians rise to their responsibilities. In this committee also the preponderant voice is Chinese, both Chinese clergy and laymen meeting, discussing, and voting, and it is a cause for great thankfulness to see what carefulness, what a desire to clear the Church of impurity (see 2 Cor. vii. 11) they display.

To sum up: I have returned from Fuh-Kien full of thankfulness to God for what He is doing there. . . . The large numbers and the increased earnestness of the candidates for confirmation; the number and the well-attested qualifications of the candidates for holy orders; the solidity of the work done by the native pastors; the growth of the spirit of self-government and self-support,—all these things are a manifest witness that the Holy Spirit is working with power in the Church. I should consider myself lacking in gratitude to our Heavenly Father were I to think otherwise.

incredible. A huge fir-tree close to our house, having a girth of eight feet, was snapped off like a match about a yard from the ground, and a good deal of damage was done to the mission-houses at Hok-chiang and Deng-doi and to the mission sanatorium at Sharp Peak.

The floods due to the abnormal rainfall have been almost unprecedented in some of the outlying districts of the province, and we have to chronicle much damage to property, though happily no loss of life, in two or three stations.

At Huok-leng, twenty miles north-west of Ning-taik, the newly-built ladies' house has been almost swept away by a deluge of water which overran the plain on which the town is situated; and, as usual, thieves have been busy everywhere visiting the ruined houses and stealing all they could lay hands on.

At Ku-cheng, the river which flows past the city walls rose to a great height, and, sweeping away those ancient barriers, invaded the town, carrying away a vast number of houses, and amongst them the Gospel Hall belonging to the C.M.S. and the Blind Asylum of the C.E.Z.M.S. The sightless inmates of the latter had a very narrow escape from death, but were all

fortunately rescued and placed in safety ere their house collapsed.

The plague is raging in the suburbs of this great city of Fuh-chow with its usual virulence, and there is a constant procession of rude coffins, carrying its victims, to the surrounding hills. Mrs. A Hok's many friends will regret to hear that she is mourning the death of her son James, which took place a week ago from this fell disease; and we also have to lament the loss of the wife of one of our city catechists.

The people have, as usual, organized idol processions and performed various rites and ceremonies to propitiate the angry gods and avert further calamity, and it is intensely sad to see so much money and energy uselessly expended.

Writing from Hok-chiang on July 9th, Miss A. L. Leybourn relates the following encouraging incidents connected with the Medical Mission:—

We have had two very interesting services lately.

The first was when nine women and one youth were admitted as catechumens. Among the women were two whose husbands were baptized last year; one young wife in the same family was baptized in the spring; so very soon now this whole family will be members of Christ's Church upon earth. It is sad to think that the daughter who led them all in, and who was herself one of our hospital patients, is as yet outside the fold. She lives many miles away from here, so we can only influence her by our prayers. Two of the nine women are patients in the hospital, one a girl of seventeen, who suffers from a very peculiar form of lameness. She moves about with one hand on her helpless ankle and one on the floor. She seems really converted and can read quite nicely. The second was our old blind woman who answered up bravely in the examination. She has learnt many hymns by heart as well as the Creed, the Lord's Prayer, and

the Ten Commandments. She also, quite voluntarily, unbound her feet, and as she is over sixty this was not a very easy thing for her to do. The catechumenate lasts for six months, so these learners need very special prayer that they may be prepared by the Holy Spirit for the next step when, by baptism, they will again publicly confess their faith in Christ.

On June 26th four women, two children, and three men were baptized. One of the women was first influenced in the hospital two years ago. She was with us for over three months and learnt very eagerly. Since then she has twice been in Miss Poulter's school, and now she is definitely enrolled under Christ's banner. Thus one by one they are gathered into Christ's Church, and He alone knows how far-reaching is the influence of the hospital.

During the month of June we had seventy-two new in-patients, and our daily average of beds occupied has been larger this spring than ever before.

The Rev. C. Shaw, of Hing-hwa city, has sent us a sketch of the Church Council meetings at Dang-seng. All the proceedings were in Chinese. Mr. Shaw wrote on May 9th:—

I left the city on Tuesday and reached Dang-seng (where the Council meetings were held) in the afternoon. In the evening a missionary meeting was held, when accounts of the work were given by the catechists and schoolmasters. The accounts were on the whole very encouraging: almost every place showed a decided advance both in numbers and

in the amounts subscribed for the carrying on of the work; and, best of all, the catechists seemed to be growing in grace and were realizing more the spiritual nature of their work.

On Wednesday morning, at eight o'clock, I administered Holy Communion to sixty-six people (exclusive of English people) fifty-four men and

twelve women. At nine o'clock the churchwardens and exhorters met to consider the minutes of the different pastorates. At eleven o'clock we met in the larger Council, and this meeting continued, with an interval for dinner, till about 4.30 p.m. I am glad to say everything passed off harmoniously. In the evening we had a devotional meeting. The subject was our Lord's Second Coming and the practical influence it ought to have on our lives. A good number spoke, all seemed in earnest, and much that was profitable was said.

On Thursday the catechists, schoolmasters, and others met for the study of God's Word. From nine till twelve we had a most delightful time. Our subject was the Book of Exodus. It is full of most helpful teaching for these people, such as the oppression of the Israelites in Egypt, so like much our people have to undergo from the Heathen; the heaven-sent Deliverer and His preparation for His work; the burning bush, so pregnant with meaning to these people; the little Church so

outnumbered and often so oppressed, yet, because "God is in the midst," it cannot be consumed nor quenched; the manna with its wonderful types of Christ: all this we dwelt on and the people really seemed to take it in and thoroughly enjoyed it. I need not say I felt it a great privilege myself to be thus able to break the Bread of Life to so many, and to feel that they in their turn would break it to many others. At 1.30 p.m. I began the examination of candidates for baptism; this lasted till almost three o'clock. I admitted seven men and four girls, the latter being from the girls' school which is taught by Miss Tabberer, C.E.Z.M.S. At three o'clock we had the baptismal service, at which Sauh Seng-Sa gave a very helpful address.

In the evening we had a "Christian Endeavour" meeting. It was very rousing and helpful; a good number took part. On Friday morning the Conference disbanded. I think we all felt we had had a happy and profitable time.

There have lately been rumours of threatened trouble at Kien-ning owing to the perpetration of two murders with mutilation of the bodies near that city, and to reports that the foreigners were the assassins; but the matter has now blown over and things seem quiet again.

#### **Mid China.**

Dr. Duncan Main, of the Hang-chow Hospital, asks us to join with him in a note of praise for seventeen converts (half of them brought in through the hospital) who were baptized on July 17th. "The wards of the hospital are full, and work abounds."

In connexion with the Women's Missionary Conference at Hang-chow, Miss M. Vaughan mentions a new departure this year. She wrote on April 18th:—

We have for some time had a native Women's Missionary Meeting at Conference time, when ladies from different stations have given addresses telling about their work. This year, the Chinese women themselves were the speakers. We had four delegates, speaking respectively of the work

at Shanghai, Shaou-hing, Hang-chow women's hospital, and the River District. They spoke so well—clearly and to the point. It was delightful to watch the faces of their audience and see the interest shown. Four Chinese women also prayed for the work at these four centres.

#### **West China.**

The Rev. A. A. Phillips, writing from Mien-cheo in June, says:—

The Russo-Japanese War does not seem to affect our position at all. The gentry, who now keep well up to date in information through newspapers and magazines, some of which we supply to

them, rejoice at the success of Japan, and recognize that our sympathies are in the same direction. It is a happy circumstance that at this time we find ourselves to have interests in common.

The Rev. D. A. Callum, at the close of the extract quoted from his journal letter in our July number (p. 529), referred to a cottage he had been able to

purchase with a view to turning it into a chapel. Our readers will note with interest the following account of it and of the opening service, and will pray that it may be a centre of much blessing:—

I told you something in my last letter how I had been able to buy a little cottage in our lane, which we hoped to turn into a chapel. This is now accomplished, and we have a nice, bright little chapel capable of accommodating 150 people, and only a few seconds walk from our door. The inside measurements are 37 ft. long, by 23 ft. wide at one end and 19 ft. at the other. At the east end we have a platform with communion-table, desk, pulpit, and lectern on it. Over the table there is a large blue tablet with the inscription, "Glory to God," in Chinese. This is the gift of the adherents, who are proud of their little chapel.

On Sundays we have a long blue curtain right down the centre of the building to separate the men from the women—which is according to the rules of Chinese propriety. On the women's side there are no windows, only glass tiles. The other side is nearly all window. The windows are of lattice-work covered with native white paper, and in the centre of each window I have pasted a square of pretty English wall-paper; an excellent, effective, and economical substitute for stained glass (home churches may copy us, as there are no rights of patent). The people admire this very much, in fact so much that "some person or persons

Mr. Callum is also able to report progress in the growth of the visible Church as well as of the fabric:—

On Whit Sunday the second baptism in Chong-pa took place, when Mr. Ho, a young farmer who has been an earnest inquirer for over a year, was admitted to the Church by Holy Baptism. He chose Peter (Chinese, "Pi-teh") for his baptismal name. He is very earnest in his profession and very gentle in his disposition. The day after the baptism his father came to see me, and during the conversation he said, "My son is a good son, and there is no guile in him." Mr. Ho belongs to a fairly well-to-do farmer family. The father holds the rank of major, but is not in office; he cannot see his way to become a Christian, but in no way hinders his son. Others in the family are also interested. Mr. Ho is an educated, refined man, and may yet be of great use in the Church here.

unknown" have neatly cut out several squares and have taken them away to adorn their own homes. I have been told that some very well dressed men were seen taking them away.

The chapel was opened on the first day of the Chinese new year, February 16th. The Christians and inquirers came early, and after the ordinary New Year's congratulations, and partaking of tea and cakes, we marched in procession down to the new building, singing a hymn. When we reached the building I knocked at the door, and the old gate-keeper opened to us. We then had a little service of dedication, and Mr. Knipe preached on the dedication of Solomon's Temple. Then the chapel was pronounced open for regular worship. After this we all gathered outside, where there were a lot of crackers and congratulations.

As it was New Year's Day, and everybody was having holiday, we had crowds all day, and our little chapel was filled to overflowing several times during the day. We were all kept busy preaching and talking, and so for some days following. Altogether our little chapel had a most auspicious opening, and a few days after we had a feast for the Christians and inquirers, which satisfactorily wound up the ceremonies.

Recently twenty-seven people have been received as "hearers" and others have been held over. Some of them seem to lose a great part of the desire to hear after they have been recognized as "hearers," and one wondered why they cared to be enrolled. But the reason came out in due time. They had a law-suit on—would we help? They were the victims of ruthless oppressors! They were innocent, suffering people! Could we speak a word to the mandarin for them? or give a note, or a card, or anything to let the mandarin know they were connected with the Church and under the protection of the Church? We are generally credited with having great influence with the mandarins, and too many unscrupulous men seek to enter the Church in order to avail themselves

of this supposed influence and evade the law. So we set our faces against having anything to do with law-suits, so as to discourage people from coming

with such motives. We find also that on investigation these law-suits have two sides, and it is not always the more creditable side that comes to us.

#### Japan.

The following extract from a letter written by the Rev. J. Batchelor, which appeared in the *Japan Mail*, will be read with interest by all who are closely following events in the Far East:—

On Saturday, July 16th, at 2 p.m., a large and influential inter-denominational gathering of various religious bodies was held in one of the schools in the city of Sapporo for the purpose of discussing the relation of the present Russo-Japanese war with race and religion. It was of a typical and representative character, the speakers being selected from among Shintoist, Buddhist, and Christian believers. Unfortunately, it happened to be a very wet day; nevertheless, there were more than two thousand present at the meeting, among whom was quite a sprinkling of Japanese ladies belonging to the higher classes. Special invitations had been sent out and representatives came from such cities and towns as Asahigawa, Ebetsu, Iwanai, and Otaru among others; while Muroran and Hakodate would have sent delegates had it not been that the Sapporo-Muroran line had been broken by the recent floods.

Among those present were his Excellency the Governor-General of Hokkaido, Baron Sonoda; the heads of the district and city police; numerous officials, and members of the Press; professors of the Agricultural College and other educational institutions; the bishops and priests of the Shinto and various Buddhist sects; and British, American, Canadian, and Japanese

clergy and lady workers. The chair was taken at a quarter-past two by the Rev. Mimaki Ryokai, bishop of the Sapporo Hongwanji sect, after whose address eloquent and interesting speeches were made by Shintoist and Christian clergy. At the close of these addresses the following resolution was put to the meeting and unanimously carried amid great acclaim:—

“Although religious liberty was proclaimed in the Empire of Japan some years ago, yet notwithstanding the fact that the present war with Russia is being waged only for the safety of our fatherland and the peace of the world, there are those who assert that it is a war between races and religions. Therefore we representatives of those who profess various creeds here with one accord assembled and with perfect unanimity protest for the truth, viz., that this war has nothing to do with either religion or race: and we heartily pray that peace and happiness may be speedily restored.”

This resolution having been carried, further addresses were made by Baron Sonoda, the Rev. J. Batchelor, Dr. Sato of the Agricultural College, and others. The meeting was one of marked interest and enthusiasm, the closest attention of the audience being wonderfully sustained.

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### NOTES ON OTHER MISSIONS.

**A**T the close of 1902 the whole number of those in membership in all the missions of the UNITED FREE CHURCH OF SCOTLAND was 39,644. During 1903 there has been an increase in almost all the fields, the membership at the close of the year being 43,804, showing a net gain of 4,160. In India, at the six centres, in addition to the European missionaries, there is a large army of native workers, which is alluded to as an index of the growth and steadiness of the Native Church. The entire membership of that Church now stands at 3,177. Other prominent features of the work are the four colleges (Duff College, Calcutta; Madras Christian College; Wilson College, Bombay; and Hislop College, Nagpur), with their 1,773 students; the high schools, in which 4,000 young people are being trained; and the numerous village-schools, hospitals, bazaar-preaching, itinerating, and visitation. The famine of 1900, of which Rajputana was the chief centre, left a large number of destitute children on the missionaries' hands. Of these, 1,026 boys and 937 girls are still in the various orphanages, many of the elder boys and

girls receiving an industrial training. In connexion with the mission industries generally a "Scottish Mission Industries Company" has been formed. The profits, after a small proportion has been allocated to the shareholders, will go as a contribution to the Mission funds. In Arabia, the year at the Keith-Falconer Mission, at Sheikh Othman and Aden, has been an exceptionally busy one. In Manchuria, where the Mission is particularly strong and which at the present time must be passing through a period of the greatest trial, the additions during the year numbered 544. The total native membership in South Africa is 17,498. The two educational institutions, Lovedale and Blythswood, are in a most efficient state, and continue to exercise the same powerful influence as for many years past. The Livingstonia Mission, founded in 1875, has now seven central stations and about 220 out-stations. The missionaries have increased from eight to forty-two. The training institution at Old Calabar is also answering well. The Mission in Jamaica has now advanced to the position of a thoroughly organized Church of sixty-four congregations.

With regard to the LONDON MISSIONARY SOCIETY, year after year evidence steadily grows that its labour is not in vain in the Lord. The work at home for the past twelve months has included the visitation of a large number of churches for the purpose of stimulating systematic support. The Metropolitan Auxiliary Council has been reconstructed, and the Watchers' Band has grown from 974 branches to 1,013, and the membership is 2,000 higher than last year. The *L.M.S. Chronicle* has steadily increased its monthly issue from 21,000 in 1899 to 27,000 in 1904. The condition of the finances, however, requires consideration. The gross total of the receipts for the year, excluding only the amount raised and expended in the mission-field, was £142,565. The total expenditure for the year at home and abroad was £151,801. Contributions for special objects have increased during the last ten years, but the general income of the Society has dropped. The proceeds of the "week of thanksgiving, prayer, and self-denial" have also decreased from upwards of £6,000 in 1893-94 to £2,400 in 1903-04. It is good to turn to certain impressive facts adduced from other suggestive figures. The medical missionaries of the Society during the past year had no fewer than 160,000 patients under their care. Six thousand of these were ministered to at the hospitals, hearing the Gospel day by day. Again, 89,000 children and young people have been under instruction. The Sunday-schools contain upwards of 56,000 scholars, and the membership of the mission-churches has grown from 69,600 to 74,000. In giving a very rapid glance at the L.M.S. foreign field in China, we may notice that in twenty years the number of stations has more than doubled; the staff has more than trebled; and the number of converts has grown from 2,000 to upwards of 12,000. In Madagascar the membership of the Native Church is growing steadily, an increase of upwards of 4,000 being marked. The Society has a fruitful work also in India, South Africa, and in the South Seas.

The twenty-ninth year of the MISSION TO LEPERS IN INDIA AND THE EAST has been one of development, encouragement, and blessing. Among the outstanding events of the twelve months have been the following:—the adoption of the Taru Taran Settlement; the openings of the Government side of the Purulia Asylum, of an asylum at Calicut, a chapel at Chandag, U.P., a ward for women at Allepie, a children's home at Ramachandrapuram (Madras Presidency); the building of a church and the gift of a home for Bankura; completion of new buildings at Tokyo; additional accommodation at Hiao Kan; and the transfer of municipal asylums at Meerut, U.P., and Rawal Pindi, Punjab. There is continual testimony of a work of grace, by changed lives, by simple, earnest devotion, by little unselfish acts on the part of many who, when they first came to the asylums, did not know the meaning of kindness; and, specially in the hour of death, when in some cases the passing into the valley of the shadow has been nothing short of a triumph. The total statistics for 1903 are as follows:—Lepers in asylums: men 4,064, women 2,289, children 553; untainted children 436. Baptisms: adults 442, children 49; Christians, 2,840. The total income of this Society for the year amounted to £19,335.

J. A. P.

## EDITORIAL NOTES.

IT is not likely, we think, that the subject of Foreign Missions has been omitted from the programme of any one except the first of the forty-four Church Congresses that have met since 1861, but we doubt whether it has ever before been so much in evidence as this year. There was no incident tending to elicit marked enthusiasm such as that shown at the Wolverhampton Congress of 1867, when Bishops Gray and Selwyn received an overwhelming reception, or in 1876, when a similar honour was accorded to Commander Cameron just after his return from his African journey; and there was no exciting subject as in 1884, when the late Prebendary Tucker, of the S.P.G., denounced special funds and spoke with scant praise of the then proposed Boards of Missions. But this year there was an acknowledgment of the importance of the subject not only by two meetings and part of a third being practically assigned to it, but, and perhaps even more markedly, by the reference made to it in the President's inaugural address. Remarkable as that address was throughout as an inspiring and inspiring statement of the position and peculiar opportunities of the English Church, it was especially striking when towards its close Bishop Chavasse enumerated the three spheres which lie open to her for service. First, she is set to bless the nation by her witness and by her protest; secondly, she should be a blessing to Christendom as a reconciler, for she has points of contact through her historic episcopate with the ancient churches (though the Bishop confessed, sadly but decisively, that union with Rome as Rome is at present is not to be desired, for it would not promote, but would postpone indefinitely, the reunion of Christendom), and by her emphatic appeal to Holy Scripture as the supreme rule of faith she has affinities with the non-episcopal Churches of the Reformation; and, thirdly, she should play a leading part in evangelizing the world. "If the Church of England fail as a missionary Church, her doom is sealed," were the Bishop's emphatic words.

THE Congress sermons made references—more or less incidental, but in a sense all the more impressive from that very fact—to the missionary duty. The Bishop of Durham, at St. Peter's, the Pro-Cathedral, preaching on St. Matt. ix. 36, alluded first to the application of his text to the needs of the world's unevangelized regions. He said:—

"In the mercy of God the missionary consciousness, though its tide sometimes fluctuates, still is, upon the whole, a rising power. We do now recollect, more than once we did, that the *Church of Christ exists, in a primary degree, not for herself, but for the world*, and that her mission to the world of pagan or misbelieving darkness is formidably belated, and is still deplorably feeble, measured by the tests of genuine personal sacrifice and service. On the whole, we do respond, more than once we did, to the command to pray to the Lord of the field and of the labourers to send them out—ourselves included, if it should be His will—even to the remotest tracts of His unreaped domain."

The Bishop of Exeter, at St. Nicholas's, said:—

"A Christian England content within her own borders would be Christian in little more than name. I cannot pause here to speak of our responsibility for Foreign Missions, but it is impossible to pass it by in silence. The difficulties and anxieties, the very failures, of Foreign Missions are *necessary to the healthy life of the Church at home*—how much more such blessings and visible successes as God may see fit to give! Missionary work is not merely the symptom of healthy Church life at home; it ministers to it as a necessary condition."

And the Bishop of Ossory, at St. Luke's, from 1 John v. 4 said:—

"Need I say how utterly true it is that 'the victory that overcometh . . . even

our faith' is the only victorious hope for our work in the foreign mission-field? Here, above all, it is *love and loyalty to Jesus Christ that is the only motive power* for the missionary abroad or for the Mission worker at home."

The object of the Church's existence and the condition of her health are the world's evangelization; and the motive for the fulfilment of her task is loyalty to Christ. Well will it be when the Church has learned these three great truths!

FOREIGN Missions was the subject on the programme for Thursday morning in the Philharmonic Hall; but the attendance was probably affected adversely by the simultaneous consideration of Church Reform in the Hope Hall. The Bishop of Derry and Sir W. Mackworth Young read papers on the "Evidential Value of Foreign Missions"; Canon R. Bruce and Dr. Tisdall contributed papers on "Christian Literature in the Mission-field"; and Sir Robert Douglas and the Rev. Herbert Moore (S.P.G.) read papers on the "Future of Christianity in China and Japan" respectively. In the afternoon, in Hope Hall, Bishop Ingham read a paper on "Industrial Missions," and Dr. Charles F. Harford another on the "Liquor Traffic among Native Races." And on Thursday afternoon the Rev. H. G. Grey read a paper at the meeting for Christian Evidences on "Christianity and Other Religions." We regret that space is not available for any of the above in this number; one or two of them we hope to find room for next month. Among the striking and notable papers read at the Congress were the Dean of Canterbury's on "New Testament Criticism"; that of the Dean of Norwich on the "Dangers and the Risks of External Union with Other Bodies of Christians"; and the Rev. A. R. Buckland's and Canon Denton Thompson's on "Facts and Causes of the Decline in Church Attendance." Some 300 members of Congress attended the C.M.S. Breakfast on Wednesday morning at the Khardomah Café, when the Bishop of Durham, the Dean of Waterford, and Sir Mackworth Young were the speakers. A Missionary Exhibition was opened by Mrs. Chavasse on October 3rd, at which the work of the C.M.S., B. & F.B.S., Jews' Society, and C. & C.C.S. was illustrated and explained.

This number gives, at somewhat greater length than usual, the proceedings of our Farewell Gatherings. They were, as they always are, solemn and yet bright and happy occasions, and we are sure the addresses of Bishop Cassels and the Revs. W. E. Burroughs and A. R. Buckland, which are printed in full, and the brief summary of those of the Rev. J. Salwey, Jun., and Mr. R. Maconachie, will be read with pleasure, perhaps in far-distant scenes, by those who heard them. We hope, too, that messages will reach many home friends. Mr. Snell's article on "Where are the Men?" will add weight to the point of the brief but ardent appeals which fell from one and another among the outgoing parties. The falling off for the last few years in offers of service—especially from University men, but also from others—is a grave sign, whether its import as regards the home Church or the foreign work be contemplated. Our friends should not wait for the Day of Intercession to lay this matter seriously before God. If it is due, as many apprehend, to a growing doubt among our young people of the inspiration of God's Holy Word, and disregard of its authority, it deserves all the more to be taken to heart. A number of friends, the Bishop of Durham heading the list, have suggested that November 1st shall be observed by the Lord's remembrancers in the land as a day of prayer for a great spiritual revival throughout the Church of Christ. We warmly commend the suggestion. That is the great need!

THE war in the Far East is making surprising progress, and the question



has just been raised a second time whether or not the Russian army was about to suffer not merely a crushing defeat but virtual annihilation. A position has been reached within nine months which the most far-seeing and sanguine of Japan's sympathizers would not have dared to predict, and our whole conception of the problems that face the world and the Church in that region have to be adjusted to a new and somewhat bewildering order of things. In Japan itself the conditions of our missionary work are not likely to be radically affected, except that the enormous enhancement of the country's prestige and influence must render the duty of its evangelization vastly more urgent. Very possibly the symptoms of impatience of foreign direction in the spiritual sphere on the part of Japanese Christians, which have always been more or less observed, will be more decided, and much wisdom and grace as well as tactfulness will be needed to make necessary counsels both of restraint and direction effectual. The chief need, however, will be the outpouring of the Holy Spirit on the congregations to stir them up to a united and persevering crusade to win their countrymen to Christ.

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At present the Christians (150,000) are to the whole population but as one to three hundred, and the ordained Japanese workers (376) are to the whole number of Christians as one to four hundred. So small an army and so sparsely officered may not seem likely to effect much. It is acknowledged, however, that in works of charity the example of Christians is already conspicuous. Bishop McKim, of North Tokyo, in a pamphlet written at the request of a committee of prominent Japanese, by whom a series of such pamphlets are being issued to commemorate the fiftieth anniversary of the Perry Treaty of 1854, enumerates the following institutions that are under Christian auspices: thirty-one orphanages, four homes for discharged prisoners, three blind asylums, one home for the education of imbecile children, three houses of mercy, three leper hospitals, two homes for the aged, ten industrial schools, 183 schools for boys and girls, and fourteen hospitals and dispensaries. It is admitted that graduates of mission schools have done the most effective work for the education of women. The only university for women was organized by a Christian Japanese, who was and is still its president. The only well-qualified school for training young women as teachers of English in Government schools was established and is conducted by an earnest Christian lady who was a teacher in the Peeresses' School at Tokyo. The crusade against the "social evil" was conducted mainly by Christians, and has been attended with singular success. The almost moribund religions of the country have been startled into energy by Christianity, and there are now Buddhist Sunday-schools, Buddhist Young Men's Associations, and Buddhist organizations for works of charity. Bishop McKim says it is not exaggeration to assert that the influence of Christianity is one hundred times greater than its statistical strength. If so, then the proportion becomes as one to three—grave odds indeed, but not desperate under Christ's leadership.

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IN China, it is safe to assume, the hitherto prevalent conditions will be considerably modified by current events. Reforms—administrative, financial, and educational—which have come slowly, and painfully, and almost hopelessly to the birth, will be seriously adopted and will speedily lead to other changes, especially to the development of the country's enormous mineral treasures and the extension of its commercial relations with the world at large. Japan's share in the volume of external influence thus brought to bear on the empire at the crucial moment of its awakening will doubtless be very considerable, and it is impossible to conceive of it as

in all respects desirable. The forces, however, both material and moral, and especially the latter, will be miscellaneous in a high degree, and their combined effect on the character of the Chinese and on their attitude towards the saving truths of the Gospel it would be impossible to foretell. We cannot affect to think that the nominal Christians whom Europe and America send to represent them in the marts of commerce and otherwise at the Treaty Ports have been on the whole a help to the cause of Missions. The Rector of St. George's, Southwark, the Rev. W. J. Somerville, on returning from a tour in China, has published some very strong and severe remarks on this subject. "There is no denying the fact," he says, "that the bulk of the white people in the Treaty Ports live far worse lives than the heathen Chinese." Our missionaries rarely dwell on this very distressing feature of their environment, not even when the natural (under these circumstances) hostility of a section of the European residents to their work misleads travellers and occasions false reports. It is necessary, however, to bear the facts in mind, and to acknowledge with sorrow and shame that in the matter of personal examples of sobriety especially, and even of purity, the foreigner from the West and the Far West is too often not found more helpful to Christ's cause than is the non-Christian Japanese.

THE aforesaid clergyman, Mr. Somerville, in giving his *Impressions of Mission Work in the Far East* (which he does in a very interesting way), refers to a question which is of considerable interest and importance to the work of the American and English Churches at Shanghai, from alluding to which we have hitherto refrained because it was, and indeed still is, *sub judice*. Mr. Somerville says:—

"At Shanghai, the large and ever-growing town near the mouth of the Yangtse, a town which has all the appearance of the most flourishing European city, an extraordinary and anomalous state of affairs prevails. Though the English cathedral is there, and though Shanghai is practically an English city, and destined as time goes on to become more and more so as English influence increases in the Yangtse valley, the English Bishop is there only on sufferance. The American Church claims Shanghai as its preserve, and years ago, while the English were talking about the matter, consecrated a Bishop of Shanghai.

"The English Bishop, Dr. Moule, is one of the gentlest and most saintly of men, and rather than cause any disturbance he agreed to fix his seat at Hangchow, the civil capital of the province, some twenty-four hours from Shanghai by river, and a most inconvenient spot to reach. The English people who had built and carried on the cathedral absolutely declined to be placed under the American Bishop, and hence results the anomalous state of affairs that Bishop Moule's episcopal throne is in a city over which he has no jurisdiction. A suggestion has been made that the Church of England should hand over to the American Bishop the work among the Natives in the Chinese city, reserving the work among Europeans for Bishop Moule; but to this arrangement, I am told, the C.M.S. will not consent. How it is all going to end, I cannot say."

The facts are as here stated, only the closing words are liable to be misconstrued. The C.M.S. does not, of course, possess a legal right of veto over any proposals that may come from the field and be sanctioned by the proper ecclesiastical authorities in England and America, nor has the Society spontaneously interposed in the matter. The Synod of Bishops of the American and English Churches in China, at their meeting last October, when Bishops Moule and Graves were present, agreed to recommend that the C.M.S. work among the Natives of Shanghai should be placed under the supervision of the latter; the English Cathedral there and other European work remaining, as at present, under Bishop Moule. Their proposal was referred to the Archbishop of Canterbury, and he invited the

C.M.S. Committee to let him know their views on the question. The Society's missionaries in Mid China were unanimously and very strongly averse to the suggested change. The Committee confirmed the following minute of the Ecclesiastical Sub-Committee to which the subject had been referred :—

"The Ecclesiastical Sub-Committee believe that the happily harmonious relations which have existed for nearly sixty years between the American and English Missions in Shanghai have not been impeded by the fact of a dual episcopal jurisdiction. They understand that, while the position is recognized as anomalous, the American Bishops do not object to the exercise (at least for the present) of the jurisdiction of the English Bishop in regard to British Churchmen in Shanghai. And they hold that it would be unreasonable that such Churchmen should not be at liberty to carry on in connexion with their own Church evangelistic work among the Heathen of the city in which they reside.

"The Sub-Committee therefore cannot recommend that any alteration at this juncture should be made in the ecclesiastical position of the C.M.S. Mission in Shanghai, against the unanimously expressed wishes of the native pastor, wardens, and congregation, as well as of the whole body of the C.M.S. missionaries assembled in Conference. But if an alternative to the *status quo* be considered necessary, they suggest that as a temporary measure, and until a united Chinese Church of the Anglican Communion is formed (as in the case of Japan), a portion of the city of Shanghai, including the English Cathedral and the church and district of the C.M.S. Chinese congregation, and a sufficient area for carrying on English missionary work, should be marked out and considered as under the jurisdiction of the Bishop of Mid China, the rest of the city being regarded as under the jurisdiction of the American Bishop."

This minute was at once communicated to the Archbishop, shortly before he sailed for America, and doubtless he has had opportunities of conferring on the subject with the heads of the Protestant Episcopal Church, and possibly with Bishop Graves, who crossed the Pacific to be present at the Boston Convention. Much more, of course, might be written, but the broad grounds for the Committee's view of the situation are sufficiently stated for the present. We should have preferred to observe silence on the subject pending further communications from his Grace, but it seems desirable, after the matter has been publicly broached, not to let it gather round it an atmosphere of mystery.

THE General Synod of Rupert's Land has appointed Archbishop Bond, of Montreal, Primate of all Canada, in succession to Archbishop Machray. The Synod has also appointed the Rev. F. H. Du Vernet, Rector of St. John's, Toronto Junction, Toronto, to the See of Caledonia, vacant through the resignation of Bishop Ridley. Mr. Du Vernet has been a prominent member of the Committee of the Canadian C.M.S. since its formation in 1894; he was the editor of the Canadian localized *Gleaner* and since the *New Era* was issued has edited the C.M.S. matter in that publication.

THE death of the Bishop of Carlisle removes a Vice-President of the Society, and that of Mrs. Isabella Bird Bishop takes away an Honorary Life Member. Bishop Bardsley was one of seven clerical sons of James Bardsley, of Manchester, a leading Evangelical of his day. One of the seven was Joseph Wareing Bardsley, of Worcester College, Oxford, a C.M.S. missionary, who died of consumption in India after a short but promising career of three and a half years. The late Bishop preached the Society's Anniversary Sermon in 1891, the year of his transfer from Sodor and Man to Carlisle, his text being St. Luke iv. 43, "The Kingdom of God." He spoke at the evening meeting of the 73rd Anniversary, and presided at the solemn meeting on March 9th, 1894, when Bishop Tugwell—summoned

home by cable on receipt of the tidings, on January 5th, of Bishop Hill's death, and consecrated on March 4th—Bishop Evington, just consecrated for Kiu-shiu, and Bishop Tucker, were taken leave of. A few words of his on that occasion deserve to be recalled. "Some of you may ask," Bishop Bardsley said, "might not the men who have given their lives for Africa have done longer and more useful work in our home parishes? Wherefore this waste? *Brethren, let us not take up words from the mouth of Judas Iscariot.*"

MRS. BIRD BISHOP was a granddaughter of Robert Merttins Bird, an eminent civil servant of the East India Company, who, on his retirement, became a regular and valuable member of the C.M.S. Committee. Before and after her marriage Mrs. Bishop was an intrepid traveller, and her fascinating *Unbeaten Tracks in Japan*, published in 1880, was one of the first books to excite the interest of English readers in that country. Her great missionary speech at the Anniversary of the Gleaners' Union in 1893, on "Heathen Claims and Christian Duty," circulated by hundreds of thousands in England and America; and her speech on May 11th, 1897, at a meeting in St. James's Hall, arranged for her by the C.M.S. to afford West End residents an opportunity of hearing an account of the Missions she had just visited in China, Korea, and Japan, was scarcely less remarkable. The latter of these addresses was printed in full in the *Intelligencer* of July, 1897. Mrs. Bishop's travels were exceedingly varied, extending over the United States and Canada, Australia and New Zealand, Persia and Kurdistan, Korea, Siberia, China, and Japan. She died on October 7th. Miss Bird, of the Persia Mission, is a cousin of the late Mrs. Bishop.

AND we have further the sad duty of announcing the death of two lady missionaries: Miss K. C. Wright, of the United Provinces, and Mrs. Briggs, of Ugogo, East Africa. Among this autumn's recruits of whose leavetaking an account is given in this number is enumerated the fifth member of the family of our late Honorary Clerical Secretary (the Rev. F. E. Wigram) to go out to the field. Miss Wright was the fourth child to do so of the family of Mr. Wigram's predecessor, the Rev. Henry Wright. After labouring for awhile in the Punjab, she was appointed with her sister to the charge of the important Girls' High School at Agra in 1900, and they had just had the joy of seeing the new building—the fruit largely of their own strenuous efforts—completed and of entering it when the home-call of the younger sister came.

Mrs. Briggs went out to East Africa as Miss Rose Colsey the same year, 1893, that Miss Wright went to the Punjab. She was, in fact, one of the first single women to go so far into the interior. She was married to Mr. Briggs four years ago, and went at once to Mvumi, in Ugogo, a new station, which Mr. Briggs had opened a few months before. May many follow the footsteps of these sisters in their faithful and devoted lives!

WE learn also with regret of the death of Bishop Whitley, the first Bishop of Chota Nagpur, after fourteen years' arduous labour in that office, following on a period of service in the Cambridge Delhi Mission. The diocese of Chota Nagpur is the only one of the Indian dioceses in which the C.M.S. has no work, but both the Santal and Gond missionaries have from time to time enjoyed happy relations with those under the late Bishop, and he himself once visited the Gond Mission for a confirmation, if we remember rightly.

SINCE our last notice, the Committee have accepted offers of service from

Mr. Neville Bradley, M.B., Ch.B., Victoria University, Manchester, for work at Pakhoi; Mr. Theodore R. W. Lunt, of West Buckland, Somerset, for work in Hausaland; Miss Margaret Jane Robertson, a trained nurse, of Whitechapel and Sidcup, for Persia; and Miss Kate Knowles, M.B., for Kashmir. Miss Robertson and Miss Knowles have received their training privately, and the latter has been for some time resident at the Hostel for Medical Students. The Committee have also recorded the acceptance by the New South Wales C.M. Association of the Rev. George Edward Brown, M.A., Sydney University. He has been located to South India.

At the annual Prize-giving of the C.M. Home for Missionaries' Children on Saturday, October 1st, when Sir W. Mackworth Young presided, occasion was taken to present the late Director, the Rev. A. F. Thornhill, with a writing-desk, a book-case, and study chairs, and also an illuminated address expressing the grateful sense of the children's parents of his and the late Mrs. Thornhill's diligent and conscientious and loving discharge of their duties. The presentation was made by the Revs. W. Spendlove and C. J. F. S. Symons. The Honours list of the Home was very satisfactory. Six of the girls gained Honours (four third and two second) in the Senior Oxford Local Examination, one gaining distinction (seventeenth in all England) in Religious Knowledge, and another (second) in Music. In the Junior Examination one of the girls won the only distinction awarded in Music. Two boys were awarded scholarships in the South-Eastern College, Ramsgate. The new Director and Mrs. Tracy have entered on their duties this term and should have a frequent place in the prayers of C.M.S. friends.

An interesting event took place in Liverpool during the Church Congress week. The opportunity furnished by the Rev. C. F. Jones's presence was embraced by a number of members of the Liverpool C.M.S. Younger Clergy Union in order to present to him a handsome marble and bronze dining-room clock, suitably inscribed, as a valedictory gift and as a mark of high regard and esteem on his transfer as Organizing Secretary from the dioceses of Liverpool, Chester, and Sodor and Man to the dioceses of Lincoln and Southwell. This token had been subscribed for with great good will. In the unavoidable and regretted absence of the President of the Liverpool Y.C.U., Bishop Royston, D.D. (who sent a kind message), the Rev. Canon Hodgins, M.A., Hon. Secretary of the Liverpool Diocesan Branch of the C.M.S., presided at the gathering of the subscribers, and in very cordial terms made the presentation to Mr. Jones.

We should like to ask our clerical friends kindly to give consideration to the C.M.S. Sheet Almanack for 1905 before selecting one for localization in their parishes. It is not for us, perhaps, to praise it, but we think it will be judged worthy of comparison with others, and that its pleasing appearance and carefully-selected texts for each day, in harmony with the one central picture—the Dedication of Samuel, by F. W. W. Topham—are calculated to be a hallowing and uplifting influence, whether in cottage or mansion. A new Christmas book will be ready early in November—*Christmas-Time in Many a Clime*—written by missionaries; and other new books are *For Christ in Fuh-Kien*, giving the story of that Mission from the beginning to the present time; *Manual for Stewards*, revised and enlarged, with information about the manners and customs, &c., of the people in C.M.S. Missions that could not fail to interest, apart from the immediate object of the book in connexion with Missionary Exhibitions.

Will friends who do not possess a copy of the *History of the C.M.S.* take notice of the fact that for a limited period copies are offered at a reduced

price, namely, 12s. 6d. for the three volumes. It is hoped that those taking up the new Study Scheme will be glad to avail themselves of this offer, which, however, is not limited to them.

*Errata.*—(1) On page 678 of our September number, line 28 from the top, a printer's error has "vanity" instead of "variety." The quotation is from *Antony and Cleopatra*:—

"Age cannot wither her, nor custom stale  
Her infinite variety."

(2) In the title to our Frontispiece last month a regrettable error was made in using the word "Christian," as more than half of the group of members of the Calcutta Young Men's Society are non-Christians. The Rev. A. Le Feuvre, to whom we are indebted for the excellent photograph, writes to us:—

"Out of the fifty-two boys in the group, only twenty are nominal Christians, and more than half of these are day boarders attending the C.M.S. High School. The rest of these boys (the Hindus) attend various high schools situated near the buildings of the Indian Students' Branch of the Young Men's Christian Association (86, College Street).

"In connexion with the above Association there has lately been commenced a work among the schoolboys living in the neighbourhood. In Lord Radstock's recent letter to the *Times* he rather inappropriately called it a 'boys' refuge.'

"This Boys' Department has its own hall, Bible and evening class-rooms, and library or games-room; it also shares the use of a splendid gymnasium, all built through the generous liberality of Mr. Wanamaker, United States Postmaster-General, who gave Rs. 50,000 for the purpose.

"The actual work was commenced in April, 1903, but the building was formally opened by Sir Andrew Fraser, the Lieut.-Governor of Bengal, on February 2nd last.

"The photograph was taken on that day, and represents most of the regular members of the voluntary school boys' Bible-class, which is held in the Boys' Department rooms every Sunday afternoon. It was considered the most important part of our work, and a part that we could not 'show off' on the platform. Hence the photograph.

"A Student Volunteer from Canada has stepped into my shoes as secretary of this boys' work, but it will rejoice Mr. Clarke and the C.M.S. Secretaries to hear that his right-hand man is to be Mr. Ezekiel Biswas, an old boy of the C.M.S. High School."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the missionary spirit of the Native Church in Sierra Leone; prayer that the agencies may be a real blessing to the Heathen and Mohammedans with whom they come in contact. (Pp. 805—810.)

Prayer that the urgency of the need of men may be realized, and that all may be willing to do God's will, wherever He may choose. (Pp. 810—815.)

Thanksgiving for openings in the Uganda Protectorate; prayer that full advantage may be taken of the present opportunity to reach the tribes now willing and eager to hear the Message. (Pp. 815—828.)

Thanksgiving for the autumn reinforcements; prayer for "journeying mercies" for those now on their way to the Missions, and for those who will sail shortly. (Pp. 828—842, 850.)

Continued prayer for the Japanese Christians, and that the war in the East may speedily cease. (Pp. 843—847, 866.)

Thanksgiving for testimony to the value of the work of the College in Ningpo. (Pp. 842, 843.)

Thanksgiving for converts recently baptized in the Ode Ondo district (p. 853), at Oyo (p. 854), at Yezd (p. 855), in Calcutta (p. 855), at Allaabad (p. 855), in the Jhang Bar (p. 856), at Hok-chiang (p. 860), at Hing-hwa (p. 860), at Hang-chow (p. 861), and at Chong-pa (p. 862); prayer that all may grow in grace and knowledge of the faith.

Thanksgiving for the large number of Chinese confirmed by Bishop Hoare in Fuh-Kien; prayer that they may all remain Christ's faithful soldiers unto their lives' end. (Pp. 858, 859.)

Prayer for the forthcoming Gleaners' Union Anniversary—that both speakers and hearers may be filled with the Holy Spirit. (P. 878.)

## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £371,530, AND THERE WAS A DEFICIT OF £5,736 ON MARCH 31ST LAST, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1905, WILL BE £377,266. Will all the friends of the Society offer earnest prayer that this sum may be received?

**A**T the October General Committee certain suggestions made by a "Commission" which is now sitting on the Society's home work, having been approved by the Funds and Home Committee, were finally sanctioned. The first of these was to the effect that the old name of "Association Secretary" should be altered to "Organizing Secretary." The former title rendered its holder very liable to be confounded with the Secretaries of Associations, whose functions are altogether different. His work, moreover, is certainly that of attending to the organization of the Society's work in his district.

The second has to do with the more internal organization arrangements, but its effect will be to keep the Funds and Home Committee more closely in touch with what is being done for C.M.S. in the country.

The third was an important step, viz., that a new Organization Secretary's District should be formed. It will consist of the proposed new diocese of Birmingham together with the rural deaneries of Dudley, Walsall, Wednesbury, West Bromwich, and Wolverhampton. The Committee believe that the appointment of a new Secretary for this populous district will soon more than justify itself financially and otherwise.

The fourth approved the appointment of more Lay Honorary District Secretaries.

The fifth authorized the formation of a special Section of the Home Organization Department for "Work among Men." This is a very important new step, and we ask for much prayer that those at headquarters may be guided aright with regard to every step they may take in the matter.

The next item directed that the new official who is to take charge of the home organization work of the Medical Committee, viz., the raising of the Medical Mission Auxiliary Fund, shall be transferred with his work as soon as convenient to the general Home Organization Department.

The last step was one which, we believe, may be a very useful one. The Committee have decided to issue each month a new paper, the aim of which will be to keep our friends who are working for the Society in the country more closely in touch with each other and with headquarters. It will probably be about the size of *Awake*, and will contain the "Letter to Leaders," which will be somewhat shortened, a brief editorial note on the home work of the month, news about the Study Scheme, Summer School, &c., accounts of any meetings that may be of interest to others, notes from deputations and organizations, possibly "points for speeches," particulars with occasional illustrations of new boxes, collecting-cards, booklets, &c., correspondence, questions and answers with regard to home work. It will be issued as an inset in the *Intelligencer*, and will be sent to others post free for 6d. a year. The name will be *The Home Gazette of the C.M.S.* The first number (for January, 1905) will be issued early in December. Any letters or questions for insertion, or any suggestions, should be sent to Dr. Lankester, but subscriptions for the year should be sent to the Lay Secretary.

The Committee have decided that the Summer School shall (D.V.) be held

once more at Keswick, and afterwards at various other places. In 1905, therefore, it will be held at Keswick, before the Convention, commencing probably on the evening of Wednesday, July 12th, and closing on Wednesday, the 19th, so as to leave a clear day before the Convention visitors arrive.

It is hoped to publish early next year a preliminary list of some of those who have promised to attend. We are expecting a very large increase in our members next year, and we hope that as many as possible will arrange to be present. As far as we can judge the charges will be the same as before, viz., 2s. 6d. registration fee (towards general expenses); a fare and a quarter for return railway ticket; and £2 for board and lodging for eight or nine days. Dr. Lankester will gladly receive any suggestions either as to subjects to be dealt with or with regard to the general plan of the "School."

The actual cost of the First Summer School recently held at Keswick amounted to £146 0s. 7d., and this has been met without touching the Society's General Fund. An anonymous friend generously came forward and provided the sum of £13 13s. 9d. which was required to balance the account. The registration fees brought in £59 14s., benefactions towards expenses were £82 9s. 4d., and the trade discount on publications sold was £3 17s. 3d. Our thanks are due to all the friends who contributed towards this result. The offertories at St. John's Church amounted to £65 13s. 10d., by which the Society benefits.

A special gathering for Sunday-school teachers, arranged by the London Lay Workers' Union, will be held in Exeter Hall on Saturday, December 3rd. There will be a Representative Conference at three o'clock in the Lower Hall and a general meeting of teachers in the Large Hall at 6.30, presided over by the Bishop of St. Alban's. The aim of the gathering is to deepen the interest of the teachers in missionary work, especially because of their unique influence with the children, and to draw the Sunday-schools and the missionary cause closer together.

Some of our readers may like to know that there is a Home Preparation Class held at the C.M. House at 7.10 every Wednesday. It is open to all men who have a desire for foreign missionary work, whether actual candidates or not. The class lasts an hour, and is conducted by the Rev. E. K. Botwood, M.A., Vicar of St. Mark's, Victoria Park. Further information can be obtained from the Hon. Sec., Home Preparation Union, C.M. House.

The usual C.M.S. breakfast was held on the Wednesday in Church Congress week at the Kardomah Restaurant, Liverpool. The Lord Bishop of Durham presided over a large assembly. The Dean of Waterford (Dr. Hackett) spoke of the reality of the mission work done in India, and of the thoroughness of the conversion of the Native Christians, and urged the need for more messengers of the Gospel, and an increased income to support them. Sir W. Mackworth Young spoke of the blessings conferred by British rule upon the people of India, and of the inadequacy of their religions to meet their spiritual needs. He pleaded for "a national enthusiasm in the cause of Missions. . . . As soon as Great Britain raised the standard of the Cross in distant lands they would find the true solution of the question of the bonds between England and her colonies and other nations of the world."

We have received the ninth Annual Report of the C.M.S. Clergy Union. During the year new branches have been formed at Birkenhead, Eastbourne, Westbere, Norwich, Clogher, West Dorset, Reading, Macclesfield,



the Isle of Man, Durham, Louth, Newport, Leamington, Barrow-in-Furness, and Burton-on-Trent. The organization of these Unions has cost the friends who started them a great deal in prayer and effort, and in many cases they have needed much courage. Five members of the Union have been accepted by the C.M.S. for foreign service: the Revs. W. P. Low, H. A. Powell, W. H. Taylor, H. R. Wansey, and E. H. Cox. There are now sixty branches of the Union with 1,835 members. The Union is evidently doing a very good work, and has gone ahead well during the last year or two.

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The C.M.S. Lay Workers' Union for London held its twenty-second annual meeting at Salisbury Square on Monday evening, October 10th, when there was a full attendance, Mr. Herbert Arbutnot occupying the chair. The report stated that many of the missionary bands associated with the Union were doing splendid work in their several parishes. About 1,500 addresses in nearly 400 Sunday-schools were arranged on the system of half-yearly simultaneous addresses. The Committee and officers were elected for the session, and addresses were given by Dr. Jays, Mr. D. Deekes, the Rev. J. T. Parfit, the Rev. J. F. Snee, and Messrs. King and Biddlecombe, all returning or proceeding for the first time to the mission-field. The Lay Workers' Union is doing a most useful work in encouraging interest taken in Missions by the men of the Metropolis, and we hope the session just inaugurated may be abundantly blessed and owned by God to the furtherance of His Kingdom throughout the world.

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During the last few weeks there have been a good many meetings of C.M.S. home workers in different parts of the country. Sometimes the meetings have been for a county or diocese, in others for an archdeaconry or smaller area. The Rev. J. W. Hall, the Organizing Secretary for Exeter and Truro dioceses, lately arranged such meetings for each of the archdeaconries in the former diocese. The meetings were well attended and appeared to be useful. In some cases the County Union meeting is too much of an ordinary missionary meeting; we are persuaded that it would be more useful if it—or, at any rate, one of the usual two meetings—were to take the character of a conference for workers to discuss various questions as to the progress of home work.

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At Guildford on Monday, October 10th, a meeting of friends of Missions and others in the rural deanery was held. There was an administration of the Holy Communion in the morning, and in the afternoon three addresses in church on "The Church's Mission," "The Church's Mission-field," and "The Church's Missionary." After tea there was a conference on "Boards of Missions: their possibilities," opened by a Board of Missions secretary, and on "Society Effort: its Absolute Necessity," opened by a secretary of the C.M.S.

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We have received from Clifton Parish Church a card containing a list of C.M.S. engagements in the parish for the last three months of the year. The card is six by four and a half inches, and is made to hang up. The dates, places, and hours are given of missionary prayer-meetings, box-openings, sale of work, simultaneous addresses in Sunday-schools, &c., and reminders are given in a foot-note of the dates of the Valedictory Meetings in London and of the Gleaners' Union Anniversary at Nottingham. A card of this kind might be found useful in many other parishes.

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Friends in the country may like to know that the Loan Department

is ready to book cinematograph missionary lectures from the beginning of February next. We make this announcement early in order that where desired large halls may be booked at once.

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Sir Henry Bemrose presided at an united conference of the Derbyshire Association and the Notts County Union, which was held at Derby on September 27th. The Rev. J. P. Haythornthwaite opened a discussion on "The present call to advance." He indicated the general position of things in the mission-fields of the C.M.S., and urged their particular needs. The Rev. H. P. Grubb then dwelt upon the spirit which should actuate the advance which all felt to be so much needed. Other friends then joined in the discussion and emphasized the several points brought forward. In the evening Mr. Haythornthwaite preached at St. Peter's Church, where the united annual service of the Derby Gleaners' Union was held.

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The Shropshire Auxiliary held its annual meetings in the afternoon and evening of September 12th. The Ven. Archdeacon Maude presided at the afternoon gathering, and the report, read by the Rev. N. F. Duncan, showed that a sum of over £1,606 had been remitted to the Society's headquarters. In the Archdeaconry of Salop, fifty-one parishes out of a total of 132 supported the Society, and twenty-seven parishes did not appear to have contributed to either of the two great Missionary Societies of the Church of England. The Rev. Prebendary Moss, Head-master of Shrewsbury School, presided at the evening meeting. He said he had been perusing the Society's Annual Report, and referred to the word-pictures presented there of progress in many lands. "The more faithfully our Lord's great missionary command was fulfilled, the more strenuously repentance and remission were preached in His Name abroad," the Prebendary said, "the more copious were the streams of Christian benevolence that were poured forth at home." The Rev. R. H. Leahey described the progress and needs in Uganda, and the Rev. M. C. Brownlow also addressed the assembly.

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The Norfolk and Norwich Association held its anniversary on September 17th to 20th. On the Sunday sermons were preached in the churches of the city and district. The annual meeting was held on Tuesday morning, September 20th, the Mayor of Norwich, Mr. G. F. Buxton, presiding. The annual report was presented by the Rev. Dundas Harford, and he stated that two new missionaries were going out from them that autumn, making, so far as could be ascertained, thirty-one missionaries who have gone out from Norfolk and who are still at work. In 1900 they sent £4,455 to the Society, last year they were able to remit £6,048. Addresses were then given by the chairman, Mrs. Ashley Carus-Wilson, and the Rev. A. H. Bowman, who pleaded the cause of India. The Ven. Archdeacon Pelham presided at the evening meeting, and addresses were given by the Rev. R. H. Leahey, the Rev. E. C. Smith (proceeding to Bengal), Dr. C. F. Harford, Mrs. Carus-Wilson, and the Rev. H. Castle. The Benediction was pronounced by the Rev. Canon Hay-Aitken.

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The Dover Auxiliary held its anniversary on October 2nd and 3rd. On Sunday special sermons were preached in several churches of the town. On Monday afternoon the usual autumn conference was held under the presidency of the Bishop of Dover. An address was given by the Bishop of Sierra Leone. The Rev. Dr. Tisdall gave an account of Mohammedanism; the Rev. A. K. Finnimore, the Organizing Secretary for the district, took up the subject of local organization, and pleaded for a higher ideal of home work. A useful discussion followed. The annual meeting was held in the Town Hall in the evening, when the Bishop of Dover again presided. The treasurer's report was presented by Sir Wollaston Knocker, who said the amount sent up by the district was £50 in advance of last year. Dr. Tisdall gave an account of his work in Persia, and further addresses were given by Mr. Finnimore and the Bishop of Sierra Leone.

H. L.

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### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence (Special), September 29th, 1904.*—An offer of service from Mr. Theodore R. W. Lunt, for work in Hausaland, was accepted. Mr. Lunt was commended in prayer to God by the Rev. C. J. Procter.

The acceptance by the New South Wales C.M. Association of the Rev. George Edward Brown, M.A., Sydney University, was recorded.

*General Committee (Special), September 29th.*—At the morning sitting the Committee took leave of the Missionaries returning and proceeding to East Africa, Uganda, Punjab and Sindh, Western India, South India, and Ceylon. The Missionaries having been introduced to the Committee, the General Instructions were read by the Rev. G. B. Durrant. The individual Instructions were placed in the hands of the Missionaries and summarized by the Secretaries. Several of the Missionaries having replied, the outgoing party was addressed by Mr. R. Maconachie, and commended by him in prayer to the favour and protection of Almighty God.

Missionaries returning and proceeding to Egypt, Palestine, China, and Japan were taken leave of at the afternoon session. The Rev. B. Baring-Gould read the General Instructions, and the Secretaries summarized those to individuals. The outgoing party was addressed by the Rev. J. Salwey (Jun.), and commended by him in prayer to the favour and protection of Almighty God.

*General Committee (Special), September 30th.*—Leave was taken of the Missionaries proceeding to West Africa, Persia, Bengal, United Provinces, and Mauritius. After introduction of the Missionaries to the Committee, the Rev. F. Baylis read the General Instructions, the Secretaries summarizing the individual ones. The Rev. A. Oates addressed the outgoing party and commended them in prayer to the favour and protection of Almighty God.

*Funds and Home Organization Committee, September 27th.*—It was resolved to transfer the Rev. H. E. Stevens, Organizing Secretary, from the Manchester and Carlisle district to the Manchester and Macclesfield district.

A report on the first C.M.S. Summer School at Keswick having been presented, it was resolved to instruct the Secretaries to make arrangements for a similar gathering to be held at Keswick next year, immediately before the Convention.

The Committee took into consideration the second interim report of the Commission on the Home Work of the Society, and adopted a series of resolutions on matters arising out of the same. See p. 873.

*Committee of Correspondence, October 4th.*—The Committee accepted with much regret the resignations of Mr. T. Caldwell, of the Sierra Leone Mission; the Rev. W. E. Taylor and Dr. C. S. Edwards, of the East Africa Mission; Mr. H. G. Harding, of the Palestine Mission; the Rev. E. A. Causton, of the Punjab Mission; and the Rev. Canon W. A. Roberts, of the Western India Mission.

On the recommendation of the Mid China Conference, the Rev. Tai Sen was accepted as a native Missionary of the Society.

It was resolved to request the S.P.C.K. to print a Luganda edition of Norris's *Manual of the Prayer-book*, and of Hamar's *Old Testament History*.

This being the first ordinary meeting of the Committee since the recess, various recommendations and resolutions of the Group Committees affecting all the Society's Missions were agreed to.

*General Committee, October 11th.*—The Secretaries having reported the death of the Right Rev. the Bishop of Carlisle, a Vice-President of the Society, the following Minute was adopted:—

"The Committee record the death of the Right Rev. Dr. Bardsley, Bishop of Carlisle, a Vice-President of the Society, with deep regret. In the honoured name which he bore they recall a family distinguished alike for faithfulness to the evangelical doctrines and principles upon which the Church Missionary Society's work is based, and for skill and vigour in their advocacy and defence; while they gratefully acknowledge the Bishop's own hearty fellowship with the Society. The Committee desire to convey to his family the expression of their respectful sympathy."

The Secretaries also reported the death of Dr. T. Chaplin, a member of the Medical Board, and the following Minute was placed on record:—

"The Committee have heard with sorrow of the death of their beloved friend and

fellow-worker, Dr. T. Chaplin, who, after rendering valued services to the Missionaries of the Society as a medical practitioner for many years in Palestine, joined the Medical Board, and brought to it the skill and experience of his profession, and a spirit deeply taught in the things of God; while as a member of the Committee charged with the administration of (among other Missions) the Palestine Mission, he brought to its deliberations a calm and wise judgment. The Committee offer to his surviving relatives their sincere sympathy in the loss which both they and the Society have suffered."

The Secretaries having reported the death of Mrs. Fox on September 18th, the following Minute was adopted:—

"The Committee desire to express to their valued and beloved friend, the Honorary Secretary, their deep sympathy with him and his family both in their constant anxiety during Mrs. Fox's prolonged illness, and now in the loss of the wife and mother so dear to them all. The Committee recall gratefully the keen interest taken by Mrs. Fox in the Society and its work, and her many services in the House during the past nine years of her husband's Secretaryship, particularly as Honorary Secretary of the London Ladies' Union. They pray that the peace of God which passeth all understanding may continue to rest upon their dear brother and his family, and that they may all be strengthened for further and extended service in His holy cause."

The death of Mrs. Isabella Bird Bishop, an Honorary Member for Life, was reported, and the following Minute adopted:—

"The Committee have been informed of the death of Mrs. Isabella Bird Bishop, an Honorary Life Member of the Society, with deep regret. Gifted with a quick intelligence of no common order, and with great force and earnestness of character, which were increasingly devoted through many years of travel in many lands to the witness of the World's need and the power of the Gospel, she not only attracted attention by the interest of her literary works, but became one of the most powerful and successful advocates of the missionary cause. Her public addresses, since the first memorable one at the Gleaners' Union Anniversary of 1893, which was printed in manifold ways in all parts of the world—even as an appendix to Episcopal Charges—and which is still constantly quoted, have been frequently given on C.M.S. platforms, and have done much to arouse interest in the Society's Missions. The hospital at Islamabad, erected by her in memory of her late husband, is only one of the many substantial proofs which the Society cherishes of her sympathy in its work."

Colonel T. H. Hendley, I.M.S. (Retired), C.I.E., L.R.C.P., M.R.C.S., was appointed to a seat on the Medical Board.

### GLEANERS' UNION ANNIVERSARY.

THE following is the programme of the Eighteenth Anniversary of the Gleaners' Union, to be held in Nottingham, October 29th to November 1st, 1904:—

**Saturday, Oct. 29th.**—Prayer-meeting, with short address, Y.M.C.A. Hall, Mansfield Road, 8 to 9 p.m.

**Sunday, Oct. 30th.**—Special Sermons and Addresses.

**Monday, Oct. 31st.**—11.30 a.m. to 1 p.m., Devotional Meeting, Y.M.C.A. Hall, Mansfield Road. Subject:—"The Work of the Trinity in Foreign Missions." Speakers:—The Rev. A. R. Blackett, the Rev. H. S. Mercer, the Rev. Harrington C. Lees.

1.25 p.m. to 1.50 p.m., Dinner-hour Service at St. Peter's Church. Preacher:—The Rev. A. R. Blackett.

3.30 p.m., Conference of Branch Secretaries and Clergy, Y.M.C.A. Hall.

8 p.m., Public Meeting, Mechanics' Hall. Chairman:—Mr. H. E. Thornton. Speakers:—The Rev. W. St. Clair Tisdall, the Rev. E. N. Coulthard, and the Rev. Harrington C. Lees.

**Tuesday, Nov. 1st.**—10 a.m., Holy Communion Service, Holy Trinity Church, with address by the Rev. D. H. D. Wilkinson.

11 a.m. to 1.15 p.m., Conference of Branch Secretaries and Clergy (resumed) in Y.M.C.A. Hall.

1.25 p.m. to 1.50 p.m., Dinner-hour Service at St. Peter's Church. Preacher:—The Rev. H. S. Mercer.

3 p.m., Public Meeting, Mechanics' Hall. Chairman:—Mr. Eugene Stock. Speakers:—Mrs. Frank Woods, Miss C. Storr, Miss G. M. Walford (India), Miss L. A. Eyre (China), and Miss R. D. Howard (Japan).

7.30 p.m., Annual Meeting, Mechanics' Hall. Chairman:—The Rt. Rev. Bishop Ingham. Speakers:—The Rev. W. St. Clair Tisdall, Mr. R. Maconachie, and the Rev. E. N. Coulthard.

NOTES OF THE MONTH.

DEPARTURES.

*Sierra Leone*.—The Rev. T. Rowan left Liverpool for Sierra Leone on Oct. 15, 1904.  
*Western Equatorial Africa*.—Miss J. J. Thomas left Liverpool for Lagos on Oct. 1.—Dr. and Mrs. T. Jays for Lagos, and Miss J. Brandreth and Miss E. E. S. Lorimer for Burutu, left Liverpool on Oct. 15.  
*British East Africa*.—Mrs. J. E. Hamshere left Dover for Mombasa on Oct. 7.  
*Uganda*.—The Revs. W. B. Gill and A. E. Pleydell and Mr. J. S. Herbert left Dover for Mombasa on Oct. 7.  
*Egypt*.—Dr. E. M. Pain left Melbourne for Port Said on July 26.—Mrs. Bywater, Mrs. A. C. Hall, Mrs. D. M. Thornton, and Miss F. M. Sells left Marseilles for Port Said on Oct. 6.  
*Palestine*.—Miss A. M. Elverson left England for Jaffa on Sept. 8.—Miss L. W. Lewis and Miss E. A. Cooke left Genoa for Port Said (*en route* for Jaffa) on Oct. 4.  
*Bengal*.—Miss A. M. Sampson left London for Calcutta on Oct. 8.  
*United Provinces*.—Mrs. J. A. F. Warren left London for Benares on Oct. 7.—The Rev. and Mrs. A. I. Birkett left Marseilles for Lucknow on Oct. 7.—Miss M. H. Forbes left London for Agra on Oct. 8.—Miss C. M. Carrington left London for Bombay on Oct. 14.  
*Central India*.—The Rev. and Mrs. J. M. Paterson left London for Bharatpur on Sept. 29.  
*Punjab and Sindh*.—Miss E. Andrews and Miss E. A. Wright for Amritsar, and Miss M. N. Neve for Kashmir, left London on Sept. 30.—Miss M. H. Millett left Liverpool for Lahore on Oct. 8.—Miss W. M. Weitbrecht left London for Lahore on Oct. 14.  
*Western India*.—Miss E. E. Richardson (*joined* to the Rev. J. P. Butlin) left London for Bombay on Oct. 14.  
*South India*.—The Rev. and Mrs. H. J. Schaffter left Southampton for Tinnevely on Sept. 20.  
*Ceylon*.—Miss E. Bennitt left London for Colombo on Oct. 4.—Mr. A. G. Fraser for Kandy, and Miss S. L. Ketchlee and Miss E. M. Poole for Colombo, left London on Oct. 8.—The Rev. R. H. Phair left London for Colombo on Oct. 14.  
*Mauritius*.—Miss H. J. North and Miss M. L. Penley left Southampton for Mauritius on Oct. 18.  
*South China*.—Miss A. B. Sutton left London for Kuei-lin on Oct. 4.—Dr. and Mrs. E. G. Horder, Mrs. E. B. Beauchamp, and Miss L. Havers, left Southampton for Pakhoi on Oct. 18.  
*Fuh-Kien*.—Dr. Mabel Poulter left Southampton for Hok-chiang on Sept. 20.—The Rev. and Mrs. W. C. White and the Rev. and Mrs. J. B. S. Boyd left Vancouver for Lo-ngwong and Ku-cheng on Oct. 3.—Miss C. Lambert left London for Fuh-chow on Oct. 4.—Dr. H. M. Churchill left London for Kien-nig on Oct. 14.—The Rev. and Mrs. F. E. Bland and Miss E. M. Scott for Fuh-chow, and Miss C. M. Taylor for Hing-hwa, left Southampton on Oct. 18.  
*Mid China*.—Miss D. C. Joynt left London for Hang-chow on Oct. 4.—The Rev. H. Castle, the Rev. J. E. Denham, and Mr. P. J. King left London for Shanghai on Oct. 14.  
*Western China*.—The Rev. H. H. Taylor and the Misses E. D. Mertens, F. A. Kempson, and A. L. Edwards left London for Mien-cheo on Oct. 4.  
*Japan*.—The Misses A. M. and E. E. Hughes for Sapporo, Miss A. Roberts for Tokyo, Miss C. L. Burnside for Nagasaki, and Miss E. Nash for Matsuye, left London on Oct. 4.—The Rev. and Mrs. V. H. Patrick left Southampton for Tokyo on Oct. 18.

ARRIVALS.

*Western Equatorial Africa*.—Archdn. Hamlyn left Sekondi on Aug. 24, and arrived at Plymouth on Sept. 8.—Mrs. H. Tugwell and Miss M. Blackwall left Lagos on Sept. 5, and arrived at Plymouth on Sept. 21.  
*Turkish Arabia*.—Miss E. E. Martin left Baghdad on Aug. 23, and arrived in England on Oct. 2.  
*Central India*.—The Rev. and Mrs. H. Blackwood left Bombay on Sept. 10, and arrived in London on Oct. 4.  
*Ceylon*.—The Rev. and Mrs. J. Thompson left Colombo on Sept. 5, and arrived in England on Sept. 22.—The Rev. H. P. Napier-Clavering left Colombo on Sept. 7, and arrived in London on Sept. 24.  
*Fuh-Kien*.—Miss A. E. H. Burton left Fuh-chow on March 3, and arrived at Liverpool (*via* Montreal) on Sept. 18.  
*Japan*.—The Rev. V. H. Patrick left Yokohama on July 22, and arrived at Liverpool on Aug. 20.

BIRTH.

*Punjab and Sindh*.—On June 8, to the Rev. and Mrs. R. Force-Jones, a daughter (Mercia).

## MARRIAGES.

*Western Equatorial Africa*.—On Sept. 21, at West Hampstead, Mr. E. S. Dear to Miss Selina Craven Chambers.

*Japan*.—On Sept. 15, at Birmingham, the Rev. V. H. Patrick to Miss Ida Florence Wiseman.

## DEATHS.

*Usagara*.—On Oct. 18, Rose, wife of Mr. J. H. Briggs. (By telegram from Port Said.)

*United Provinces*.—On Sept. 21, at Simla, Miss K. C. Wright.

*Fuh-Kien*.—On July 28, Arthur Hamilton, infant son of Dr. and Mrs. H. R. Pakenham.

On Oct. 11, at Brundall, Norfolk, the Rev. D. T. Barry, formerly of the *North and South India Missions*.

## MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Seydlitz*, November 1st, from Southampton:—The Rev. and Mrs. G. C. Niven, Miss E. B. Boulton, Miss A. Davies, and Miss O. Julius, for Japan.

Per s.s. *Marmora*, November 4th, from London:—Mr. and Mrs. S. W. Donne, for Bengal; the Rev. S. R. Morse, for the United Provinces; the Rev. J. F. Snee and Mr. C. F. Hall, for the Punjab.

Per s.s. *Kanzler*, November 4th, from Dover:—The Rev. and Mrs. D. A. L. Hooper and Mr. B. Laight, for East Africa; the Rev. and Mrs. A. B. Fisher, Mr. W. G. Innes, Miss E. Hattersley, Miss E. T. Hill, Miss H. F. Holdgate, Miss E. M. Piffin, Miss F. K. Reed, and Miss M. A. Taylor, for Uganda.

Per s.s. *Borneo*, November 5th, from London:—The Rev. and Mrs. P. H. Shanl, for Bengal.

Per s.s. *Schleswig*, November 9th, from Marseilles:—Miss M. Broadfoot and Miss C. V. Harris, for Egypt.

November 10th, from Marseilles:—The Rev. J. T. Parfit, for Palestine.

Per s.s. *Persia*, November 25th, from Marseilles:—The Rev. and Mrs. W. J. Abigail, the Rev. D. S. Harper, and Dr. L. E. Wigram, for the Punjab.

Per s.s. *Bayern*, November 29th, from Southampton:—Miss B. D. Howard, for Japan.

## PUBLICATION NOTICES.

**Christmas-Time in Many a Clime.** This is the title of the new Christmas book for Children, which will be ready early in November. In twelve chapters, by various writers, English boys and girls are told how children in other lands keep their Christmastide, and the Rev. Prebendary H. E. Fox has written a Preface. Crown 8vo, 128 pages, cloth boards, price 1s. 6d., post free.

**Japan and the Japan Mission.** A new edition of this book is in the press, and it is hoped will be ready by the end of November. This new edition has been rendered necessary by the present demand for books on Japan.

**The Mid China Mission.** By Archdeacon Moule. A Handbook on the Mission, which is practically a new edition, revised and abridged, of the *Story of the Cheh-Kiang Mission*. Price 4d. net, post free.

**"Good Enough for Them!"** This is the title of a new 4-page Occasional Paper (No. 42), issued for general distribution. Copies supplied free of charge.

**Missionary Work among the Young.** A series of papers by the Rev. F. B. Hadow has been issued for the help of Workers among the Young. The subjects dealt with are:—(1) The Importance of the Work. (2) Upper-class Children. (3) Work in Sunday-schools. (4) Missionary Addresses. (5) Missionary Meetings. These papers can be obtained free of charge by Workers, but are not available for general distribution.

An excellent book on the *Life and Work of E. J. Peck among the Eskimos* has just been published by Messrs. Hodder and Stoughton, price 6s. The Publishing Department of the C.M.S. can supply it to friends for 5s., post free.

All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.

THE  
**CHURCH MISSIONARY INTELLIGENCER**

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**THE QUR'AN AND THE HOLY SCRIPTURES IN  
CONTROVERSY.**

**T**HE ultimate foundation of Islam is the Qur'an. It is freely quoted in debate by the Muhammadan, and is a valuable weapon in the hand of the missionary. It will therefore be helpful if certain general principles can be arrived at which should regulate the use and application to be made of it. Our point of view embraces both the general consideration of the introduction of the recognized holy books of each side into discussion, and also the special use of them as controversial weapons. The results to which we shall be led may be briefly stated in advance, viz., to set limits to the bringing forward of the Qur'an in controversy, and to stimulate in every way the constant, systematic reference to the Christian Scriptures.

These conclusions, assuming for the moment that they will be substantiated, afford grounds for hopefulness and encouragement. If it can be shown that the citation of the Qur'an is not so necessary for the controversialist as perhaps is generally supposed, that it is useful only within a circumscribed area, and that otherwise it is likely to prove a two-edged weapon, provoking resistance and contention,—there is some consolation here for those who may have been in the habit of regarding the free quotation of the Qur'an as an indispensable part of their equipment for Muhammadan work, and yet one likely to remain for years beyond their grasp. On the other hand, the Christian worker, it may be with faith both rebuked and strengthened, will learn to rely more confidently on the inspired Word, or rather upon God, Who designs by its means to enlighten the mind and speak to the hearts and consciences of men.

I.—THE QUR'AN.

(1) Direct attacks and damaging criticisms of the Qur'an are out of place until it is certain that our Muhammadan friend will receive them without offence. The respective positions of the Muhammadan and the Christian towards the Qur'an are diametrically opposed. The Christian approaches the book from the first with the firm belief that it is not from God. The European writers he has read upon the subject have supported this opinion by many irrefragable proofs, expressed in forms familiar to him, and resting upon axioms and principles understood and admitted. Among other things he learns that the testimony of the Qur'an against itself is decisive. One writer \* gives nineteen excellent

\* "Papers for Thoughtful Muslims," No. 2: *The Qur'an Examined*. Published by the Christian Literature Society for India; London and Madras.

"reasons why the Qur'an is not considered to be the Word of God." But most of these are unsuitable for the bigoted Muhammadan, because he is not in a position to receive or weigh them fairly. He has been trained to look upon the Qur'an with excessive reverence, and his mind is not open to entertain the possibility of a different estimate. He believes in the plenary and verbal inspiration of the book in the fullest and most unqualified sense of the terms. He regards it as having existed from all eternity in heaven, written upon the "Preserved Table," from whence it was brought down by Gabriel and imparted to Muhammad. Its eloquence is miraculous, so that the united efforts of men and genii could not produce another book like it.\* It comprehends all sciences, and is the repository of a perfect law. "The Muhammadans will tell you," wrote Leupolt in his *Recollections*, p. 87, "that if God Himself were to come down from heaven and say that the Qur'an is not true, they would not believe Him." An aged Beloochee Haji encountered by Bishop French in a large mosque outside the gate of Muscat, told him "his Qur'an . . . was enough for him, and contained all he need know for both worlds, the best and most perfect of all knowable things."† Hence the Muhammadan, holding such exaggerated opinions, and supported in them by all the force of fanatical prejudice and ignorance, is as far as possible removed from that openness and fairness of mind which is capable of receiving the truth. Until there are indications of a more liberal spirit, it is worse than useless to directly assail that which he holds so dear and honours with such unbounded reverence.

(2) Reference to the Qur'an liable to create wrong impressions. The Muhammadan's opinion of the Qur'an being such as has just been described, we do not desire to do anything to confirm him in these sentiments, but rather to wean him from them. On general grounds, therefore, it is advisable to regulate the use of the Qur'an both by ourselves and our opponents and keep it within well-defined limits. There is nothing gained by allowing the Muhammadan to parade the erroneous teaching of his book before us. We know that as a Muhammadan he implicitly accepts its teaching; and the proud enunciation of its dogmas, if it does not place the missionary in a false and uncomfortable position, is at least neither welcome nor edifying, and it is quite easy to check it quietly and firmly and without giving offence. Their book, we must remember, is the bulwark of a false religion and the vaunted charter of an erroneous system. In spite of all the borrowed elements of truth it contains, yet the system it embodies is untrue, and all the more dangerous and difficult to combat because of the portion of truth which is in it. As a general rule no encouragement should be given to the other side to bring forward the Qur'an. The impression produced upon the speaker himself and other Muhammadans present is not a desirable one, nor one we wish to see fostered. Even the use of the Qur'an by the missionary in order to prove his points is liable to mislead, and requires careful safeguarding. The position sometimes stated in words like these, "I bring forward these arguments for you, because the

\* Sur. 17 Bani Israil, 90. The references throughout are to Wherry's edition.

† *Life of Bishop French*, ii, 377.



Qur'an has weight with you," unless properly qualified, can hardly fail to give some colour to the idea that the book possesses an independent value, and is calculated to encourage the Muhammadan to rely upon it. Reference to the testimony of the Qur'an has before now provoked the retort that the missionary himself acknowledges its authority. Therefore the point must be made quite clear that though we may have occasion to quote the Qur'an, yet it is only for our opponents' sake that we do so, and that we do not acknowledge its authority for ourselves, nor seek its aid to establish the truth of the Christian religion.

(3) The difficulty of the effective use of the Qur'an also acts as a dissuasive from all but a moderate and discriminating employment of it in controversy. The interpretation of the text is an important part of Moslem theology, being itself an exact and elaborate science.\* There are, besides, many ways in which the effect of an argument from it may be evaded or minimized. One verse may be capped or answered by another. Questions of grammar, exposition, and interpretation (*tafsir*, *ta'vil*) may be raised. The possibilities of involving and obscuring a plain issue and neutralizing the force of an argument, that lie ready to the hand of a subtle arguer, are obvious when we bear in mind the existence of abrogated and abrogating verses and the seven or (as is also alleged) seventy inner meanings said to be contained in the Qur'an. All passages labouring under any of the above-mentioned disabilities will be avoided by the Christian controversialist unless he knows that he both has the balance of authority on his side and also the strength and ability to carry his point. Still even so the use of all but a limited series of quotations from the Qur'an is only too likely to raise a storm of objection, protest, and counter-argument, and is hence opposed to what should be one great canon of controversy with Muhammadans, viz., that the arguments used should be weighty and irrefutable.

(4) The employment of the Qur'an in direct support of distinctive Christian doctrine is inadmissible. It is true that Muhammad regarded Islam in respect of its essential truths as identical with uncorrupt Judaism and Christianity,† and declared that the Qur'an was sent down "confirming that Scripture which was revealed before it."‡ But these assertions rest upon his ignorance of the real nature of those religions and the contents of their books. To attempt to prove essential Christian doctrine from the Qur'an is in effect to try and show that Muhammad was ignorant of the true meaning of his supposed revelation and uttered expressions containing ideas which no Musalman ever attributed to him. It is as though we were trying to cause the scales to fall from the eyes of the true believer in order that he might at last see clearly and find himself after all a Christian! It is entirely against the Muhammadan consciousness, and will provoke resistance to the uttermost, in the same way as we ourselves should fight strenuously against any attempt to prove to us that we had misread our Gospel, and that if only we understood it aright we should be Jews, not Christians!

(5) The Qur'an, after all, is a most useful weapon. In spite of all that

\* See Sell's *Faith of Islam*, pp. 57-67.

† Sur. 3 Al Imran, 83.

‡ Sur. 5 Maida, 52.

has been said above, an important sphere remains for the employment of the Qur'an in controversy, and it is highly desirable to be able to make effective practice with this arrow from the enemy's quiver. The excellent greatness and sublime glory of Jesus shine forth from the pages of the Qur'an: He is God's "Word," and "a spirit proceeding from Him." \* The Qur'an bears striking testimony to the existence and uncorruptness of the previous Scriptures; the charge of corruption only being alleged against the Jews, and this not being a falsification of the text, but a perversion of the meaning. The Qur'an is found to differ from the Bible in important particulars, e.g., the Divinity of Christ, His death and atonement, &c.† On the negative side, the Qur'an has no undoubted means of salvation to offer, and from the evidence it affords no reliance can be placed on the intercession of Muhammad either being granted or proving effectual ‡ It may also be profitably quoted on the Christian side to refute the extravagant additions of later tradition to the "primitive deposit" of the Qur'an itself, as, e.g., the glorification of Muhammad, and the attributing to him of countless miracles.§ These points, if established and accepted, do not, of course, necessarily turn a Muhammadan into a Christian; but they should go a long way in that direction and effect important modifications in his spirit and attitude towards Christianity. If all that it accomplishes is only of a preliminary nature, it is notwithstanding an advantageous clearing of the ground. Prejudices are thereby removed. Christianity is discovered not to be an altogether baseless, worthless fabric. The difference between Muslim and Christian is found not to be a hopeless yawning gulf, as was supposed. Further study and inquiry accordingly may not be absolute waste of time for him. Nay, the "true believer" can hardly continue to be a good Muhammadan if he neglects the perusal of those ancient Scriptures of Jew and Christian, so wonderfully attested and eulogized in his own Qur'an.

(6) Arguments from the Qur'an may be refused by the Christian. While the Muhammadan, from the nature of the case, cannot decline to accept arguments fairly drawn from his Qur'an, no such necessity lies upon the Christian to endorse them, and he may reject them on good grounds. For example, the Divine Sonship, the Deity and Crucifixion of Jesus are all denied on the strength of verses of the Qur'an; and this testimony has the greatest weight with the Muhammadan. But the case is very different with us, to whom the Qur'an makes no appeal and comes with no authority. Our refusal to receive its evidence may take this line: "It is of no avail for you to bring me proofs from a book which I cannot as a Christian accept. Arguments from what is accepted only by one side are obviously futile. Either prove to me that the Qur'an is true before you argue from it; or else, leaving it on one side, bring forward proofs from outside the Qur'an ('az Khariz'), either proofs of reason ('dalil-i-'agli') or arguments from the Taurat and Injil, the holy books which we both acknowledge."

\* Sur. 4 Nisa, 169; 3 Al Imran, 39; cp. 21 Auhya, 91; 66 Tahrim, 12; see also 2 Baqr, 86. † *Sweet Firstfruits*, p. 33.

‡ See Sur. 2 Baqr, 255; 10 Yunus, 3; 32 Sijda, 3; 74 Muddassir, 44-49.

§ See Sur. 18 Kahaf, 110; and Sur. 17 Bani Israil, 60; &c. Cp. St. Mark vii. 13.

## II.—THE PRINCIPLES TESTED.

The principles stated above should be tested by carefully noting the manner and extent to which Natives themselves apply the Qur'an in controversy. The typical instances given below may be used for this purpose.

The first is a remarkable conference with Muhammadans held in Mauritius.\* After long disputation a leading Muhammadan, "one of the more educated Miajis," and formerly at the meetings a vigorous opponent of the Christians, suddenly rose and showed his co-religionists that they were arguing contrary to the Qur'an and therefore must be wrong; that, according to the harmonious testimony of the Qur'an and the Injil, Messiah is the only true Saviour, as Al Beidawi's great commentary on the Qur'an also shows; and that, according to the Qur'an, Muhammad could not save them, and the only One Who could do so was Christ. The only reply to all this was anger, curses, and taunts; but we also read, "Many became thoughtful."

The second instance is the controversial use made of the Qur'an in *Sweet Firstfruits*. The chief purposes for which its evidence is alleged are the following:—To show that the exalted dignity of Jesus is described in such striking terms as to imply His Divinity; to prove that the Jewish and Christian Scriptures are genuine and uncorrupt, and that the Christian religion as founded on them is true; that belief in the Qur'an necessarily involves the acceptance of the previous Scriptures, and implies the duty of reading them as the Word of God, intended for all men; and that the Qur'an contradicts the Christian Scriptures in important particulars. The relation of the Qur'an to the Bible is beautifully put on pp. 45, 48, and 49 of the same book:—"As to the varying testimony of the Qur'an, though some texts did deny the Divinity of our Lord, it signified the less, as others clearly admitted it, like those in which He is termed 'the Word' and 'Spirit of God.' In fact, the Qur'an, as it were, showed the glory of Christ on one side and hid it on the other; just as the new moon discloses but a tiny streak of the shining disc, while one could trace dimly and darkly the shadowy outline of the full orb, well aware of the lustre thus concealed." "What the Qur'an told us was indeed only as the drop of water for the thirsty man, which but increased his longing for the stream whereof to drink and be satisfied; and the grand merit of the Qur'an was to point the thirsty one to the stream of life that flowed from the Saviour."

Since the above was drafted I have received from a native source a list of the reasons on account of which arguing from the Qur'an is inadvisable; and another of points where the evidence of the Qur'an is apposite and useful.

(1) Arguing from the Qur'an not recommended for the following reasons:—

1. To do so is liable to create a belief that we acknowledge it inwardly in our hearts.
2. The existence of numerous differences in the explanations of commentators and the supposed occasions of the revelations.

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\* *C.M.S. Report*, 1899-1900, p. 357.

3. The existence of various interpretations and hidden meanings.
  4. Many divergencies in the verses themselves.
  5. Differences of exposition among the Sunnis, Shi'ahs, and the other sects of Islam.
- (2) The evidence of the Qur'an is useful in respect of—
1. The dignity and rank of our Lord Jesus Christ.
  2. Praise of priests and monks.
  3. The conception of Jesus through the operation of the Holy Spirit.
  4. The exalted position accorded to the Blessed Virgin Mary.
  5. Absence of corruption of the Holy Scriptures.
  6. Miracles and wonderful works of our Lord Jesus Christ.
  7. The proof that the Holy Scriptures are from God.
  8. Our Lord's Ascension to heaven.
  9. The absence of means of salvation for Muhammad's followers.
  10. Unprofitableness of the intercession of intercessors without the Divine permission.
  11. Muhammad did not come with miracles and wonderful works, and had no power to perform them.
  12. Muhammad confined the proof of his prophetship to the Qur'an itself.
  13. Proof of sin and error concerning Muhammad himself.
  14. Proof of heaven and hell being understood in a carnal and physical sense.
  15. Proof of numerous contradictions in the Qur'an.\*
  16. Restriction of its teachings to outward commands, as things obligatory and praiseworthy, unlawful and disapproved.

These three typical examples, in which we can bring to the test the conclusions previously stated, would seem to be worthy of attentive consideration. They are all derived from purely oriental sources. And inasmuch as they support the general drift of the views explained above in reference to the uses to be made of the Qur'an, and the limitations to be imposed, in discussion with Muhammadans, they encourage the hope that the principles laid down are formulated on right lines.

### III.—THE USE OF TRADITIONS.

A few words may be added as to the use of traditions. When appropriately introduced they are very effective. They are frequently quoted by Muhammadans themselves, and are well worth the attention and study of the missionary. But they must be well authenticated. A tradition not well known or attested, especially if used to support an unwelcome proposition, will be immediately rejected. There is justification for this refusal in the fact that the number of traditions, genuine and spurious, is very large. As for ourselves, we are not bound to accept the traditions that may be brought forward. As we may decline arguments from the Qur'an, so much more may we refuse the evidence of traditions, if they contradict the clear sense of the Qur'an (e.g., traditions of Muhammad's miracles, or his sinlessness and that of all the prophets), on the ground that we have to do with the Qur'an, which is the authoritative

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\* Compare Sur. 4 Nisa, 81.

charter of Islam, and not the traditions, of which there are many thousands, true and false.

Another use of traditional sayings and actions of Muhammad, viz., to rebuke incivility or rudeness, may be mentioned here, though not coming strictly within the scope of this article. Dr. Bruce, as the late Rev. H. Carless related, was once visiting one of the chief men of Ispahan, and the customary civilities were pointedly omitted; upon which the doctor put the assembly to shame by questioning their right to call themselves Musalmans because of their neglect of the well-known traditional precept, "Honour the guest, although he be a Kafir" (*"Akrimu'z-zaifu wa lau kana Kafiran"*). On one occasion, if a personal incident may be permitted, the writer successfully tried the same tactics. I was itinerating near Ispahan, and was overtaken by a party of people on horseback, who had been to call on a mullah and welcome him back from Teheran. I had some conversation with the gentlemen of the party as we rode along, and, after they had passed on, began talking with some others, who seemed to be part of their retinue, and, judging by their behaviour, "fellows of the baser sort." They were inclined to scoff and become abusive, one of them calling me unclean and a child of hell. So I asked him whether they were commanded by their Prophet to abuse others, and told him the story of Muhammad calling upon the sick Jew, who, according to one version of the story, had been a bitterly abusive enemy of his; and I added, moreover, he was not a Muhammadan to act in that way. To this they had nothing to answer, and rode off almost immediately, and the few left behind showed a better spirit.

#### IV.—THE HOLY SCRIPTURES.

Though we should always be ready to answer the Muhammadan according to his own ideas, and give him the proofs from reason he is so fond of, still the argument drawn from the well-filled storehouse of Holy Writ is the best, and often the only one to use.

Merely regarded as a controversial instrument, the Holy Scriptures are of supreme importance. In the whole of the Christian armoury there is no weapon like it, containing a sufficient answer to every reasonable question, and an adequate resolution of every doubt.

But, it must be observed, the Bible is more than a repertoire of arguments, and has a far higher use. Our object is to lead the Muhammadan to the Bible, to secure reverent attention and a respectful hearing for its saving truths. A great, though not a final, end has been attained in the reading of the sacred page and drawing attention to its solemn message. We may be deeply thankful whenever we are privileged and enabled to promote this happy end. Herein lies the attainment of one object of long preparation, the goal of many labours, and one of the missionary's happiest tasks, when his hearers consent to listen to the Gospel message of God's love and His great salvation. It is a beautiful picture, that of the aged Bishop French, in his last days, armed with his big Arabic Bible, going about Muscat and the neighbourhood seeking opportunities for the entrance of the Word, in all sorts of places and surroundings, and among all sorts and conditions of men and women. It is well, too, to impress afresh upon our souls, lest we

should ever be tempted to forget it in the stress of controversy and the strife of tongues, the thought of the solemnity and responsibility of our work, than which no higher can be conceived for mortal man—the bringing of human souls face to face with the message and claims of God's Word, on the acceptance or rejection of which eternal issues hang.

The missionary's use of the Bible in controversy may be divided into general and special.

(1) General.—He will make it a point of definite effort to bring the Bible forward wherever possible, and drive it home with all the power God gives him. Regarding it as the sovereign remedy, not only for sin and guilt, but also for ignorance, prejudice, and bigotry, he will earnestly and steadfastly employ the medicine of the Divine Word. He will pour in as much as possible of the grape-shot of the Truth. In short, if the figure may be allowed, he will try to turn the flank of controversy by the well directed and skilfully handled forces of the Word of God; to drive the evil spirit of debate and disputation from the field; to raise the tone of discussion to a higher level; to manifest a longing yearning for souls, and make it evident that the object of controversy on his side, at all events, is not a verbal or argumentative victory, but the spiritual enlightenment and eternal welfare of immortal souls.

A few words may here be added on the value of the Bible alone to reach the hearts and minds of men—Muhammadan and Christian being witnesses. The Rev. T. Bomford \* “was talking to two Muhammadans, the one a man of good family and the other a mullah. The first man expressed a wish to be a Christian, or at least to have Christian books given to him. The mullah struck in, ‘The book to read is the Bible, and I can lend you that.’” What delightful words to hear! One of the American missionaries writes from Teheran, under date April 11th, 1902: “Scripture in large and well-prescribed doses is the very best thing I know of. St. Matt. xxiv., 1 Cor. xiii., the last chapter of Revelation, and the Sermon on the Mount, are all rich in food for Moslems.”

(2) Special.—Turning now to what may be more definitely considered the controversial use of the Scriptures, we may for the sake of clearness thus divide it up:—

(a) The simple reading of the Bible in opposition to the Qur'an. This is an ideal method. It confronts the genuine inspired Word of God with the word of man, presumptuously claiming that sublime prerogative. French on one occasion attempted this manœuvre. He thus wrote of a visit to Turangzai, when out on an itinerating tour between Peshawar and Attock:—“I asked [the mullah] for a *gosha* (corner) in his *jumāt*, or mosque, that I might sit and read the Old and New Testaments and he the Qur'an, and see which got the more hearers.” But plausible excuses were made for declining the well-meant proposal.† In recent years a controversy has actually taken place on these striking lines. The Rev. Fath Masih, at Amritsar, proposed to a number of Muhammadans, who declared that the Gospel of the Christians was not the original Word of God mentioned in the Qur'an, “that he and his opponents should read in public the Bible and the Qur'an alternately,

\* C.M.S. Annual Letters, 1901, p. 540.

† *Life of Bishop French*, i. 197.

each for half an hour, and let the people judge for themselves." It was afterwards decided that the readings should deal with specified topics. The result was most successful; the barrenness of the teaching of the Qur'an about salvation being specially noteworthy.\*

(b) The explanation of Scripture by Scripture. A passage that arouses criticism and causes difficulty may be illustrated or explained by another. Thus, in a conversation between a Persian convert and some Muhammadans, strong objections were raised against the truth of the miracle of turning water into wine at Cana (St. John ii.), on such grounds as these: that a prophet could never have exercised his power to create such an accursed thing as wine, nor given his sanction to the use of it. The novel answer was a reference to 1 Cor. vi. 9, 10, from which the argument was adduced that, judging from the company in which drunkards there find themselves, and the fearful doom pronounced upon them, the sentence of Christ's religion upon drunkards is even severer than that of Islam.

(c) The examination of the context. Two notable instances of the value of this method at once occur to mind, viz., Deut. xviii. and St. John xiv.-xvi., where the context conclusively shows that neither the "prophet" refold nor the "Paraclete" can refer to Muhammad.

(d) The refutation of every kind of error by the application of the Word of Truth. As will be immediately explained below, the first point to be aimed at in controversy with Muhammadans is the acknowledgment of the authority of our Scriptures. When this has been agreed to, the controversialist will find his every need supplied from the riches of God's Word. From this alone every objection can be met and every cavil answered. Every side of truth is here safeguarded, and all avenues for error closed by anticipation. The Divine Word justifies and approves itself to every open, unprejudiced mind (cp. St. Luke vii. 35, "Wisdom is justified of her children").

(e) The production of the Scriptural evidence for everything advanced, not only, as above, in refutation of error, but also in the setting forth of Christian truth. This systematic reference to the Holy Scriptures has been found to produce a marked effect upon the Muhammadan. A writer in *The Missionary* for May, 1852, on "Hints on Missionary Preaching," Letter 3, has some remarks on this subject, which, though his point of view is rather different, are applicable here. He says: "I would suggest that much may be done both in instructing the uneducated and in getting the educated to give the subject a fair hearing, by constantly referring each truth, as we state it, for its evidence and authority to the fact that 'IT IS WRITTEN.' This would not only add weight to what is said, but would also tend to prevent all intellectual collision between the parties by diverting their attention from the speaker to the very words of that God Whose message he is delivering." He then gives his own experience, that he has made a better impression and been better understood when he has followed this rule, and thinks it calculated to make the speaker both more earnest and more courageous.

There are two ways in which it is sought to defeat the testimony of

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\* *C.M. Intelligencer*, September, 1899, p. 791.

the Bible. They must be promptly and firmly dealt with, and happily this is not a difficult matter.

The first of these is the denial of the genuineness of the Bible. This question requires early and decisive treatment. A colporteur of large experience, connected with the British and Foreign Bible Society in Persia, expressed to me his sense of the importance, in dealing with Muhammadans, of settling at the outset the fundamental question whether our present Scriptures are the uncorrupted Word of God or not. "All controversy," wrote Geo. Smith,\* "from Xavier's time to Martyn's, Wilson's, and Pfander's, shows that the key of the position is not the doctrine of the Trinity, as the Shi'ah Moojtahids of Shiraz and Lucknow and the Soonnis everywhere make it, but the genuineness and integrity of the Scriptures, by which the truth of the whole Christian faith will follow, the Trinity included." There is no doubt of the truth of the above opinions. Until the Muhammadan is convinced of the genuineness of our Scriptures, what weight as evidence can appeals to them have upon his mind? And besides this, the missionary evacuates his strong tower if he allows doubts to be cast upon the Scriptures, and puts himself in a false position if he allows the burden of proving their genuineness to be thrown upon him. This is an error of the first magnitude. There are, of course, proper times and occasions for the production of the overwhelming evidence we possess for the authenticity and uncorruptness of our Scriptures. If the contrary assertion is made, the *onus probandi* unquestionably rests upon the shoulders of those who make it (as "subūto 'ala'l-mudda'i). We are, perhaps, sometimes too complaisant in this matter, and forego our proper rights, if we allow the Scriptures to be repudiated, and accept the burden of proof which belongs to our adversaries. The weakening of the Christian's hands thus caused is shown by the words of Leupolt:† "They attack us on the Trinity; and as they do not allow the authority of the Scriptures, we stand in a disadvantageous position, which they know well." Even Pfander, the renowned Christian champion against Islam, admits the error he made at the close of the famous Agra controversy, in April, 1854, in *not* taking up the strong ground, "that he [the moulvi] must either establish his assertion [that the contents of the Gospel have been altered and therefore we no longer have the original Gospel] or allow us to go on with the discussion, and consent to any proof we should adduce from the Gospel in establishing our arguments."‡ To give up our infallible weapon of the genuine Word of God would be as reasonable as for a fully-armed man, opposed to an ignorant savage with his bow and arrows, to consent to give up his trusty sword and revolver. We shall refuse to admit the allegations against our Bible, and may and must insist upon our right to refer to it for the support of the truths we hold, until the Muhammadan has disproved its claim to that position of authority accorded to it by the unanimous consent of Christendom.

The second way in which it is to defeat the testimony of Scriptures

\* *Life of Henry Martyn*, p. 416.

† *Recollections of an Indian Missionary*, p. 87.

‡ *C.M. Intelligencer*, November, 1854, p. 257.



is by explaining it according to their own prejudices. Allusion is not here made to philosophical gentlemen (*nukama*), whose free handling of the inspired Word (e.g., arguing, contrary to Genesis, that man has existed from all eternity on the face of the globe, because the existence of the thing caused must be co-extensive with the existence of the cause, and God's attribute of creative power is eternal) is apt to fill one with a feeling of dismay and despair. There is an appropriate way of dealing with them, but this is not the place to enter into it. We have now to do with two classes of orthodox Muhammadans: those who acknowledge the truth of the previous Scriptures and are anxious to press them into their service, and hence interpret them in accordance with their own wishes and prejudices; and those who object to the conclusions to which the Scriptures interpreted by Christians point, and would explain them away by misguided exegesis. This handling of the Scriptures must be checked at the outset and their proper treatment insisted upon. The attempt to drive our opponent from each false position is difficult and unsatisfactory, and involves the waste of much precious time. The matter must be treated as a "question of principle." The interpretation of the Christian Scriptures must be regulated in a manner similar to that of the Qur'an. The exposition of the latter is an exact science, and recourse is always had to the opinions of the great commentators. There is no such thing as the private interpretation of the text. A tradition says, "He who interprets the Qur'an by his own opinion is verily a Kafir" ("Mau fassara'l Qur'ana bi ra'yih fa-qad Kafara"). If this is the judgment passed on the Muhammadan who dares to rely upon his own judgment in interpreting the Qur'an, how great is the offence and heinous the recklessness of the man who thus deals with the sacred scriptures of another religion! Our attitude may thus be expressed: "If you wish to know the Truth contained in our Holy Books, or meet with any difficulties in reading them, I will explain them to you to the best of my ability in accordance with the opinions of our most famous commentators. But it is of no use, either for you or me, for you to come here to ventilate your own unsupported opinions." I adopted a similar line not long ago with a friend who had often been to see me with good, almost pathetic, results. We are in a sound position when we decline to discuss biased interpretations of our Scriptures unless supported by evidence produced from recognized orthodox Christian commentators. The uselessness of making interpretations opposed to the whole body of the Christian exposition of the Scriptures may be enforced by some such illustration as this: "Though you have never seen Bombay or Mecca, you believe such places exist; and on very good authority, too. And similarly, there are many things which it is equally impossible to deny, and the man who does so only deserves to be regarded as a fool or a madman."

In conclusion, fellow-missionaries in other countries who may read the above are invited to test the principles set forth, and make any amendments or modifications which their experience may suggest.

W. A. RICE.

## EXCEEDING JOY.

St. Luke vi. 23; 1 St. Peter iv. 12, 13; Hebrews xii. 2; St. Jude 24.

WHEN I have safely reached the further shore,  
 (All joy and gladness dwell unfading there,  
 Sorrows have fled and sighs for evermore;  
 Nor evil tidings shake the tranquil air :) —  
 Oft shall I turn, amid Heaven's high employ,  
 Wondering to watch my Lord's "exceeding joy."

From those long days, without beginning, spent  
 In joy and gladness by the Father's side,  
 Drawn by the joy before Him set, He went,  
 Endured the Cross, despised the shame, and died;  
 Ah! noblest scorn; ah! patience all divine;  
 Glad in His sorrows, if but joy be mine!

Through flame and tempest brought all safe to land,  
 Behold th' Almighty's sons and daughters ranged  
 Faultless before His Presence; see them stand  
 In Him accepted, by His Spirit changed;  
 Which joy exceeds? our bliss of endless years,  
 Or His high rapture won through "cries and tears"?

Rejoice thee now, and leap for joy, to know  
 Glory in shame, and peace when scoffers call;  
 The furnace fires die down; \* cool breezes blow  
 And shadows from the soaring cloudland fall: †  
 Even death is Life for Him Whose pierced hands  
 Unseal joy's "brimming fountains" for all lands.

Ah! "who can show us any good like this,"  
 Joy for the Lord of joy, to bring and share?  
 When from the gay world's promises of bliss,  
 Sprang ever flowers of happiness so fair?  
 Be this, then, here on earth our high employ,  
 To tell the tidings of exceeding joy.

A. E. MOULE.

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 GRACE, LOVE, AND FELLOWSHIP.

An Address to Outgoing Missionaries on the occasion of their Dismissal by the  
 Committee on Friday, September 30th, 1904,

By the Rev. ALFRED OATES,  
*Vicar of Christ Church, Ware.*

THIS is evidently an occasion of joyous interest, and yet, in harmony with the season of the year, there is the touch of autumnal seriousness about it. We are here to bid you a hearty God-speed in your sacred and responsible mission; and we wish to give you a "send-off" which shall create a pleasant and a profitable memory. But a separation is involved; and separation from kith, kin, and country is naturally sorrowful. Indeed, never again will all the members of this company meet together in this room.

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\* Daniel iii.

† Isaiah xxv. 4, 5.

Death will make its gap here and there. On a future furlough some other faces will greet you. On any future Dismissal some other colleagues will be beside you. Our meeting to-day is joyous, but it is serious.

Moreover, it has a further characteristic all its own. It is unlike the large gathering of the evening in Exeter Hall, where thousands of voices will welcome, and a wealth of prayer will encourage, and the very atmosphere will be charged with enthusiastic sympathy. It is also unlike the hallowed service in St. Bride's of this morning, where, at the Lord's Table and beneath the Cross of Christ, you presented yourselves, your souls and bodies, a living sacrifice unto the Lord Who died for you, where in special sense you realized that you may abide "under the shadow of the Almighty," and where you could hear the Saviour's whisper, "Receive ye the Holy Ghost for the work whereunto I have appointed you."

This afternoon we meet in this Committee-room, dedicated to business and to prayer, and with signs of business before us, and with the formal Instructions of the Committee sounding in your ears; and it is here that I am charged with a message of affectionate regard, a message to each, from the youngest recruit who goes forth to unknown conditions of life and circumstances of work, to the veteran who returns to a ministry of which years of experience have made plain the dangers, the disappointments, and the delights.

Mine is a message from the Word of God, the old and precious Book of inspiration which is to be the guide of your life, the instrument of your handiwork, the weapon of your warfare; from whose stores of truth you are to "feed the Church of God which He hath purchased with His own blood," and to nourish your own souls day by day until you reach the eventide of your life and ministry, and the Chief Shepherd and Bishop of souls shall declare whether your pound shall have gained its two or its five pounds, or whether any of you will have kept your pound wrapt up in a napkin of unfaithfulness.

It was after the Apostle of the Gentiles had written out with thought and care his "instructions" to a detachment of the Christian Church in the busy city of Corinth that we see him pause a moment for a final and a helpful word. I think he folds his hands and strains his heart in prayer, and pleads for a message which should be useful and comforting to his brethren for ever. And this it was, and this is my word and my plea for you: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

The treasury of grace is in the Lord Jesus Christ, "Who loved us and gave Himself for us." The fountain of love is in the heart of God, the everlasting Father, "Whose tender mercies are over all His works." The bestowment of divine fellowship belongs to the office of the Holy Ghost, Who "dwelleth with you, and shall be in you." In this revelation of the Triune God we have the complete assurance of a sufficiency of divine aid in every stage and sphere and circumstance and contingency of life and ministry. The treasury of Christ's grace is exhaustless. The fountain of eternal love is unfathomable. The

consoling and sanctifying power of the presence of the Holy Ghost, the Comforter, is unspeakable.

*The grace of the Lord Jesus Christ be with you.* What a strength and what a rest it is that we stand on the footing of grace; and not on the footing of desert, or doing, or ability, or attainment, or zeal, or enthusiasm, or good intention. The virtue of these would be dissipated in the glance of the Searcher of hearts: but His own grace is a rock which neither the storms of time nor the revolution of change can move. His grace is like Himself—"the same yesterday, to-day, and for ever." And a peculiarly precious feature of His grace is seen in this: "My grace is sufficient for thee, for My strength is made perfect in weakness." The weakness is the claim on the strength. The measure of the weakness is the dimension of its demand. "God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work." "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And we wish and pray that the grace of the Lord Jesus Christ may be with you.

*The love of God be with you.* We desire for you the love of your colleagues and fellow-workers, the love of the people among whom you labour, the love of men and women whose wounds you heal and whose sicknesses you relieve, the love of the children whom you teach and train. Over and above that, and before all else, we desire for you the love of God, Who, when asked in an earlier age to manifest His glory, said, "I will make all My goodness to pass before thee"; and concerning Whom an Apostle wrote more recently, "I bow my knees unto the God and Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory . . . that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The love of God, who shall compass it? We think of the expanse of the blue firmament on a clear night, studded with myriad stars, and as we employ the telescope to aid vision the expanse widens, and the stars multiply, a galaxy of worlds innumerable, a space beyond all measurement. We think of the ocean wave as on the still summer day it advances noiselessly and in calmness of majesty, or as in the wintry storm it rolls onward with its rushing, irresistible force. Or we think of the sunbeams which on one of these autumn mornings break through the heavy mist and dissipate its damp and dulness, and gladden the face of earth with light and warmth. These are finite: the love of God is infinite. And that love of God shall constrain to a ready loyalty and willing devotion in a service which it transforms into perfect freedom, and which is to terminate in a reward which it weaves into a crown of life. May the love of God be with you.

*The communion of the Holy Ghost be with you.* How often in our sadder moments we sigh for congenial society, and you will sigh for it at your solitary posts, in your isolated labour. To be alone in joy or sorrow is trying. To work alone, to learn a strange language alone, to

be among a foreign folk alone, to be disappointed, defeated, alone, to be ill alone—familiar faces far away, the loving touch of the friendly hand unfelt, this is trying; and this may be your lot. What shall be the consolation, the compensation? The communion of the Holy Ghost be with you. It was of Him our Lord and Master said, "It is expedient for you that I go away"; if so be, that is, the Holy Ghost is with you. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." Think of it, dear friends, another Comforter, a Divine Person, to be beside you, a reliable Friend and unerring Counsellor, a wise Advocate and Teacher of truth—to Whom you may speak at any time, Who will love you (Rom. xv. 30), feel for you, help you, guide you, rest you, and seal you unto the day of redemption. It is told of a distinguished American evangelist that on one occasion he was sadly depressed and downhearted. He had conducted a mission in the North of Scotland, and had received tokens of blessing. He was about to begin another series of meetings in a large town in England, and he was not unprepared for the strain. But there was a want in the heart, and a sense of loneliness. And he said to his friend, "I feel I need to be anointed with fresh oil." To be filled with the Spirit is the need of every Christian worker. To have afresh the unction of the Holy One will be your longing alike after successful, as well as alongside disappointing, endeavour. Then lift up your heart, and the communion of the Holy Ghost be with you; with you all. He will anoint you with fresh oil.

I have delivered my message. Let me add a practical counsel. Remember, you are the Lord's ministering servants, to do His work, to hearken to the voice of His word. "Not your own, but His you are, Who hath bought you with a price." "Not my will, but Thine be done." Remember, your work is the Lord's work. It is not, in the first place, the work of the Church Missionary Society; it is the work of the Lord. You are responsible to God: you are to please God. Remember, the people to whom you are sent are the Lord's. They are among those "other sheep" whom you are to bring to the fold of the Good Shepherd. Teach them, serve them, love them, for the Lord's sake. Remember, your body is the Lord's. Take care that you guard it and keep it for Him. Be sure you do not injure it unless you are quite satisfied that it is the will of God that you should do so. Sacrifice of health and strength may be required of you: let not health and strength be sacrificed in any spirit of self-will, in any hour of thoughtlessness, through any neglect of wise precaution or rejection of experienced advice. Your body is your instrument of usefulness: endeavour to keep it in the best condition for its work. Remember in all things and at all times, "your sufficiency is of God," by Whom alone you can be made "able ministers of the New Testament." And may "the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

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## BISHOP JOHNSON IN THE NIGER DELTA.

BONNY.

THE Niger Delta Pastorate had its third Annual Conference this year at Bonny. It lasted five days, beginning from January 21st, and was followed by the half-yearly session of the Church Committee. The Ven. Archdeacon Crowther, the Rev. J. Boyle (the Secretary), the Rev. S. S. McCarthy, and the Rev. H. B. Merriman, one or two lay agents and some lay delegates were unfortunately unable to be present, either through illness, absence from the district, a want of canoe or any other conveyance, or other causes. But there was throughout the session a larger attendance of ordinary Church members at the Conference than there had ever been before. Much business was done. Resolutions were adopted to the following effect. First, earnest and practical sympathy was expressed with the C.M.S. over the large and increasing deficit in its income necessitating the adoption of a conditional resolution for retrenchment. 2. The Conference declared its willingness to participate in the celebration by the Christian world of the Centenary of the British and Foreign Bible Society, a Society to which the Delta Church is, like other Native Churches, indebted for the portion of vernacular Scriptures it now possesses, and on whose generous assistance it reckons for the whole Bible, and its desirability of the Church availing itself of the opportunity of the Centenary celebration for establishing in connexion with itself an Auxiliary Branch of that Society. 3. A commendation was made that the Church accept offers for temporary and provisional evangelistic services in the interior country and district of Bendeh and Aro Chuku from volunteers, being Church members, who would go up in relays and thus prevent our being forestalled by the Roman Catholic Mission whilst the Delta Church was waiting for accredited agents who would reside among the people.

Papers were read on such subjects as "The Liquor Traffic," "How to get Church Members to take part in Aggressive Work," "How the Delta Church may best meet the Chiefs of Bonny and other places in the District with the Gospel," and several valuable suggestions were made on them. Inquiry into the Christian people's

attitude towards the liquor traffic which none can deny has been and is still very injurious and destructive to the country, revealed the very sad and disappointing facts that Christians have a large share in this trade in the interior markets for either their masters or themselves; that the use of spirits is very common amongst them, and that women indulge in it as much as men; that it is not withheld from even children by their parents and other relatives, and that sometimes spirits were served out to them as medicines. The third subject was called for by the indifference of the chiefs of the country to the matter of their salvation and to all our public Church ordinances, and the evil effect of this their conduct upon members of their respective houses and our Church work generally.

Statistical returns laid on the table showed that the baptized adults were 1,955 against 1,792 in 1902; communicants, 963 against 901; adult and infant baptisms, 281 against 106. Readers, 1,029 against 981. Week-day scholars, 569 against 519. Under the head of Finance, receipts and expenditure were £1,028 5s. 6d. and £1,011 3s. 6d. respectively against £1,012 2s. 4d. and £1,020 in 1902. We are very thankful for the slight increase in our receipts; but when it is borne in mind that the Church Committee has, notwithstanding this, not been able to meet all its liabilities; that, besides the ordinary ones, there are debts to be wiped off and provision made for the training of agents; and that the oft-repeated complaint of inadequate salaries has become accentuated by several resignations of agents in consequence,—we cannot but see that a much larger annual income is an absolute necessity. This, I am persuaded, would not be difficult of being effected if class dues were not suffered to fall into arrears, and these arrears become a standing debt, as has been very largely the case; if the special annual contributions that only a very few give now should be generally given, as is the case in other pastorates; and if Sunday and other collections should be liberal.

Pastors' reports speak of the moral sense of many of the people moving slowly upwards; of their becoming less material than they had for the most part been,

and showing some concern about spiritual things; and they show that the desire to learn to read is spreading gradually, and that there are many, as statistics also point out, who are making efforts in that direction.

Progress in learning in the schools has been, on the whole, as good as may be expected with the drawbacks of an inadequate staff and a poor supply of apparatus. There has been some increase in the number of scholars.

The translation of the Acts of the Apostles and the Epistle to the Romans into Isuama Ibo was reported to the Conference.

There were one or two matters that saddened the mind of the Conference. One was the resignation of agents to which I have already alluded, and the greater difficulty resulting therefrom in carrying on the varied work of the Church. The agents who have withdrawn themselves from the work are four in number, and all country-born persons—not a very large number indeed by itself, but certainly large for us in proportion to the number employed, and this number includes some whom the Church had, at no small expense, and with no small measure of self-denial, sent abroad to Sierra Leone or Lagos for education and training for its work, or whom some native friends had assisted in educating for it. Inadequacy of salary has been the reason alleged, and the cry has been particularly loud since it has become easy to get employment under the Government, where payment is far more liberal, and where the need of educated public servants is strongly felt. No consideration has been shown by these men for the fact that the Church has not been indifferent to the wants of its workers; that it has been endeavouring to make them comfortable as far as the means placed at its disposal by members warranted; that Church work has generally called for the exercise of a certain measure of self-denial and self-sacrifice, and that they, sons of the soil, may reasonably be expected to show some readiness for this in the interest of the work and of their own people; that the education given them by the Church for its work places them under a measure of obligation to it, and that it became them to testify their gratitude to and their sympathy with it in its difficulty by being both ready and willing to share with it its burden; that conduct such

as theirs followed by others might bring on a collapse; and that difference of age and position, length of service, and the like, between tried servants of the Church and young men probationers, or those who, though they have served their probation period, have yet their spurs to win in regard to the quantity and quality of their work and other circumstances, warranted a difference in salary. This, together with a general absence of offers for service, or for training for it, has caused several stations to remain vacant, and helped to make the outlook unpromising.

Another matter was that an inquiry at the Conference revealed the very disappointing fact that many of the Christians trading in the up-river heathen districts have continued trading on Sundays, and living in concubinage and practical polygamy with heathen women, both for the sake of ministering to their own lust and for that of drawing to themselves a larger number of customers through the women and so securing a good trade—practices that the last Conference had expressed its strong disapproval and reprobation of in support of the teaching of the ministry. These and other untoward circumstances led the Conference being closed with humble and earnest supplications to God for the work of the Holy Spirit to convict of sin and fill the heart with penitence, and to convert the transgressor, and to thrust forth labourers into the field, men full of love to Christ, to promote the spread of the Gospel among the Heathen.

Before leaving the general pastorate district I made a run to the Opobo and Queen's Town section of it, where I spent a very busy, pleasant, and, I hope, also profitable week, holding meetings with Parochial Committees over local church matters, preaching and holding a confirmation service on July 10th, when ten persons received imposition of hands, and visiting with the pastor, the Rev. J. A. Pratt, among others, most of the leading chiefs of the district. These are not yet of our number, in spite of the circumstance of their constant personal trading intercourse with Europeans in the rivers, and of some of their number having had special educational advantages many years together in England with a view to helping to excite in them some interest and concern for their own

salvation. At Queen's Town the Parochial Committee, in response to an appeal I had made in a sermon for a fresh relay of volunteers for aggressive evangelistic work in Bendeh and Aro Chuku, in the distant interior, to follow those who had gone and returned, readily undertook to send some as their own representatives. At Opobo Town and in connexion with St. Paul's, the mercantile firm of Sam Oko Epelle that had the honour of introducing Christianity into Opobo after the withdrawal, many years ago, of a large number of people from Bonny to settle there, and had contributed £300 towards the new Church Building Fund, subscribed another £300 during my visit to expedite the commencing of building operations, besides a similar sum for the Native Bishoprics Fund.

#### BENIN.

*Sapelle.*—The Society\* established in this consulate port is growing steadily. Inquirers are now over 100. I spent a little more than a month with the people on the occasion of my last visit, preaching and teaching both on Sundays and on week-days, there being as yet no resident teacher among them, and we having still to depend altogether upon such voluntary assistance as is available. As on a former occasion, several persons gave up the idols of the heathen divinities they had been worshipping in token of their belief in Christ and acceptance of Him as Saviour, and joined the band of inquirers. An old woman who brought me three different images, representing as many divinities to whom severally she had devoted herself, observed as she placed them before me, "I have come to give up these images to you to dispose of them as you deem fit. I do not have anything more to do with them. I have served them ever so long, and expended much money in sacrifice to them, and have got no good from them. I wish now to serve God and follow Jesus." The idols delivered up by her and others were either consigned to the fire or otherwise disposed of.

The inquirers are all learning to read now. At first it was very difficult to persuade them to do this in Yoruba, and to convince them that their language, Shekiri, was a dialect of that language. Many of the young men par-

ticularly had, before I began work at the place, shown much desire to learn to read, but in English, and Simpson's "English Primer" was often to be seen in the hands of several on the streets, whilst some had betaken themselves to Lagos with the idea of hiring themselves out as domestic servants to persons who, whilst they employed them, would provide opportunities for them to take lessons at school, the aim being to qualify themselves by some knowledge of English for service as stewards to European masters or shop-keepers in European mercantile firms. But by repeatedly pointing out to them that my understanding them when they spoke to me, though I could not speak their dialect, was due to my knowledge of the Yoruba language as spoken at Lagos, Abeokuta, and Oyo, and that ability to read with intelligence in that dialect would be more readily acquired than power to read English, and that that ability acquired would open the way for them for reading God's Word in their own tongue, which is necessary for a proper knowledge of Christianity and for the new life expected of all professors,—I have succeeded in getting them to take up learning to read in Yoruba heartily and zealously. There has been already a large and an increasing sale of Yoruba Primers among them, and everywhere now, men and women, boys and girls, may be met with Yoruba Primers in their hands learning the alphabet and other elementary lessons; and often as I passed the people in the streets, some would come up to me and ask me to teach them how they should pronounce this and that letter, and at the Sunday-school several would flock together about me with similar requests. I have, however, added to the Shekiri translations provided for use at public services and for memoriter learning of Scripture facts, with a view to a proper understanding of Christianity and intelligent worship.

Services are still held in the Native Council Court Hall, but the Government and chiefs have already granted us, at our request, a site for a church and other mission buildings; and materials for the former, whose foundation will, I hope, soon be laid, are being collected. Europeans and Natives have subscribed readily to the building fund. It has been, and it is still, the practice,

\* This word is used by the Bishop in a sense practically equivalent to "congregation."—ED.



in the absence of a bell, to summon the people to service and other meetings by the help of a crier of a stentorian voice that may be heard a long way off; but a kind friend, Mr. I. T. Palmer, a resident Wesleyan native merchant, who has rendered us much valuable assistance in other ways, also has presented us with a bell, which will be used for the first time at the opening of the new church. Subscriptions to the West African Native Bishops Fund have been very good; native Shekiri, young men, and our Wesleyan friend among others, contributing liberally towards it.

Lagos and Sierra Leone residents, being Native Government officials or mercantile clerks, and others, including some native Shekiri young men especially, who have had some learning from abroad, have been very helpful to us in the general work.

The Protectorate Government and chiefs have together recently established at Sapelle a school intended to be a secondary one for the whole of the Benin River district, about a mile and a quarter away from the town. When I visited it in June last there were about twenty-three pupils in it—boarders and day scholars. Fees are £10 and £4 a year. Most of the pupils are Heathen. Religion is, however, not taught in the school, and as the secular instruction which is being given is sure, if effective, to destroy in the people faith in the divinities they worship, there is before us the danger of the young people eventually becoming indifferent to religion altogether and losing that measure of wholesome restraint imposed upon them by their native Heathenism. We cannot easily reach them with our Sunday-school teaching, both on account of distance and because of Government regulations, and our own infant-school in the town

has fallen through for the want of a teacher. A resident catechist is an urgent necessity for Sapelle. Will the friends of Mission help us with their prayers to the Lord for this supply?

#### WARI.

The Society in this other consulate port has suffered much from indifference and carelessness. There was again need for re-organizing it on the occasion of my last visit, when I spent a fortnight there. Native Shekiris had, with others, begun to manifest interest in our services and attend them before I left. A similar difficulty to that experienced at Sapelle, in regard to learning to read in the Yoruba dialect, in which our Yoruba Scriptures and other translations exist, has been met with here also; but it has been got over, and the people have expressed themselves willing to take the advice given them and begin learning to read in Yoruba as soon as Primers are procurable. Fortunately there are one or two people from Lagos among our helpers who are hale and willing to teach them. There are as yet no inquirers here. A number of native Shekiris accompanied me down to the wharf on the morning of my departure from the place, and kept waving their hats to me a good while as the vessel steamed off; an act which I regard and accept as a token of their appreciation of our efforts on their behalf, and a sign for good to our work. For this important consulate river-port town with its surrounding district, where the Government and chiefs have already a steadily-growing primary school of the character of the secondary school at Sapelle as regards absence of religious teaching, and which is to be one of its feeders, a resident catechist is a need that should be at once met.

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## THE INDIRECT EFFECTS OF CHRISTIANITY IN INDIA.

A Paper read at the Liverpool Church Congress, October, 1904.

By Sir W. MACKWORTH YOUNG, K.C.S.I.,

Late Lieut.-Governor of the Panjab.

IT is said that some years ago the Japanese, whose extraordinary power of assimilating the ideas of other nations has been so surprisingly manifested during the year that is drawing to its close, sent a deputation to the West with instructions to report whether Christianity was a religion which could be recommended for adoption as the State religion of Japan. The deputation returned and reported that they found such discrepancy

between the practice and profession of Christianity that they were unable to make such a recommendation. That the discrepancy exists wherever the Christian standard has been uplifted we must sorrowfully admit; that it justifies the rejection of the Christian faith we may emphatically deny, if only for the reason that the positive effect of that faith on the progress of the world has been immeasurably superior to that produced by any other religious system. It is to the indirect effects of Christianity upon the morality and social life of the people inhabiting the field of our Foreign Missions that I am to invite your attention for a few minutes on the present occasion. For those who accept its Divine origin and authority, the evidence of Christianity lies deeper than in the contemplation of its moral and social effects. But the times in which we live require the evidence of actual results, nor can we expect to kindle an overwhelming national enthusiasm in the Mission cause, which I venture to think is the great need of England in the present generation, without an appeal to what has been already effected; and the history of our blessed Faith is, thank God, rich in results for the confirmation of the faithful and the conversion of honest doubters.

I turn naturally to the Indian field, because it is with this that I am best acquainted—not because India affords the clearest instance of the effects of Christianity; for Christianity is not the only powerful solvent which has been at work on Indian society during the past century. In some parts of the mission-field we have vivid illustrations of the unalloyed influence of Christianity. Without any support from the temporal power, the messengers of the Gospel have penetrated regions of darkness, and through opposition, persecution, and even martyrdom, have swayed the hearts of a people, so that a Christian Church has been born, as it were, in a day, and a marvellous reformation of habits has resulted. In such cases civilization is manifestly and solely due to Christianity. This has been the case in New Zealand, in Madagascar, and in Uganda. But in India the case is different. Here Missions—at all events, in their later development—have been carried on simultaneously and to some extent in connexion with the vast civilizing force of the British Government. It is impossible to claim for Christianity alone the extraordinary developments of the last century in Indian progress. And yet we can very easily fall into the mistake of underrating the influence it has exercised on those developments. Notwithstanding the professed neutrality of the British Government in regard to the Oriental creeds, it is quite certain that by far the most potent disintegrating influence brought to bear upon them during the period of British rule has been the steady adherence to those fundamental principles of the British administration which have grown up with its Christianity, which derive their strength and beauty from that source, and which, despite all disclaimers, will continue to work for the Christian cause in India so long as the British power lasts in that country. I need not elaborate this argument. It is constantly presented to the mind of one who studies our position in India. The laws which recognize the equal rights of all classes to breathe God's air, to enjoy the fruit of their own labour, to exercise their own religion, are fatal to the maintenance of the pretensions of a rigid system of caste or priestly domination. The offer of education, of scientific truth and knowledge; the facilities of locomotion, especially across the seas; the scrupulous regard of life, the growing respect for womankind, the care of the sick, of the leper, of the criminal,—who will deny that these are the outcome of Christianity, and have their roots deep down in it; and who will venture to exclude the moral effects of such measures from the category of its results?

But I go further than this, and say that these things are largely due, not merely to the Christian spirit breathed in British laws, but to the influence of missionaries. Examine the history of any of the great movements which

during the awakening of the British conscience respecting India in the nineteenth century were organized for the best welfare of its people, and you will find somewhere among their roots the missionary influence. And if you study the careers of the Christian statesmen whose names figure so largely in the administration of India, you will find them frequently turning to the missionary for information and advice, and receiving from him suggestions which, in many cases, have shaped their policy. The abolition of *suttee*, the suppression of infanticide, the withdrawal of Government from direct responsibility for heathen observances, the emancipation of Native Christians, the education of women, and many other beneficent aims, have been suggested, promoted, and effected in large measure by Christian missionaries; and to them is due a larger meed of recognition for the uprightness of British rule in India than is usually granted. I unhesitatingly maintain that one of the indirect effects of Christianity in India—nay, its most important indirect effect—has been the Christian tendency of the British administration and legislation, which are working out God's purpose none the less effectively because of the neutrality which they profess (and which they observe so far as is consistent with the great principles of British justice and rectitude and the interests of public morality and peace).

But it is more especially to the indirect effects of Christianity upon the development of thought and character in India that I wish to draw your attention. I am obliged, at the outset, to make some exceptions. Notwithstanding the splendid devotion of Francis Xavier and other of their founders, it must be admitted that the Christianity bequeathed to India by the Jesuit Missions of the sixteenth and following centuries is a mere travesty of the true Faith. Even the tolerant Bishop Cotton, after examination of the results on the spot, characterized their methods as "utterly wrong, and the results in India and Ceylon most deplorable"; and Bishop Caldwell had to record that "the Roman Catholic Hindus, in intellect, habits, and morals, do not differ from the Heathen in the smallest degree."

Nor can much more be said for the ancient Syrian Church in India, which has stagnated for centuries and has lost the proselytizing impulse. The Roman Catholic and Syrian Christians only increased by seventeen per cent. in the decade preceding the Census of 1901; whereas the Protestant or Reformed Churches, though at present only containing half the number of Christians, increased by seventy-five per cent. in the same period. It is to them mainly that we must attribute whatever social and moral reformation is taking place in India.

I am not so much concerned with the effects of Christianity upon its professors, though much might be said on this subject. The idea that Christianity is unsuited for the Oriental would be at once dispelled by a study of the lives and characters of Native Christians. I have known many personally, and can assure you that among them will be found the best servants of the State and the most estimable members of the liberal professions whom the country has produced; whereas in devotion and spirituality the native clergy are in no wise inferior to their European brethren. But we are speaking now of the indirect effects of Christianity—its effects upon those who have not accepted its conditions and yet have been influenced by its principles. Instances of such effects in India are endless. They are to be found in every department of life, in every class of people. Christianity has been the great motive power among the educated people of India as elsewhere, suggesting reforms, infusing them with its spirit, waging war against abuses, uplifting the down-trodden, permeating the sphere of education, of morality, and of social life. No other influence comes near it in its widespread effect and its marvellous energy. Christ has entered the field of India; it is with Him that the votaries of Shiva and Vishnu, of

Brahma and Buddha, of Zoroaster and Mohammed, of Kabir and Nanak and Govind have to deal. The contest may be prolonged, but the result is certain. For it is the cause of Life against Death, of Light against Darkness, of Truth against Error; and Light and Life and Truth must win the day, though the fight be long and the battle strong. Could we but realize this, we should care more, we should hope more, and we should more earnestly and patiently work and wait for the day of the Lord in India.

I will illustrate this position by a brief reference to the principal Indian reformers of the past century. The most complete revolt of modern times against Hinduism is that movement which, consisting of several successive developments, is known generally as the Brahmo Somaj. Its founder, Ram Mohan Roy, born 130 years ago, after groping in Hinduism, Mohammedanism, and Buddhism for a pure faith which would satisfy him, encountered in his search the Divine Person of Christ, as set forth by Christian missionaries in India, and, recognizing the power and beauty of His teaching, though not acknowledging His Divinity, he published a selection, chiefly from the Synoptic Gospels, of His sayings, under the title, *The Precepts of Jesus the Guide to Peace and Happiness*. This was in the year 1820; and ten years later, when that great pioneer of Christian education in India, Alexander Duff, had gathered together several boys of the higher castes to form a school in which Christian teaching should be given, Ram Mohan Roy stood at his side and encouraged the teacher and his pupils in the enterprise, arguing himself in favour of study of the Christian Scriptures on the ground that thinking men should read and judge for themselves. I hardly know any more stirring story than that of this solitary seeker after God encountering persecution from his co-religionists on account of his repudiation of idolatry, which he denounced, to use his own words, as "the source of prejudice and superstition, and of the total destruction of moral principle as countenancing criminal intercourse, suicide, female murder, and human sacrifice." That he broke away from the thralldom of Brahmanism, and founded a faith breathing much of the spirit of Christianity, may surely be attributed to the influence of the Christian Scriptures, which he studied diligently, and the Christian missionaries, with whom he consorted. He never embraced Christianity. After three years' sojourn in England, during which he enjoyed the friendship of illustrious statesmen and men of science, he died in 1833, a steadfast believer in the unity of the Godhead and a zealous advocate of enlightened reforms. A product of Christianity, though not a professing Christian, he affords one of the most signal instances of its indirect effects upon morality and social life.

The life and work of Babu Keshab Chandar Sen, one of the successors of Ram Mohan Roy in the Brahmo Somaj movement, afford another instance. This remarkable man was early associated with Christian missionaries. In the very year in which he headed a new development of the Brahmo Somaj he delivered a striking lecture on "Jesus Christ, Europe, and Asia," in which he came to the conclusion that "Verily Jesus Christ was above ordinary humanity." The promise contained in this profession was never fulfilled. In his later utterances Keshab Chandar Sen never approximated more nearly to Christian doctrine, though he continued to express his belief that India was destined to become Christian, and could not escape her destiny. The greater number of his followers either became atheists or fell back into heathen superstitions; the body became divided, and the leader developed strange inconsistencies and indulged in unwarrantable pretensions. Since Keshab Chandar Sen's death the movement has lost its vitality, and the recent Census shows hardly any increase in the number of its supporters. The hopes which had been kindled of a large accession to the ranks of

Christianity were extinguished ; the vision presented to the Christian world of a splendid harvest of firstfruits from the educated youth of India has faded away. Never has the Mission cause suffered so terrible a disappointment. Yet, viewed as one of the indirect results of Christianity, the Brahmo Somaj movement abounds with encouragement, for it has established the doctrine of free thought and personal responsibility among the educated youth of India ; it has exhibited the spectacle of a spiritual teacher rising from the native ranks and swaying a generation of the most cultured Indians to the verge of Christianity ; it has shown how powerless are caste and Brahmanical tyranny to stay the oncoming flood of Christian light and liberty. "Though the vision tarry, wait for it."

I shall take the case of one more Indian reformer, who is still alive, and for whom I have a warm regard, Bahramji Malabari. A Parsi, born in the early fifties, he has devoted himself to the cause of social reform. Holding that the education and emancipation of women affords the key to the great problem of the regeneration of India, he has completely identified himself with this cause, and pursues it with exemplary courage and perseverance. He has been described by a high authority as "the best among the men whom India is producing in the course of her new development." He is not a Christian, but let us see how far he is a product of Christianity, by his own admission and by the statements of his biographer, also a Parsi. The latter relates that his first serious views of life were imbibed from a mission school at Surat, and his more mature convictions were greatly shaped by his intercourse with the distinguished Scotch missionary and educationalist, Dr. Wilson. These are his words : "It is scarcely profitable to speculate on possibilities, but this much could be asserted, that without the direct though brief contact he had with that noble character, Malabari would not have been what he has become. In one respect only Wilson's influence failed of its purpose, at least directly, and in the way he wanted it to act. That was in respect of the young Parsi's conversion to Christianity. . . . So far as outward appearances of Christianity go, he has not been converted—he has not been baptized. He could not be prevailed upon, in spite of every earnest effort, to accept the central dogmas of that faith. . . . But though he could not accept the dogmas of Christianity, he had imbibed all its true spirit. . . . If true Christianity is to be found in the life led on this earth by its Founder and recorded by His loving disciples, and if its dogmas are embodied in His great Sermon on the Mount, then Malabari is a Christian." Malabari's own words are these : "At a time when doubt and distrust are taking the place of reason and inquiry among the younger generation of India, I feel bound to acknowledge in my own person the benefits I have derived from a contact with the spirit of Christianity. . . . I know not if India will become Christian, and when. But this much I know—that the life and work of Christ must tell in the end."

The three instances I have given are merely samples. There are many more Indians of mark who have been saturated with the spirit of Christianity, and have admitted its vital power, without becoming Christians. But not all view it with the feelings of a Ram Mohan Roy, of a Keshab Chander Sen, or of a Malabari. Not all are seekers after God and truth. To many the power of the Gospel is a terror, not an illumination ; a force to be resisted, not an influence to be assimilated. And so we have hostile developments, such as that of the Arya Somaj, which aims at rehabilitating Hinduism on the basis of the Vedas, and which professes to find in them a Divine revelation, not only in respect of spiritual affairs, but also in regard to every discovery of modern science. But for the conquests of Christianity the Arya Somaj would never have been heard of. It may be regarded as

one of the indirect results of mission work. Its position is absolutely untenable, and must be overthrown by increasing study of the basis on which it rests. Its flimsy character is thus exposed by one of its most intelligent advocates. He says: "The Arya Somaj is a reformed Hindu faith; but so anxious are the leaders of the movement to keep the reforms within the pale of Hinduism, and in touch with the masses of the Hindu population, that a very small number fully act up to reforms which they desire to carry out." And yet the Arya Somaj represents a real move forward. It is described by the Cambridge Mission at Delhi as an attempt to accept Christianity without the offence of the Cross. It denies the possibility of the Incarnation, but acknowledges more frankly than most the sinfulness of man and the need of strenuous efforts to obtain salvation.

I have spoken almost entirely of movements among Hindus, and have not left myself time to deal with the Mohammedan movement at Aligarh. Of that I will only say that, though very recent, it seems likely to be as important as any of the others, and certainly constitutes the most vital development of the day within the pale of Islam. The task undertaken by the late Sir Syad Ahmad and his followers is to show that Islam is not incompatible with advanced thought and science—a task similar to, and as hopeless as, that undertaken by Dyanand Saraswati, the founder of the Arya Somaj. Of this movement also I think it may be said that but for Christianity it would never have been heard of.

I close with a word on the value of the movements I have mentioned. They may appear to some disappointing, but they are fraught with the deepest interest, and they abound with hope for the future. The strongholds of Hinduism and Islam will not be easily won. The tide of Christian conquest must ebb and flow many times before it prevails against the traditions of generations and the systems of ages; but in the end it must prevail. Meanwhile, though we count the number of Christian converts, and take encouragement from the results of the recent Census, we realize that our present task is to leaven Indian thought with Christianity. It is but seed-time; the harvest is not yet. For that we patiently work and wait, thanking God for every soul won, and not less for every token that Christian principles are taking root in the hearts and lives of the people.

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#### PERSONAL RECOLLECTIONS OF NATIVE CHRISTIANS IN TINNEVELLY.

**T**HE name of the Rev. Daniel Devaprasadham ("Daniel, the gift of God") as one who has lately gone to his rest, recalls to me not only him, but several others who have been an ornament to the Native Church of Tinnevely.

(1) The Rev. D. Devaprasadham was associated with me for many years in North Tinnevely. He has kept up a more or less regular correspondence during the twenty-six years since my return home. He did not know English, and was not a brilliant man. However, he was a faithful, painstaking pastor, preaching the simple Gospel. North Tinnevely was then divided into four parts, of which he had charge of the western side, and was responsible for the oversight of the Christians, the catechists and schoolmasters, and for preaching to the Heathen in the many villages in his district. I recall many a pleasant day spent with him in his own house and among the villages. When we visited him he would bring out for our use his one knife and fork and spoon, somewhat rusted, and remark that *he* copied his Divine Master in eating with his fingers.

As an illustration of the skill or ignorance of the native village doctors,

he once told me that one of them had given a friend of his two boluses, which, he added naively, killed him. The doctor gave him (Daniel) one, but he cautiously divided it in two, and took half, which, however, nearly killed him!

His only fault, which is not an uncommon one among Natives of India, was getting into debt. It was rather from the kindness of his disposition than from anything else. When one of their number is receiving a comfortable salary, it is the habit of relatives to sponge upon him or to borrow from him, with no particular intention of paying the money back. That often involves borrowing at exorbitant interest on the part of the salaried individual, and his being kept in pecuniary difficulties all his life.

(2) His fellow-pastor, the Rev. V. Vedhanayagam, had the southern portion of my large district of 1,400 square miles. He understood and spoke English very well, and made good use of it in translations. Bishop Ryle's Commentaries were among the books which he gave thus to the Native Church. He was a man of a very sweet disposition, beloved by his native flocks, and highly respected by the Zemindars and Brahmans of the neighbourhood. His sermons were always good and earnestly delivered. It was a very great pleasure to spend a day with him in his own house. The Christians from the neighbourhood came to service, and afterwards stood around us as we sat in the verandah of his house. It was difficult to send them away. His wife was a simple, humble Christian, and her children were well brought up and are still occupying useful positions in Madras and elsewhere.

I cannot forbear mentioning an incident, illustrative of native character and habit, which occurred at his house on the occasion of the marriage of one of his relatives. I was present and listened with interest to a speech delivered by one of the party. It was naturally on the subject of the duties of married people to each other—an excellent address in which he deprecated the common practice of wife-beating. A few weeks afterwards my wife saw the man in Palamcotta and complimented him on his speech. "But," she added, "did you ever beat your wife?" Hanging down his head he confessed that he had done so once. His explanation of the circumstance was characteristic. "I determined," he said, "when I married that my wife, and not my mother, should be head of the house, so I asked my mother to give up the keys." This so displeased her that she set herself to sow discord between the husband and wife, with the result that I have already named. This reminds me of another case. A schoolmaster's wife was dying, and her husband was sitting by her. She took his hand, kissed it, and said, "The dear hand that was never raised to strike me."

(3) In connexion with Mr. Vedhanayagam's story I must pay a tribute to the memory of his sister, dear Nallammal. She learnt to read after becoming a widow. During our itinerating days she was the companion of his wife, living with her in a small cottage in one of the villages. She eventually became the matron of the girls' boarding-school at Sachiapuram, and the trusted and beloved friend of my wife. Her influence with the children was very great, and her close attention while I was preaching was often an inspiration to myself. She also conducted a mothers' meeting on our verandah for the village women. I recall with what energy she spoke, thumping on the floor (for they sat on the floor) with "Wake up!" when she saw one of her women nodding. Her letters to my wife are very beautiful and are worth printing. She died while we were in England during an illness which had driven me home. It was a beautiful, joyous death, the Native Christians standing around and comforting her with the Word of God.

(4) The Rev. J. Cornelius was a man of a different stamp, a very clever man and a great linguist. It was a treat to hear him give an exposition of

Scripture in Tamil. He could preach in Tamil, Telugu, Hindustani, and English. He knew Hebrew, Sanscrit, Greek, and Latin. It speaks for his devotion, when his brother, not equal to him in ability, was receiving a salary from Government some four or five times the amount of his own, that he was content to choose the smaller salary but the higher privilege of a preacher of the Gospel. His was a large district, which he worked conscientiously and well. But he was not greatly beloved as Mr. Vedhanayagam was. He was not far above his fellow-countrymen in money matters, though not consciously dishonest. He was much more of a conservative Hindu than his companion. He would not bring his wife forward as Mr. Vedhanayagam did. We hardly ever saw her, even when my wife was with me in his house. His patriotism made him not care for Europeans. We used to say that if Mr. Vedhanayagam thought of them as "angels," Mr. J. Cornelius looked upon them as "white lepers." He, too, was a translator. I have with me now, in daily use, a beautiful translation of Smith's *Daily Remembrancer*. With all his faults he was a true man of God, a good preacher, and an indefatigable worker.

(5) I will record one other name only. This was Devasagayam Anthony, the headmaster of the boys' boarding-school at Sachiapuram. He was of humble origin, a Pariar by caste, a clever man, and a consistent Christian. He was somewhat of an antiquarian, and was able to decipher, among others, an inscription on a shapeless stone which the villagers worshipped as a god, but which turned out to be the boundary-stone between two villages. He was also a poet, and often took the heads of my sermons as subjects for native hymns. He, like many other Christians, had learnt the Christian ideal of marriage, and it was pleasant to see him often of an evening sitting on the same mat with his wife. His death was a very painful one, from peritonitis. An instructive fact connected with it abides in my memory. A crowd of mourners filled the room when he died. His little boys, Dasan and Nesan, were weeping profusely. But what did I see? A Brahman convert putting his arms around the neck of one of them (Pariars, remember) and doing his best to comfort him! What a triumph of Christianity!

It would bring to too great length this communication to do more than mention the names of two Christian servants. Visuvasam ("Faith") was with us some eight years. His faithfulness and love to us was beyond all praise, giving the lie to those false accusations against Native Christian servants which one often hears. Samadhanam ("Peace") was equally faithful as my wife's female servant. We shall always feel grateful to her for the beautiful influence she exercised over our eldest son.

There must be something real in missionary work to make those who once engaged in it for a quarter of a century linger fondly over the scenes of their former work. Would that our work in English country parishes were as fruitful of blessing and of equally pleasant memory.

R. R. MEADOWS,

*Missionary in North Tinnevely from 1854 to 1877.*

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## FROM MOSUL TO ALEPPO: A LADY'S RIDE ACROSS THE DESERT.

LETTER FROM MISS E. E. MARTIN, OF TURKISH ARABIA.

I HOPE nothing in the following account will frighten possible intending missionaries from Turkish Arabia, for there are easier routes than the one

which I chose. One way is by steamer from Baghdad to London, which, however, in the height of summer is too hot. Another is from Mosul by Diarbekir to



Aleppo, which I had intended to take but was deterred by hearing that there were two quarantine stations on the way, and was not sure that one would clear the other, for the rules of Turkish quarantine are inscrutable. So it happened that in the hottest time of the year, on August 23rd, I left Mosul by the desert route to Deir el Tor, on the Euphrates. On that road one is always obliged to have a guard of soldiers, and I had arranged with four soldiers of Deir, who were then in Mosul, to escort me. But before we left thirteen more came in charge of a caravan, and they insisted on accompanying me also, in spite of all remonstrances. But they said they must return to Deir in any case, and might as well go with me as not; so they came. I used to send food every day to the officer in command of the original four, and the rest picked up the crumbs.

The moon was nearly full, so we started in the evening an hour before sunset, the teachers and other friends walking with us about a mile for a last "good-bye." Then we rode on through the night till we reached our camping-place, near a small village.

Next evening after we mounted I found that one of the soldiers was very ill and seemed, indeed, dying from an attack of cholera. I hastily gave him a dose of medicine which I had with me with good effect, for the next day I saw him able to sit up on his mule instead of being tied on its back as before.

At our third camping-place word was brought to our officer that two hundred Yezidi horsemen (robbers) were looking out for us at the next stage; so he decided not to go that way, but to make a detour in the desert to a spring named Hiala, where cameleers often camp. In that part of the country no water is to be found except at the camping-places, and all the water in that region is strongly mineral. We carried as much drinking-water as we could: my men had two large skins, and each of the soldiers had with him a skin or jar or other water-vessel, but this supply would only last a few hours, as the men drink a great deal in the heat. The soldiers knew this place, Hiala, but did not know the way there, so we engaged a guide from the village to take us across country (for there was no road), and started, as usual, in the evening. We rode on for seven hours or more, but

there was no sign of Hiala: it was evident that the guide had lost the way, so we dismounted where we were in the desert and went to sleep till morning.

By daylight the men recognized the landmarks and abandoned the idea of going to Hiala, as we were quite out of the right direction, and decided instead to make for Kasaiba, which is on the usual road but beyond the place where the robbers were reported to be. The morning was cool and pleasant, but soon the sun grew hot and a hot wind blew in our faces. By noon all the water we had was finished, and the soldiers were scattered in all directions. About 1 p.m. I saw a number of them on a little hill and rode up to them and asked, "Where is the water of Kasaiba?" They answered, "Four hours farther on." But as none of them seemed to know the way there, I dismounted and sat in the shade of my horse, as they were doing, till Salah came, who usually rode with me and knew the country better than the others. I said to him, "Salah, please show me a mark that I may know where is Kasaiba," and he pointed out a white mark far on the side of the mountain and said, "There is the water of Kasaiba." So we started again together, but, as before, the soldiers soon scattered to left and right, and some went straight forward, whom I followed, but they went faster than I could. Soon I found a track leading in the right direction, and the horse seemed to understand and went on of its own accord at a good pace. Sometimes I fell asleep for a few moments and dreamed of Arab tents and a drink of sour milk, or of running streams and green grass. Sometimes I prayed, "O Lord, open our eyes to see the well of water as Thou didst open Hagar's eyes in the desert." After a while my servant was riding by my side, and the sick man and his comrade were close behind; he groaned continually, "Water, water, water." At last he muttered, "I can go no farther"; the sound of their horses' feet stopped, and I and my servant rode on alone. Suddenly about 3 p.m. we saw, on a little hill below us on our right, two of the soldiers waving a flag, and joyfully we turned our horses and went to them, and they came to meet us with a skin of water. The Lord had answered my prayer and they had found a spring of water nearer than Kasaiba; so we camped there on the green grass. The water was abundant

but nasty, like a solution of Epsom salts, though not so strong as the water of Kasaiba, which I tasted the following day. Water was sent to those behind us, for some of the men had dropped on the way; and by sunset all were brought in but three who had gone too far ahead to be found. But it was too much for the sick man and the next day he died on the road.

Two days afterwards we rode into quarantine on the River Khabor, and found the three lost men there. I was quite glad of rest for a day or two, and, as soon as my tent was pitched, went to bed. At first it was amusing to hear the quarantine men abusing the soldiers for allowing their mules to wander off in search of food. The quarantine boundary behind us was only in imagination, and the beasts were hungry and went to look for dry maize-stalks left from last year's crop. Two little donkeys were the worst offenders, and our keeper threatened to shoot them if he caught them at it again! But the situation ceased to be amusing when a second soldier was taken ill and died in twenty-four hours. However, the officer and quarantine inspector together reported that he died from the kick of a mule; and for a large *backshish* we were let out after three days. But before that a third soldier fell ill. A gloom settled over our camp and all

the men seemed to feel that we were in a death-trap, for sick and well were all in one tent. However, the final inspection took place by moonlight, so no one discovered how ill the poor man was; and when he was set on his mule he managed to ride somehow, and recovered in the end.

Then the thirteen soldiers (now reduced to eleven) hastened on to Deir and left me with the four, which suited me much better. We had to cross the Khabor by a ferry, where one man was kept occupied in baling out the water which poured into the boat, so I was thankful that the river was not very wide.

When we reached the Euphrates we had to cross by a ferry, and waited a full hour on the bank before the boat appeared, and then it was not large enough to take all our horses at once. At Deir we rested Saturday and Sunday, and feasted on peaches and melons, doubly welcome after eleven days in the desert, where fruit is never seen.

The remainder of the journey up the Euphrates Valley to Aleppo was very enjoyable, short stages and no adventures and only one horseman as guard. After forty days by land and sea, horse, carriage, steamer, and railway, I arrived safely in London, thankful to our God Whose protecting hand had led me all the way.

## AMONG THE WAZIRIS OF THE NORTH-WEST FRONTIER.

By T. L. PENNELL, M.D., F.R.C.S., &c.

*Afghan Medical Mission, Bannu,  
Oct. 14th, 1904.*

THE Afghans are chiefly a pastoral and nomadic people and have but few large towns. For this reason it is of great importance for the medical missionary to itinerate about the country and reach the people in their own villages and mountain fastnesses. Moreover, if he were not to go about among them he would learn very little of their home-life and character, and his influence over them would be much curtailed. As, however, the hospital wards cannot be made perambulatory like the missionary, and severe surgical operations have constantly to be performed, the missionary cannot dispense with a base hospital where he makes his headquarters and is daily visited by a crowd of patients who come from all

the country round to get healing. His work, therefore, naturally falls under two heads: (1) the routine work of headquarters, (2) itinerating expeditions into the neighbouring country.

As such an expedition will give a good idea of the people and the life they lead, I will first of all describe one such.

As all know, Afghanistan has been the grave of many brave English soldiers, and in numbers of lonely places I have come across a "God's acre"—an acre or so of ground walled or hedged off from the surrounding jungle, and more or less full of little mounds, each of which marks the grave of some officer or soldier fallen on the field, either in the Afghan war of 1879-80 or in one of the numerous frontier expeditions which have taken place.

There are two chief reasons for this: one is that the Afghans are very brave and warlike, as well as wild and independent; and the other is that almost the whole country is a labyrinth of mountain defiles, rugged hills, and deep gorges, where it is difficult for a regular army to manœuvre, but comparatively easy for the hill-people themselves to ambush them. Bannu is in a wide valley where the Kurram River emerges from the Afghan hills and runs down to the Indus River. The hills on the Afghan side are just two miles off, so that whenever I itinerate in that direction I have to enter the hills almost at once. I should like to itinerate very much more than I do, but I have to superintend a mission high school in which 340 boys are reading, so that almost the only time I get for going among the hills is during the six weeks' summer vacation.

This summer the school closed about the middle of July, so one hot July morning you would have found me getting our boarders started off on a number of camels to their homes, and, after they were all safely off, packing up my own camp equipment for a tour of some weeks in the hills.

The men with the first camels we hired ran away when they found we were going into the hills, as not only is the road very difficult for laden animals, but they are afraid of being attacked by Waziri robbers, the Waziris being a very wild tribe of Afghans who live on the border. With some difficulty we got four more camels, and as their owners were themselves Waziris we prevailed on them to accompany us. We loaded up our tents, medicines, and bedding, and about 9 a.m., when the sun was already very hot, we got finally started. Besides the two camel-men there were a hospital assistant, two servants, a Mohammedan inquirer whom I was taking along for the sake of instructing him, and one of the school-boys who had persuaded me to let him accompany us, so that we were quite a large party. After toiling for some hours along a mountain defile we came to Gumatti Post, one of those frontier forts that line the north-west border. This was built close to an old Waziri fort, in capturing which, two years ago, Colonel Tonnochy and Captain White lost their lives. We passed through the wire entanglement and spent the heat of the day talking to the native

officer and soldiers in charge. In the afternoon we set out again and marched along the bed of the Kurram River, which we had to ford six times, so that before we reached our night camp it had become quite dark. Taking advantage of the dark, some light-fingered Waziri thieves managed to steal the tent carpet off the back of a camel without our catching sight of them. Our camp was in a Waziri village, built on a cliff overhanging the river. The people were rather excited, as another Waziri clan had been up during the day and made off with twenty head of cattle. However, there were some old patients among the people, so we got a hearty welcome. They made us some tea and set some of their number to watch round our beds with their Martini-Henrys ready loaded, in case enemies should come during the night. The mullah, or Mohammedan priest of the place, came and had a talk with us and then we were soon all fast asleep.

Next morning we were up betimes and I found my bed surrounded by a number of women with squawling babies. One mother wanted me to see her baby's eyes, another the stomach of hers; another the ears; in fact all the babies seemed to have made common cause to delay my departure as long as possible. However, after doling out various lotions and pills, and giving the mothers many instructions, which, I fear, were only heard to be forgotten, we managed to get the camels loaded and started. Now, however, a new difficulty confronted us. During the night there must have been heavy rain higher up the valley, for the river was in flood and unfordable. I knew by experience how strong yet deceptive the currents of the river are when it is in flood, for a few weeks before I had been out on a bathing excursion with some of our school-boys in another part of the same river. I had dived into a deep pool, when I found myself in a return current which was carrying me back under a small waterfall, where the water was sweeping over an obstruction like a mill-race, with a fall of about four feet. As soon as I got to the fall went down, down, down, till I thought I was never coming up again. However, I did come up, only, however, to be pulled back at once under the waterfall and down into the depths again. The third time I came up I got a mo-

mentary glimpse of two of the boys trying to throw me the end of a *pagri* (turban); they were, however, much too far away for me to reach it, and I was pulled under again before I had time to get even one good breath. As I went down I wondered if I should ever see the boys again, and how many times I should come up before it was all over. Then all at once it struck me that I was very foolish trying to get out at the surface, where the current was beyond my strength, and I must change my tactics, so I turned over and dived down till I felt the boulders at the bottom, and then crept along the bottom with the aid of the current, which there, of course, was flowing down stream, as long as I could. When I could do so no more, and had to strike upwards, I found to my delight and thankfulness that I was out of the eddy and going down stream. So you see it was impossible to keep along the river, even if we had not had laden animals with us. We were obliged, therefore, to make a long detour through the hills, which took us nearly all day. So rough and precipitous was the path that we had the greatest difficulty in getting the camels along, and had several times to unload them in order to get them over bad bits.

During the afternoon we saw a party of fifteen or sixteen armed Waziris hastening towards us. At first we thought they were coming to loot us, and one of the Waziris with us told us to stop while he went forward and called out, "Are you friends or enemies?" When they replied, "Friends," he went up to them, and then called us on to join him, when I found that they were a party of outlaws who had fallen foul of the Government, and therefore had made their escape across the frontier. They got me to sit down with them in the shade of a rock and write down a list of their grievances for them, so that they might propitiate the political officer and obtain permission to return to British India. I was very happy to render them this service, and we parted good friends. I noticed, however, that the Waziris with us seemed uncomfortable, and kept their rifles ready cocked till they had disappeared behind a turn in the defile. I make it a principle never to carry any arms myself and think I am much safer on that account, but the villagers who accompany me always go well armed; in fact, across

the border few Afghans can go out of their house without their rifle on their shoulder ready for use, so terribly prevalent are the blood-feuds and village quarrels. We spent that night in a Waziri village, where we saw a number of patients and made fresh friends. The headman of the village apologized next morning for not accompanying us more than half a mile. He said that he had blood-feuds with most of the villages round, and could not therefore venture farther. The fame of the Bannu Mission Hospital, however, was our best escort, and passport too, and we got a welcome at almost every village we passed through the mediation of numerous old patients who had recounted in all the villages the kind treatment they had received at the hands of the *feringi* (unbelievers) in Bannu.

Progress was somewhat delayed by frequent calls to visit a sick person in one or another village, but openings for the Gospel were at the same time secured, and the lessons of the parable of the Good Samaritan imparted. By midday we reached Thal, which was for some days to be our field hospital. Here we pitched our tents under the shade of some willows by a small stream outside the town, and early the next morning started work. A large crowd of sick and their friends had collected from Thal itself and the villages round. I first read a passage out of the Pushtu Testament and explained it to them in that language. The Gospel address over, I wrote out prescriptions for each one in order, which my assistant dispensed to them. After a minor operation or two a fresh crowd had collected, another address was given, and they, too, were seen and attended to. In this way five lots of patients were treated and about 200 or 300 people heard the Gospel story in their own language. Then, as evening was drawing on, we shut up our books and our boxes, washed off the dust of the day's work in the brook hard by, and proceeded to interest ourselves in the operations which the cook was conducting over an improvised fireplace made of a couple of bricks placed on either side of a small hole in the ground. Dinner over, we had family prayers and then fell soundly asleep.

Near Thal there used to live a noted robber chief called Chikai by the people, though his real name was Sarwar Khan

Chikai means "the lifter," because he made his name and won his position by his adroitness at cattle-raiding and suchlike pastimes. He was also a professional assassin, and would engage to "remove" any individual whose enemy would make it worth his while by paying him a sum proportionate to the rank of the individual and the danger attending the operation. On a former occasion when I was camped at Thal he sent an escort down to me, asking me to pay a medical visit to his mountain fastness as some of his family and retainers were ill. I accepted his invitation and, taking some books and medicines with me, started off. My escort consisted of six first-class cut-throats with rifles, swords, and daggers all complete; but I knew that, such is Afghan honour, that though they would have had no compunction whatever in murdering me for a shilling the day before, yet now that I was their guest they would sooner give their own lives than that any one should harm me. After an interesting march through the hills we came to the fort that Chikai had built for himself in a secure place, and here he gave me a hearty welcome.

He at once ordered dinner, and while that was preparing regaled me with blood-curdling stories of raids and murders. You would have been amused to see dinner brought in. It is a point of honour among his bodyguard never to part company with their rifles. When they sleep the rifle is placed under their arm; when they sit in the house it is by their side; when they say their prayers (and that they do very strictly, like good Mohammedans, five times a day) it is leaning against the mosque door; and now that they brought in my dinner each man held his rifle in his left hand while he carried the dish in his right—first bread, then roast fowl, then curried fowl, then rice and fowl, then curds, then sweets, then vegetables, then cake, then milk, and, lastly, water. Each was borne by a separate man, the whole ten filing in and placing their dish down before me. I had to tackle the whole lot alone, according to the etiquette of the country, before any one else would take a mouthful. However, one gets accustomed to a lot of unexpected situations in this country, so I buckled to manfully and tried to show my appreciation of all, and the bodyguard made short work of what was left when their turn came.

Dinner over, Chikai desired some recreation, and thinking it a good opportunity to hear a theological discussion, he ordered his mullah (priest) to sit on one side and me on the other and to "set to," while he sat between playing with his repeater and encouraging us by saying that if any one interrupted us he would make daylight show through them. It was my object to avoid profitless discussion as much as possible and to set the simple Gospel story of the sacrifice of Christ before the people, and as the priest was somewhat diffident I really got a most attentive and patient audience for about an hour. After that I went my professional rounds in the fort, and saw and treated a number of sick people. Before leaving I had some more talks with Chikai and left some Testaments and Bible portions with him.

I heard nothing more of him for some years, but one day Dr. Arthur Lankester, of Peshawar, told me that Chikai's son had been baptized at Peshawar. The young man's story was that he left his father in fierce anger, because one day, his father coming home unexpectedly, found one of his wives, the mother of this lad, speaking with a stranger, and, flying into a passion, struck off her head. It is quite likely true, knowing what Afghans are under such circumstances. Moreover, another story of Chikai's illustrated it. One day he was being shaved by his barber, and the barber made the ill-advised remark that some one had offered him a large sum of money to slip the razor and cut his throat. Chikai made no remark at the time, but when the shaving business was over he whisked out his revolver and said, "Next time you may not be able to resist the temptation, so I had better be the first in." The barber was buried that day.

The story of how this son of his was led to confess Christ in baptism at the imminent risk of being shot by his enraged relative is very extraordinary, not the least strange part being that the young fellow (he is only about nineteen) is only a half-tamed savage himself. Sometimes the hereditary passions burn so strong that even the missionary and his best friends tremble for him lest he should quite lose control and do something in the mission compound like what his father is accustomed to do across the border. It even seems sometimes as though the old

savage heart were yet unchanged; yet the marvellous way in which he has been led from the brigands' stronghold to a public confession of Christ in bigoted Peshawar makes it difficult to doubt that God has some plan marked out for him. Will you pray that he

and many an Afghan such as he may become real humble followers of Him Who said, "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest to your soul"?

## THE IDEAL OF SERVICE.

A Paper read before the C.M. Union for the Archdeaconry of Canterbury,  
By the Rev. A. K. FINNIMORE, M.A.

ONE of the great lessons which the student learns from the study of history is that the moral progress of a nation may be judged from its ideals. The degree of realization of the national ideal is of even less importance than the ideal itself. As long as public opinion respecting great truths is on a high level, we regard the nation as sound; it is on the upward grade, it shows no decadence.

Now, one of the most encouraging and hopeful features of the Church Missionary Society is its very high ideal of missionary service. The missionary in the foreign field is expected, and rightly so, to combine and exhibit the highest qualities. He should be brave as the bravest of our soldiers, counting not his life dear to himself if the work requires its sacrifice. He should be wise and tactful as our greatest politicians and diplomats, that he may not offend the prejudices or wound the susceptibilities of those among whom he works. He should be tender, watchful, sympathetic, as a great physician by the bedside of his patient. We expect our missionaries, and rightly so, to be men of the highest spiritual character, men of devotion, men of faith, men of prayer; in all things and at every time exhibiting a life of complete self-sacrifice and self-surrender.

It is well that this is so. If the ideal is not realized in every individual missionary, if some fall far short of it, and none quite attain to it, yet the collective work of all, and the individual effort of each missionary, is much higher than it would have been had a lower ideal of missionary work prevailed.

I want to ask a plain question to-day. Is it not a fact that the ideal of the worker at home is far below the ideal of the worker in the field? Should not the ideal of the home worker be levelled up to that of the missionary? Is it not a fact that we (I include myself) Organizing Secretaries, Local Secretaries, Collectors, Treasurers, Gleaners, come short in this respect? Is not our ideal of home service a very low one indeed? In order to bring sharply before our minds and consciences that this is so, I want to rivet your attention upon one point of local organization. In this district the organization of the Society has nearly reached its limit, in so far as the enrolment of new parishes, the holding of parochial or association meetings, and the preaching of annual sermons can be carried. I mean that there are few parishes remaining in which the Society is likely to be, immediately, officially recognized. At the same time there are in the district, and more especially in the outskirts of our large seaside towns, hundreds of well-disposed persons who would support the Society could they be interested in its work, and we must realize that the increase of the Society's income, the raising of funds for its extension, and indeed the maintenance of its present work, depend upon these outsiders being reached. We must break fresh ground if the Society's income is to grow. Extension abroad depends upon extension at home.

Now, I am most anxious (1) to convince you that the ground is there ready for us, and (2) I wish to give you a few very simple suggestions as to how the work may be done.

(1) As to the possibilities of extension, the new ground to be broken. The migration of population from London and big inland towns to the seaside is enormous, especially of the middle and lower middle classes. Whole streets of villas are added year by year to our towns. Almost every railway station on the lines is becoming a residential centre. Not only in the foreign field is the harvest plenteous! Why are the labourers so few?

(2) Now how is it that these new-comers have not been reached, and interested, and enrolled as subscribers, if only for small amounts?

In the early days of C.M.S. organization it was customary, I believe, for a town to be mapped into districts, and a collector was appointed for each district. In certain places this plan has answered admirably; but it has fallen into abeyance. In others, it exists only in name. It is absolutely necessary, if we are to extend our work, that either the old plan shall be successfully revived, or a new one, more efficient, be substituted. I consider this the most practical and pressing point in regard to our local organization. Either (1) the districts should be carefully mapped out and systematically worked, or (2) certain secretaries should be appointed to get into touch with new-comers. These are the two main ideas which I would suggest: the details must be settled in accordance with the local conditions in varying localities.

It is easy to make plans; the difficulty seems to be to find persons willing to carry them out. It is justly felt that the mere formal call for solicitation of subscriptions is useless. We do not want an army of tax-collectors. To be successful, every collector must first cultivate some sort of social acquaintance with the person whose subscription is asked for: and here comes in the element of personal self-sacrifice, which few seem willing to make. Many who have been deeply stirred by words which they have heard or read on the subject of consecration are desirous of finding some outlet by which they may give practical expression to their convictions and feelings. May I suggest that here lies a path in which an opening leading to much profit and blessing, both to themselves and others, may be discovered? The self-sacrifice is not slight. It is not pleasant to have to make the acquaintance of persons of lower social standing, or of persons in whom we are not interested, or who differ from us totally in tastes and manners. It is troublesome, it is disagreeable. We would even rather double our own subscription than face it. Yet we cannot hope to interest others in this work for God if we will not show some interest in them. Solve this problem. Secure in every place a self-sacrificing band of women—for I feel that in this special work we must look chiefly to them—willing to show some kindly social attention in order to pave the way to interest the outsider, and you have solved the problem of extension.

How shall we do this? I know only of one way. We must strive to level up the ideal of the home worker to that of the missionary. What would you think of a missionary who shirked some part of his duty because it was distasteful, disagreeable, troublesome, inconvenient? Bring, then, to your work of collecting the same devotion which you expect, and rightly expect, from workers in the foreign field: regard your work as equal to theirs in dignity and importance. Bring to the enlisting of a new subscriber the zeal and patience which you would expect a missionary to show in gaining a convert. You are the commissariat officers of the army of God, and the fighting force of an army depends upon its supplies. Make as definite an offer of yourself to God, body, soul, and spirit, for His work at

home—as solemnly and as entirely—as you would if you were leaving for the foreign field. You will then find that the disagreeables and difficulties will appear so trivial that you will be ashamed to name them. “If any man come after Me, let him deny himself daily.”

How can this higher ideal of home work be realized? Only in one way. By a growing sense of what missionary work really is, and by an increasing knowledge of its needs. For three years past I have had the privilege of a personal acquaintance with a large number of the clergy and of other friends and supporters of the Society. I do greatly value this privilege, and words can hardly express all the gratitude I feel for personal kindness shown to me, for hospitality, and for sympathy. But I have learnt from this experience that very many have as yet failed to realize the awful and pressing need of reinforcement in the mission-field. They read of one missionary to half a million Heathen, but they are unable to grasp the stern reality. Could they know what it was to stand as such a missionary, inexperienced, alone, with all the burden of half a million souls on his heart, they would put the cause of Missions where the Master put it—first of all.

In closing, may I remind you that, if I have pleaded for a levelling up of the ideal of the home worker to the ideal of the missionary, the reward may be equally blessed, the present joy equally full? Let us bring to the work at home the same spirit of self-sacrifice, the same willingness to face disagreeables and discomfort, the same patient perseverance, and we shall undoubtedly experience the same joy and satisfaction: either we shall live to see the work prosper and succeed, or, at any rate, we shall share the unspeakable privilege of a fellowship in the sufferings of Christ.

## COLONEL SADLER AND THE UGANDA MISSION.

### I.—The Commissioner's Departure from Uganda.

**N**EAR the end of August, when His Majesty's Commissioner, Colonel Sadler, was about to depart on furlough, the Uganda Church Council presented to him the following address:—

“To Colonel J. Hayes Sadler, C.B., H.B.M.'s Commissioner and Consul-General, &c.

“SIR,—We, the Bishop, clergy, and laity of the Anglican Church in Uganda, desire most respectfully to approach you on the occasion of your return to England on furlough, and to express to you our best wishes for a complete restoration of health and strength.

“We would also avail ourselves of this opportunity to convey to you our warm appreciation of your wise and sympathetic administration of the Kingdom and Protectorate of Uganda. The great need of the country has, in our humble opinion, been that of rest and a consequent opportunity for development. This much-needed period of quiet has, with the blessing of God upon your labours, been secured to this formerly much-disturbed land. At no period in the history of Uganda has progress of all kinds been so marked as during the two years and a half during which it has been our privilege to have you in our midst as his Majesty's representative.

“Your interest, not merely in the material development of the country, but in the intellectual and spiritual well-being of the people over whom you have been placed in the providence of God, we shall ever gratefully remember.

“Praying that your sojourn, and that of Mrs. Hayes Sadler, in the homeland may be a time of real refreshment, and that in due course we may be permitted to welcome you back again in our midst,

“We remain, your most obedient and humble servants,

(Signed)

“ALFRED R. TUCKER, Bishop of Uganda.

“R. H. WALKER, Archdeacon of Uganda.

“H. W. DUTA, Secretary of Mengo Church Council, &c.”



To the above address the Commissioner replied as follows:—

“Entebbe, Aug. 28th, 1904.

“MY DEAR BISHOP,—It is most kind of you and the clergy and laity of the Anglican Church to present me with an address on the eve of my departure on furlough, and I am deeply grateful for the very kind sentiments to which expression has been given towards my wife and myself.

“I could indeed only wish that my administration of this important charge had been attended with better results, but whatever measure of success has followed my labours is, I feel, in no small degree due to the ready and sympathetic assistance which you and the Church Missionary Society in Uganda have at all times so kindly extended to me.

“I shall treasure this address as a most pleasing and valuable remembrance of kind friends with whom it has been my privilege to be associated during one of the most interesting periods of a long official career.

“May I ask you to be so good as to communicate to the signatories my grateful appreciation of the honour they have done me?

“Believe me, yours very sincerely,

(Signed) “J. HAYES SADLER.”

## II.—His Interview with the Committee.

On Tuesday, November 15th, the Committee had the honour and pleasure of an interview with Colonel Sadler. The Chairman, Mr. Rundle, and the Honorary Clerical Secretary greeted him warmly and acknowledged in grateful terms his uniform friendliness to the Society's missionaries in Uganda and helpfulness to the work. Colonel Sadler said:—

### *Speech of Colonel Hayes Sadler.*

“When I had the privilege of standing before you some three years ago, I had not visited Uganda, but I had read much about the Society's work there, and, as I told the Committee, I had read it with amazement. Now I have seen the work, and I can only say I am still amazed. Not only does the Mission undertake the religious instruction of the people, but it gives also secular education, for which the Administration is deeply grateful. If I am asked what are the prospects of the Mission, I reply that the answer is found in the retrospect of what has already been done. The excellent and ably-conducted little magazine, *Uganda Notes*, is a record of continuous progress; its pages, too, are full of suggestions. The call for more fellow-workers is frequently heard, which you have done your best to meet. It must be borne in mind that the response of Uganda to your efforts has been more prompt and general than perhaps has that of any other country, and this may be said to constitute a claim to special consideration. In the Kingdom of Uganda the staff is perhaps sufficiently large, but the outlying parts need reinforcements. Acholi presents a large and promising sphere. There your work has just commenced, and you are dealing with races who differ in many of their characteristics from the Baganda, and speak also a quite different language. Then there are the tribes farther north towards Gondokoro, where the Uganda Protectorate meets the Egyptian Soudan. At the same time I do not advocate the Mission extending too far in advance of the Administration. There is other new work in Kavirondo, eastwards, which Mr. Willis is about to take up. Sincerest regrets are entertained at Entebbe for losing his services. We wish him God-speed. There are several problems to be dealt with; the chief one is that connected with prevalent immorality amongst the Natives. The Baganda are highly intelligent and have many good qualities, but they are not moral. We cannot expect that all who become Christians will at once lead Christian lives. Fears have been expressed of a Mohammedan propaganda in Uganda. I have had considerable opportunities of becoming acquainted with Mohammedanism, and I say with confidence that as a religion there is very little

Mohammedanism in the country, if we except the Soudanese. The spread of Islam, where it does spread in Uganda, is due to the easy mode of life which it permits. Perversions from Christianity to Mohammedanism are almost always due to a desire to be free from the moral restraints which Christianity imposes. It is necessary to be gentle in the exercise of discipline, and not to expect too much all at once; to remember that the people are true children of Africa. Another evil which characterizes them is want of perseverance. I have, however, seen a great improvement in that respect. When I first went it was rare to find any one who showed a desire for work. Now it is otherwise, and I attribute it largely to the hut-tax imposed by my predecessor, Sir Harry Johnston, and to the development of trade, as they are keen traders. There are other problems which are more internal to the Mission, such as the pay of the native clergy, self-support, &c. I am not called upon to discuss these subjects, but I may say that under the conditions which prevail in Africa I am persuaded that for the present and for some time to come it will be found as necessary to maintain English supremacy in Church organization as it is found to be in the administration of the country. The visit of Mr. Victor Buxton, a member of your Committee, did a large amount of good. It was eagerly looked forward to, and was exceedingly useful. To himself the sight of the crowds who were present inside and outside the Cathedral on the day of its consecration must have been a most impressive demonstration of the success of the Mission. Let us see more of these visits from members of the Committee; I can promise a hearty welcome."

Colonel Sadler then read the following extracts from his report to the Government (Africa, No. 12, 1904):—

"In September, 1903, the latest date for which returns are available, the staff of the Church Missionary Society's Mission and their adherents are shown as follows:—Thirty-two stations, 23 ordained English ministers, 10 lay missionaries, 26 ladies, 3 doctors, and 3 nurses, and 32 native clergy, 1,070 native churches, 16 permanent schools, 17 native schoolmasters, and 2,052 teachers or catechists, 44,838 baptized Christians, and about 250,000 adherents of the Mission.

"In medical work a large measure of relief has been given gratis throughout the year. The Church Missionary hospital at Namirembe, with its branch dispensaries, is particularly fortunate in being presided over by two such able and devoted doctors as the brothers Cook, assisted by trained and skilful nurses. Nine hundred and fourteen in-patients were received in this hospital, and 582 operations were performed. The number of out-patient attendances in the hospital and dispensaries was 90,330, including 565 visits paid to patients in their own homes. A fine and spacious hospital is now in course of completion to replace the one unfortunately destroyed by fire in 1902, the patients in the meanwhile being treated in temporary buildings. In Toro there is another hospital worked by Dr. Bond, with the help of two ladies. At the out-stations, too, cases of sickness are treated by the gentlemen and ladies attached to the Mission so far as circumstances permit.

"No consideration of the work of the Missions would be complete without some allusion to the political side of the question. The Kingdom of Uganda has been described as occupying a remarkable position in this part of Africa. Although the majority of its people are Heathen it may also be regarded as a Christian kingdom, because its native rule is formulated on practically Christian principles, and its king, regents, and most of its chiefs and leading persons are Christians by profession. On all four sides it is surrounded by heathen countries, and beyond these again on three sides we come to countries where Mohammedanism prevails. Paganism must eventually yield all along the line either to the Christian religion or to Mohammedanism, and it is in every sense to be desired that it may be the former, and not the latter. To those who fear the possibility of a Mohammedan revival, the importance of Uganda as a strong bulwark in Equatorial Africa, gradually spreading Christianity to its surroundings, must be at once apparent."

## THE MISSION-FIELD.

### Western Equatorial Africa.

**A**T Ilaro, one of the stations of the Lagos Church Missions, on August 30th, Bishop Oluwole opened a small church, the first substantial church in the town. The Rev. J. J. Ransome-Kuti, the African pastor who supervises Ilaro and district on the same occasion baptized ten adult converts, nine men and one woman.

The services in connexion with the anniversary of the Abeokuta Pastorate were held in the Townsend-Wood Memorial Church on September 5th. At a meeting of the Church Council in the Canon Green Memorial Hall, in the afternoon, the Rev. J. J. Olumide, curate of Ake, was appointed pastor of Igbore, in succession to the late Rev. S. W. Doherty. Bishop Oluwole presided at the anniversary meeting held on the following day. The Alake and the Oshile attended, as they did the service on the 5th. The Bible presented by King Edward to the Alake was exhibited at the meeting and the people were greatly interested. One of the resolutions passed at the meeting expressed serious concern at the falling off of Christian marriages, and invited all the members of the Church to do all that lies in their power to encourage Christian marriages, so essential to the purity and general welfare of the Church. On the 7th the foundation-stone of a substantial schoolroom was laid by the Alake in the grounds of the Ake Mission-house.

The Rev. T. Harding, of Ibadan, after a fortnight's tour in the farm districts in September, wrote on the 20th :—

We were away fourteen days and were able to have a lantern service on thirteen out of the fourteen evenings. We were stopped from having the service on only one evening, and then I had over forty people in the piazza where I was lodging for about forty minutes' talk about Jesus.

We moved to a fresh village every day except Sunday, and during the rest of the day were preaching, and singing, and teaching the Gospel to the people. We thus reached with the message of life from eighty to 200 different people each day.

We spent our first Sunday at a place called Jago, where there are a few Christian farmers. There were 111 people present at the morning service. A man called Kupalo, the headman of a village close to Jago, has just made up his mind to join the Christians, and he

will probably be followed by some of his people.

The second Sunday we spent at Agia, where there is a professing Christian, and we had thirty-six at the service, and over 200 two nights following at the lantern service.

They are hoping to build small churches in these two places. At present the services are held in the piazza. These were the only two places where we found Christians.

A change is coming over the people. Everywhere they heard us gladly and learnt with evident desire to know, and in two places young men came and expressed a desire to learn to read. So do, please, pray that at last the Yorubas, who have been so dark and self-satisfied, may have hunger and thirst created in them by the Holy Spirit for the salvation of God.

The Rev. T. J. Dennis resumed his duties as superintendent of the Asaba District on July 1st. In order to enable him to push on with the translation of the Old Testament into Ibo, it has been arranged that the Rev. J. Spencer shall assist him in the oversight of the out-stations, residing at Idumuje-Ugboko; Miss A. L. Wilson (of the New Zealand C.M. Association) is also at this latter station, and was joined in June by Miss F. M. Dennis, who arrived at Onitsha from home on the 17th of that month. The two ladies are making shift with hastily erected native huts pending the completion of the mission-house by the Onitsha Industrial Mission. They report an apparently hearty reception

from all, even including those who recently took part in the Ekwumekwu rising. Miss Dennis wrote in her journal:—

*June 25th.*—As we neared Ugboko (Idumuje is called by the people Ugboko) I saw many who were on the look-out for us, and as soon as we were in sight of the iron roof, which is almost finished, Abraham, the young agent who has helped us here from the beginning, came running out to meet me. Forite had given Miss Wilson warning, and she was at the stile leading into our compound. I cannot describe the reception, women took me right into their arms and cried aloud. The only baptized woman, Lais Cijiokoew, thanked God in a beautiful prayer of short sentences. This is a log hut, comfortable enough for the time, but very tight. Abraham soon afterwards led me round the town, but I could not find my bearings several times, only ruins everywhere, and the grass grown over them. Here and there were log huts, but no attempt had been made to build mud houses. It was very sad to see the havoc made by the insurrection. We went into some houses which had been built to replace those destroyed by the Ekwumekwu, and saw the women. These people have suffered so much since I saw them last. Ever since I arrived visitors have been coming and going. After dinner we sat out in the yard in the moonlight. The people came and sat down in the sand; we had not seats to offer them and they do not expect them. I have seen the church, big enough to seat 350 people; it is built in the shape of a cross, and I have chosen a seat for myself where I can see everybody. The school is big enough for 400. Miss Wilson is hoping to give special attention to the women.

*July.*—It was market-day at Igbodo and I got some warm welcomes from those who were not too much afraid to look at me, but everybody is in a state of fear. The king gave me the house I had before; it first belonged to one of his brothers. Everybody was greatly excited at seeing Eze: it is evident they think him most wonderful, and I find they listen to his words as attentively as to mine. After I had rested, the king called, bringing me a nice fowl and some yam, as a present of welcome, and

spent about two hours here. I brought three of the evangelists with me, and all the rest of the day they have been preaching the Gospel, Eze speaking with much weight. I cannot help contrasting this visit with my last, less than a year ago, when we were met on our way by messengers from the king, telling me not to go, as he did not want me. Now they are all anxious to have Abraham here as a teacher, and he is coming next month. The next day Eze came to me saying that his heart was crying, for when he tells the people of Jesus they look at him as if the same God had not created them and him and they were not brothers. His mother had just offered a sacrifice in her house. Poor Eze, he sees all his people in this bondage and knows there is deliverance for them, yet they will not accept it.

At seven that morning we went out into the town. The king called his kinsfolk, there were about forty of them, and Eze talked to them; they listened so well. I have not once heard the boy speak of the countries he has been to, and the things he has seen; it is always of Jesus, and he is very burdened at heart for his people. Thank God, he is an illustration to them of what the new birth is. In the old days he led the dances and played the chief music, and they all praised his name. Now he is more gazed at than I am, and more wondered at.

The king is very friendly, and when he paid me a visit I tried to sow the Gospel seed in his heart again. I have been pressing my request to have his eldest son to teach before I leave. He has never seen him, and it is against the custom for him ever to come to Emunede until he comes as king at his father's death. At present he is about seven years old, and is in a heathen town where we have never been. On July 15th I had another long, eventful interview with the king in his own house, and at last he promised to give his son into my hands when I go next month. You will pray most earnestly about this matter, and ask that the Devil may not be allowed to interfere. There are great stirrings of heart in this town.

The Society's Secretary at Onitsha, Mr. T. E. Alvarez, was in Northern Nigeria in August, and wrote from Lokoja on the 10th:—

I have just returned from Bida, and am much encouraged with all that I

have seen there. Mr. Ball and the two West Indians are getting on very nicely,

and the Government seem inclined to trust them.

At first Mr. Ball, and later Mr. Macfarlane, lived in a small, dilapidated compound as tenants, paying rent (of course by presents to the chief men). But there were so many chief men to make presents to, and they were so grasping, that it was soon felt most desirable to get a compound of our own. I have myself seen the compound where Ball (and Macfarlane later) lived for six months. It is very shut in, and the surroundings by no means conducive to health.

In February of this year the Resident, on being consulted by Mr. Ball, said that he would make no objection to our having our own compound if the king would give his consent. On being applied to, the king of Bida at once agreed to give the land and to build for our people, and asked Mr. Ball to

choose his own site. Mr. Ball felt it would be very desirable to get into the neighbourhood of the chief men, and asked for our present site (a piece about 65 yards by 38 yards).

It is not ten months since Mr. Ball went there, but I find that he is both loved and trusted, and the outlook, as far as I can gauge it, is, I think, most hopeful in this corner of our Mission.

On September 1st we hope to open a school for Nupé reading and writing in Roman characters. The Resident promises to send his mallams and court interpreters, and to pay a small fee for each. As we shall use the Gospels as our text-books, and carefully chosen texts as writing copies, I feel it will be very definitely a missionary opportunity. Also if the people see the mallams coming to us for teaching, we shall possibly later on be able to open a school on definite missionary lines.

Mr. A. E. Ball has now come to England on furlough, and the Rev. J. L. Macintyre is residing temporarily at Bida, where two West Indian agents (Mr. D. A. Macfarlane and Mr. P. T. Gordon) are also at work. Mr. Alvarez appeals to the Society to send out a European, who should begin his missionary life at Bida, to strengthen the staff in that section of the Mission.

#### **East Africa.**

A conference of African workers in the Ussagara Mission was held at Mamboia, on July 12th and 13th. It was conducted by the Rev. A. North Wood, of Itumba. On the first day addresses were given on "The Master," by Mr. Wood, on "The Work," by the Rev. W. E. Parker, and on "The Worker," by Dr. E. J. Baxter. The morning of the second day was taken up by addresses from African workers. Catechists chosen from the respective stations followed the thoughts of those who had spoken the previous day. The afternoon was devoted to a meeting for women, conducted by Mrs. Parker. Amongst the many sayings of the African speakers, Mr. Parker records the following:—

"The image on a rupee when defaced can be renewed by a silversmith, so the original image of God defaced in man by sin can be renewed by Jesus Christ."

"The moon shines by borrowed light from the sun; the Christian by borrowed light from the Sun of Righteousness."

"Europeans have brought the message to us and it is our duty to pass it on. 'To him that knoweth to do good and doeth it not, to him it is sin.' It is sin for us to neglect God's work."

"An axe cannot cut unless there is someone to use it: the Word of God needs a messenger."

"A fledgling cannot fly alone: the Christian is a fledgling only; he must have God with him."

"When the weapons of an army are properly cleaned and burnished, the very sight of them strikes terror in the hearts of the enemy, and so when the Christian's armour is bright and shining the enemy of hearts trembles."

On September 25th the roof of the sanatorium which is in the course of building at Kiboriani, near Mpapua, and to the cost of which Mrs. Armitage, of Hampstead, generously contributed through Bishop Peel, was destroyed by fire. Fortunately no one was hurt and nothing save the roof was injured. A special meeting of the Executive Committee was held at Kiboriani on the 30th, when it was decided that it was absolutely necessary to re-roof the building at once in order to prevent the walls from being destroyed by the rains, which were expected to begin in a few weeks.

### Uganda.

Bishop Tucker has recently concluded a journey through part of the eastern half of his diocese. The route lay through Busoga to Mbale and Masaba, near Mount Elgon; thence southwards through Mumia's to Kisumu, turning aside on the way to visit the Friends' Industrial Mission at Kaimosi. It is hoped that this journey will lead to a development of work, as rapid as available forces may render possible, in this eastern district. The proposed appointment of the Rev. W. A. Crabtree, when he returns to the Mission, to Mumia's is the first step in this direction; and it is expected that work will shortly be started among the Kavirondo in the neighbourhood of Kisumu.

Colonel J. Hayes Sadler, C.B., His Majesty's Commissioner in Uganda, and Mrs. Sadler left Entebbe on September 8th, for furlough in England. (See *supra*, p. 914.) A week before his departure the Commissioner visited Mengo to take leave of King Daudi and the chiefs. The Commissioner's place has been taken temporarily by Mr. George Wilson, C.B., who brings to bear on the work of administration an experience peculiarly long and varied of the government of African tribes.

A little Mohammedan prince, Ram-a-zan by name, aged fifteen years, is anxious to become a Christian. Miss E. M. Brewer wrote on October 4th:—

He wrote a nice letter to the Katikiro saying, "This religion is very bad, it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." We think that this latter is probably the real reason. The Mohammedans are such an uneducated lot, and Ram-a-zan has found nothing satisfactory in his religion. He has had a Muganda Protestant lad to teach him reading and writing, and this lad has

probably influenced the prince. After Daudi and Suna, his little Protestant brother, Ram-a-zan is the next heir to the throne, so it is an important matter. It is really very encouraging for educational missionaries; for, though education is the bait that is drawing him, he will hear God's Word every day and be taught it, so we hope he will become a true-hearted Christian.

In February last the new hospital at Kabarole, the capital of Toro, was occupied but it was not really finished until April. Dr. A. Bond wrote in July:—

During the past four months we have had over eighty in-patients. These have been from amongst all classes, some being chiefs and chiefs' wives, others were among the poorest of the peasants. They also represented some eight different tribes, the most numerous, of course, being Batoro and Banyoro, also a good many Baganda; the others included some of the Abambuba from the mountains, Balega from the other side of the Albert Lake, Nubians of the Nile district, and some few Hindus and Goanese, who are either in Government service or in the country for trading purposes. These all were received in the same wards without any distinction of class or religion. . . .

We have ten native boys in training as hospital assistants, their ages varying from about twelve to seventeen or eighteen years. . . .

We have been much encouraged and cheered by the kindly interest taken in our work by friends at home. Out of

thirty-four beds, about twenty are now supported by subscriptions which are specially sent out for that purpose. . . .

Above all, we want friends to pray for us and our patients. As yet comparatively little has been done, and we do not want those at home to think the Batoro are all evangelized, but we praise God for what has been and is being done. Personally, I do not think the people take much real interest in Christianity. It is not popular now not to go to church and be religious and have a baptized name; but, alas! many of those who ought to encourage us and whom we expect will help others, sadly disappoint us by falling into sin: as of old, the people still seek for the loaves and fishes. We want those at home to pray for us that God will make us increasingly useful in the work, and that as the Lord Jesus is lifted up as the One Who died to open the Kingdom of heaven to all believers, many may look unto Him and seek to enter into it.

Bishop Tucker sends us the following extract from a letter he had received from Mr. A. B. Lloyd in Acholiland, dated August 13th:—

You will be sorry to hear that our friend Owin is dead. He was the chief, you will remember, who came to see us at Ojigi's place. I fear there was foul play, and the story is that he has been poisoned by a man who was once his over-chief. . . . Well! the poor man is dead, but you will rejoice to hear that the young teacher who was with him to the last declares that he died with absolutely firm faith in our Lord Jesus Christ as his Saviour. The story of his begging Yohana (the teacher) to take

off the charms that the Heathen had placed around his neck, and how the teacher did so and at the same time pointing out to him that the one and only Saviour was at hand to help and to save him, and how Owin said that he trusted entirely in the saving arm of Christ and fell asleep in this simple faith—has cheered our hearts and made us feel quite sure that the beginning has come, and that the first-fruits of the Acholi have been gathered into the fold of Christ.

#### **Palestine.**

At an ordination in St. George's Church, Jerusalem, on October 16th, Bishop Blyth admitted to Priests' Orders the Rev. Sidney Clinton Webb, of Jerusalem.

#### **Persia.**

Driven by the prevalence of cholera on the Shiraz Road to try a new road, in returning from Asfarjan to Ispahan, Bishop Stuart journeyed by a circuitous route. He passed through several large villages in a well-watered and fertile district. Of his experience at one important place the Bishop wrote on Sept. 7th:—

We put up at a Persian house, whose owner brought a bundle of letters signed Robert Bruce. The person to whom they were addressed died ten years ago, but his son treasured these letters and the books that Dr. Bruce had sent with them. The doctor himself and his daughter had lodged on

one of their tours at this man's house. We met with other interesting traces of the Canon and his son-in-law, Dr. Hoernle. Several of the villages we had to give a wide berth to, on account of the cholera, but I quite look forward to making an evangelistic tour in that region another season.

#### **Bengal.**

The work at Bhagalpur, in Behar, during the last few months has been interesting and varied. On July 17th two women were baptized. One of them is a Rajput, well advanced in years. The other was a Bengali Brahman who had been influenced by the Indian pastor at Jamalpur. On August 24th (St. Bartholomew's Day) six adult lepers were baptized, and on September 4th there were three more baptisms, one of those baptized being a Sadhu who had given up idolatry some years ago. He first heard the Gospel in the Bhagalpur bazaar, and very soon became an earnest disciple. Prayer is asked for these "babes in Christ, that they may grow in grace and in the knowledge of God."

The Leper Asylum at Bhagalpur contains 110 lepers. Last year, owing to lack of accommodation, many were refused admittance. In response to an appeal by the Secretary of the Mission to Lepers the Government has given a grant of Rs. 6,000 to assist in the building of new wards, and on August 8th the Lieutenant-Governor of Bengal (Sir Andrew Fraser, K.C.S.I.) visited Bhagalpur to lay the foundation-stone. In a summary of the Lieutenant-Governor's address in the North India localized *C.M. Gleaner* we read:—

As yet, he said, there was no scientific cure for leprosy, no scientific hope for a cure: nevertheless hope never completely died with the true physician, and in the meantime all was being done that is possible to alleviate the leper's sufferings and to find a cure. Mind and spirit were able to triumph over affliction, and

therefore his Honour believed that the best work amongst lepers was done and could be done by missionary agencies. The one great Man Who taught sympathy with suffering and leprosy was Jesus. Sir Andrew drew attention to one of the prayers just used: "Jesus, Who didst touch the lepers with Thy loving

hand and healedst them." He said he had great sympathy with the leper, but he must confess he could not touch a leper. It was great sympathy which could touch the leper, it was Divine sympathy. In the accounts of most of the miracles it was the *word* of Jesus which was sufficient to heal: but with the leper, He *touch*ed him to express His sympathy. There was no religion in India which did not ostracize lepers: and while doing all

honour to those beneficent individuals who have so generously assisted in this work, he thought that all must acknowledge that it was to the influence of Jesus that we trace active sympathy with the leper. In these few remarks his Honour wished it to be clearly understood that he had said nothing derogatory to other religions. Concluding, he further said that he was glad to find missionaries who willingly undertook the work of caring for lepers.

On August 15th there was an outbreak of plague among the Jamalpur Hostel boys. Two boys were seized and one of them succumbed. Miss Shaw, of the C.E.Z.M.S., undertook the nursing of the boys. She and the Indian doctor (Dr. Macleod) did all that human skill could do. Unfortunately, Dr. Macleod was himself seized with the plague and died in the mission-compound on September 26th. The Rev. J. A. Cullen says: "He had been attending plague cases in Bhagalpur and had evidently contracted the disease in the path of duty. He was an earnest Christian man, whose loss we shall all deeply feel." The High School, which last year was transferred from Champanagar to the town, under the charge of the Rev. H. M. Moore, has had a troublous time on account of the plague. Notwithstanding this, steady progress has been made, and there are now 130 boys on the roll, twenty-five of whom are Christian boarders.

On August 27th the Bishop of Calcutta visited Bhagalpur. He held a confirmation at the Leper Asylum, and consecrated part of the European Cemetery. On the following day he took part in the Hindi Communion service in St. Saviour's Church, and in the evening preached at the English service in Christ Church.

#### United Provinces.

The Rev. R. Baker's headquarters has been moved from Faizabad to Sultanpur, thirty-seven miles distant. In order to elicit definite prayer Mr. Baker has sent home the following details of the work committed to his care:—

1. Faizabad, 20,000 population. (a) City preaching; (b) Middle school, 100 students; (c) Women's work, two Bible-women, 150 zenanas visited, girls' school, women's sewing-class; (d) Christian congregation, eighty souls. Ajodhya—(a) Two preachers; a most difficult place, crowded with temples; (b) Lower middle school, 100 boys; Christian congregation; Zenana Hospital; Z.B.M.M. workers.

2. Sultanpur. Entire district in our care, and no other society but C.M.S. responsible for 1,000,000 population.

3. Azimgarh, 100 miles distant, with a population of over 2,000,000, and no other society working amongst them. High school, 350 students; city preaching; colporteur; village school nine miles distant; zenana work in charge of Miss Evelyn Luce; Christian congregation and all it entails.

The Rev. W. McLean has been appointed Chairman of the United Provinces District Church Council in succession to the Rev. J. P. Ellwood. He wrote from Agra on October 5th:—"We are just talking over plans for the winter campaign. May we be directed in every move! There are about eighty candidates for baptism, including Mohammedans, Brahmans, and down to Lal Begis. Would that we had more workers!"

The death of Miss K. C. Wright at Simla on September 21st was mentioned under "Editorial Notes" last month (p. 870). The funeral took place at Amritsar on the 24th, and Miss Katherine Wright now lies beside her brother in the Indian Christian Cemetery there. The grave of the Rev. Robert Clark is just upon the other side. Before going to Agra she worked at the Alexandra High School, Amritsar, and thus was connected with the Punjab as well as with



the United Provinces, and both the *Punjab Mission News* and the North India localized *C.M. Gleaner* for October contain In Memoriam notices. In the course of an editorial note the former says:—

The key-note of Miss Katherine Wright's life was joyful singleness of heart. As she passed away in Simla one could not but think that if only those who are pursuing mere enjoyment there or elsewhere could know what a constant fountain of pleasure there is in a life unreservedly given to the service of Christ they must assuredly seek it. Such a life was hers. She came to give herself to the training of Indian Christian womanhood in girls of the better classes, and this one thing she did. A woman of cultured mind,

sensitive to many interests, she gave the resultant of them all to her pupils, and especially to those whom she loved to train in the normal classes at Amritsar and Agra as teachers. And in all her work its chief mark was conscientiousness and thoroughness. Her pupils were trained for character, even before knowledge. Such a life reproduces itself. The grain of wheat has fallen into the ground and died only to bring forth much fruit. Some of it is already evident. More is to come.

#### Western India.

We have received interesting circular letters from the Rev. C. W. Thorne and the Rev. H. J. Smith, of Aurangabad. Both the missionaries deplore the terrible ravages of the plague, and write of recent encouragements in the work among Mohammedans. Mr. Thorne illustrates the size of his parish or mission district by comparing it with the area between (say) London in the south and Grantham in the north, and from Birmingham in the west to Norwich in the east. "There ought," he writes, "to be several bishops with their bands of clergy working in such an area instead of one poor missionary! However, if so many of the clergy will stay at home, those out here must endeavour to make up for the deficiency." Among those in the city who had died of the plague was the physician in charge of a hospital supported by the Nizam's Government. Of him the Rev. H. J. Smith wrote on September 30th:—

Although a Mohammedan he had taken his degrees at Edinburgh, and he had always been a real friend to the children and sick poor of the Mission. Hearing that he was ill, Mr. Thorne and I went to see him on Saturday, 3rd, but found him much worse than we expected. He felt sure he was going to die, and asked for prayer to Jesus, the Great Healer, "Whom," said he, "I call in to all my cases." Mr. Thorne prayed and spoke a few words with him, and we went again the next morning hoping to see him, but he had passed away a short time before our arrival. We, however, found a large company of his co-religionists gathered there for mutual condolences, and we took the

opportunity of giving them a sermon on the Christian idea of death and resurrection, which was listened to with appreciation. This was the first time I had had the chance of preaching to Bohras. We were told that the doctor was all night calling upon Christ to save him, and that he refused to repeat the Mohammedan forms of prayer and invocation which were recited to him. The mullah who was with him at the time of his death told me he had heard him call on Christ for salvation! So, though our friend never confessed Christ in his time of health and prosperity, yet we hope that he has been accepted even at the eleventh hour, and that we shall meet him hereafter.

#### South India.

The death of the Rev. J. S. Peter was briefly recorded in our October number (p. 771). He was the son of the Rev. Pakkianadhan Peter, who was for forty years a C.M.S. missionary in Ceylon. He received his early education at Colombo, and after a time joined the S.P.G. College at Trichinopoly, and subsequently the Madras Christian College, from which institution he passed the B.A. degree examination in 1886. For a year or two he was in the Collector's office at Trichinopoly, but being anxious to enter the ministry, he joined the C.M.S. Divinity School in 1887, and passed the Oxford and Cambridge Theological

Examination in the first class in 1889. For some time he was a teacher in the Harris High School and afterwards in the Doveton Protestant College. After his ordination he was appointed head-master of the Harris High School, and held that position from 1895 to 1904. He also took part in congregational work in connexion with the Southern Pastorate, and did much literary work in Tamil.

Started in the latter part of 1854 by the Rev. G. English, the Ellore High School has attained its jubilee, which was celebrated on September 25th to 28th. The Rev. J. B. Panes gave the address at the Communion service on the first day, and the preachers at the other services were the Revs. W. C. Penn and E. S. Tanner. Some three hundred old students of the school were present at a meeting on the 27th, when Rajah Bhajanga Rao Bahadur (himself an old student) presided. Two jubilee odes specially composed, one in Hindustani and the other in Urdu, were sung by the boys. On the 28th, the Rev. Canon Sell presided at the Jubilee Meeting. The Revs. C. W. A. Clarke, H. D. Goldsmith, and G. Krishnayya, and several other missionaries also took part. At this meeting a history of the school was read, in which it was stated that "in 1854 there was no school for general education in Ellore, and now there are, besides the mission institutions, two Lower Secondary Schools, one new unrecognized High School, and over twenty Primary Schools, all manned, managed, and maintained by Hindus, and the Mission High School may well take pride in the thought that all the others have been brought into existence by the pioneer work done by it in Ellore."

#### **Travancore and Cochin.**

On May 18th, the Rev. Dr. Richards at the Leper Asylum, Allepie, examined six men who had been learning for longer or shorter periods. A careful inquiry and testing in the faith, both as to head-knowledge and heart-knowledge, led him to set aside five for baptism. On the 22nd (Whit Sunday) he gave the candidates further instruction and then baptized them. He was impressed with their evident sincerity.

Of the fruit of mission-schools in the Allepie district, the Rev. Dr. Richards wrote on September 15th:—

On Saturday we had a very pleasant surprise, nothing less than a devil-priest of the Pulayan Freedman caste coming, brought by his two Christian sons, to turn to the living and true God. In 1892 we began a school for the Heathen at Karimadi, ten miles distant by water. The teacher was a man formerly of the same caste. The result was seen in a few years in the conversion of six boys, who were baptized during my furlough in 1893-94 by the Rev. C. A. Neve.

Hitherto none of their parents had accepted the Gospel openly in baptism. It now appears that the wife of the devil-priest had been hindered by her husband, under threats of death, from joining the Church. Nor were these vain words. He was believed by all to be the dwelling-place of a foul spirit—as of a suicide—and was much consulted by the Heathen in cases of sickness, when he would be plied with strong drink.

The Arakula (literally "Dreadful

Murder"), as the spirit was called, often spoke through him as to the devil-priest himself, threatening him with instant death if ever he became a Christian (for his sons and the other Christians had often prayed for him with tears). Just a month before, on the occasion of one such prayer, he submitted himself to the love of the Good Shepherd, and to the amazement of all, and especially of the Heathen, no harm has overtaken him. Seven or eight adults besides have already joined, no doubt greatly influenced by his example.

Then an expected cluster of fruit was gathered into the Church on Sunday, the 11th. At Chettiyad, four miles north of Allepie, lived a family of Komeroms, priests of the Shanar or Chokan caste, also physicians and barbers. The senior member came to me in 1890, begging that I would receive his son at special rates into our boys' English school, then taught in the mission-compound. I admitted the

boy at half fees on account of the great distance. I also visited the father and gave him a Bible and other books. Giving up his priesthood and barber work, he practised as a physician until his death by cholera more than a year ago. On his death-bed he exhorted his family to become Christians. The pastor

of Allepie and I baptized his brother and his wife and four children on Sunday. We ought certainly to multiply schools and to pray for them! There are four members to be baptized later, relatives of the above. Our former Allepie pastor, the Rev. T. Koshi, baptized a boy, the firstfruits, some months ago.

#### Ceylon.

At an ordination in the Cathedral, Colombo, on September 25th, the Bishop of Colombo admitted to Priests' Orders the Rev. Don Joseph Perera, Singhaless Pastor of St. Luke's, Maradana, and Christ Church, Galle Face.

In the Ceylon localized *U.M. Gleaner* for October, Mrs. H. E. Heinekey writes:—"Last month a tablet was placed in Christ Church, Baddegama, by some friends who knew and loved her well, to the memory of Mrs. Mary Perera, Gurunanse, who for fifty-five years faithfully and lovingly served the Church Missionary Society. She began her work as teacher in the vernacular school, and for the last sixteen years was the trusted matron of the girls' boarding-school."

#### South China.

At an ordination in the Cathedral, Hong Kong, on September 25th, the Bishop of Victoria admitted to Priests' Orders the Rev. Percy Jenkins, of Hong Kong.

The Rev. G. A. Bunbury, of Hong Kong, writes:—

That "the dark places of the earth are full of cruelty," and therefore of misery, is well known to those who have any knowledge of the life of the people in heathen countries. But even those who know these countries well, and to whom the usual sorrows are sad commonplaces, are occasionally startled by the depths of misery revealed.

From the Hong Kong *China Mail* we take two extracts published within a week of each other. The first is as follows:—

"It is frequently the case in the country districts of China that usages which apply to a particular neighbourhood are quite unknown in other districts not far removed. At Tung-po, situated not far from Whampoa [twelve miles east of Canton], a strange custom obtains to the effect that when a bride visits her home after the first month of married life, she need not return to her husband till two or three years have expired. It has been reported to me, on reliable authority, that recently six young brides committed suicide together. They were more or less friendly as village maidens, and have all been married within the year. Having all returned to their homes according to custom, the husband of one of them insisted that his wife should return to him or he would take a concubine. Thereupon the six young women, it is alleged, determined to commit suicide together, and in order to do this effec-

tually they secretly proceeded to the river's bank, and having tied themselves in couples by the wrists and ankles, flung themselves into the river. They accomplished their purpose and were drowned."

The second extract refers to the trial of a notorious villain, the ex-mandarin of the Nam-hoi district, to which the western half of the city of Canton belongs. This man, having been cashiered by the present viceroy of the Two Kwongs, was pursued by the cries of vengeance of his victims and their relatives, and took refuge at Macao from his opponents. He was recently given up by the Portuguese authorities, on clear evidences of guilt. The *China Mail* says:—

"On the 13th inst., at Canton, before the chief justice and the provincial treasurer, the ex-Nam-hoi magistrate, Pui King Fuk, was brought up for trial. The court was unusually excited and there was a large attendance. Of the numerous charges against the prisoner, the introduction by him of the hanging-cage was first to be dealt with. Under cross-examination the Nam-hoi prison clerk and the executioner, who were called to give evidence, said that during his terms of office as many as 130 cases had passed through in which persons had succumbed in the cage. The prisoner remained mute all the time, and after the taking of the evidence was led away in irons."

Mr. S. Wicks has recently taken up evangelistic work among the lepers at Pakhoi, and finds it full of interest. He particularly refers to one who, though feeble in body, is indeed strong in heart. He writes:—

In my bedroom hangs the motto, "I am only one, &c.," which always reminds me of one of these warm-hearted men. Perhaps a few words about him may be interesting. He is "only one"; indeed he is not a complete one! for he is minus one of his legs. His hands are stiff and practically useless, besides which he is very weak in body. Nevertheless, the remaining words are true of him, for he can do something, and by

the grace of God he does it. During the past three weeks he has been out into the country with a bundle of Gospels, &c., which he has sold to the value of 1,300 cash. You will understand what an amount of work and preaching this means when I tell you that the most expensive book he carried was worth only ten cash. Truly, like the woman, he did what he could, and God blessed him accordingly.

#### **Fuh-Kien.**

At an ordination in the Cathedral, Hong Kong, on September 25th, the Bishop of Victoria admitted to Priests' Orders, the Rev. Herbert Buller Ridler, of Fuh-chow.

The Rev. Ll. Lloyd gives us the following interesting story of the restoration of physical sight leading to spiritual sight being given:—

I am writing this in a small market town called Heng-jong, lying in a very pretty basin of the hill, some nine miles west of Lo-ngwong City. Our church here is of the primitive New Testament type, a church in a house, being a small native residence, of which the central hall is used as a place of worship. The furniture which it contains could be purchased new for a sovereign, and its flooring is the bare earth.

On my arrival here a few hours ago I was met by an intelligent-looking youth with a very bright, happy face, whom I had never seen before, but who at once began to tell me his story, which was that, having become quite blind, he had gone to the C.E.Z.M.S. hospital at Lo-

ngwong, where Dr. Cooper had successfully operated upon his eyes and enabled him once again to look upon his fellows. Then with still greater delight he went on to say how at the hospital he had heard of Jesus, the Giver of spiritual light, and had learnt to worship and serve Him, and how he now desired to obey His command and confess Him publicly in baptism. After hearing from the catechist that he had been a catechumen for six months and was evidently sincere in his desire to follow Christ, and after a careful examination of him myself, I had no hesitation in admitting him into Christ's visible Church, and trust he may continue His faithful soldier and servant.

#### **Mid China.**

Dr. R. Smyth reports continued progress and prosperity in the medical work of the Hao-meng-fong Hospital, Ningpo. The visible effects of the evangelistic work were less encouraging, "the vast majority of the patients seem irresponsible or indifferent to the Gospel message; but many seem deeply impressed, and very many have acquired at least a head-knowledge of the fundamental truths of Christianity." Forty opium-smokers were admitted into the hospital for treatment: all of them left with health restored. Among the patients had been two Buddhist priests, of whom Dr. Smyth writes:—

They were very interesting and intelligent men, both of whom had entered the profession late in life and for rather peculiar reasons: one to escape from the police, who, he declared, had just come to apprehend him; the other, because he had failed in business and

had lost his wife and children by death. This latter, like the former, read the New Testament with evident interest and conviction; but, unlike him, he has determined to quit the monastery, seek work, and begin a new life as a Christian.

Dr. S. N. Babington wrote from T'ai-chow in August:—

The work in the T'ai-chow Medical Mission has during the past seven months been very encouraging indeed,

the attendances of out-patients showing a considerable increase upon the corresponding period of last year.

The patients come from all points of the compass, and many of them from great distances. I frequently asked them how it was they knew there was a dispensary in the city, and the answer I almost invariably received was that So-and-So had been treated by us, and he had told his friends on his return home.

A great many patients come from places where there is no knowledge of the Saviour, and one hopes that the truths they hear while waiting to be seen may abide with them, and that they will speak to their friends of the "doctrine" they have heard. We are specially glad when patients from such places are able to stay in the dispensary for a month or so, though we feel anxious when they leave us as to their future. Will they be as the little

leaven leavening the whole lump? or will they lapse into their old state of Heathenism through lack of the means of grace? What I think we most urgently need is a catechist attached to the dispensary, whose work should be to go to these out-of-the-way places and visit our old patients; untold good would be the result.

The building of our new hospital has cost me much time and anxious thought, for the conditions under which this work is done in Tai-chow are exceptionally trying. One has to draw up the plans, buy the material, and supervise the workmen. Only those who have had anything to do with Chinese workmen know what this supervision means: as soon as one's back is turned they slack, and if there is a way of doing a thing wrongly they will find it.

### Japan.

The statistics of the Japan Mission for 1903 were referred to in our July and September numbers (pp. 530 and 704). The following table and comments, furnishing data for determining the relative extent of the C.M.S. Mission to that of the Nippon Sei-ko-Kwai, which includes the S.P.G. and American Episcopal Church work in Japan, are from the *Japan Quarterly*:—

|                                | Whole Church. | C.M.S.    |
|--------------------------------|---------------|-----------|
| Missionaries—                  |               |           |
| Ordained . . . .               | 71            | 28        |
| Lay . . . . .                  | 10            | 2         |
| Single ladies . . . .          | 82            | 46        |
| Wives of missionaries . . . .  | 51            | 27        |
| Total . . . . .                | 217           | 103       |
| Japanese clergy—               |               |           |
| Priests . . . . .              | 40            | 15        |
| Deacons . . . . .              | 13            | 2         |
| Catechists . . . . .           | 138           | 87        |
| Bible-women . . . . .          | 75            | 38        |
| Total . . . . .                | 266           | 142       |
| Baptized members . . . . .     | 12,102        | 5,710     |
| Communicants on roll . . . . . | 5,945         | 2,580     |
| Catechumens . . . . .          | 1,002         | 581       |
| Baptisms (1903)—               |               |           |
| Adults . . . . .               | 1,035         | 557       |
| Infants . . . . .              | 543           | 240       |
| Total . . . . .                | 1,578         | 797       |
| Theological Schools . . . . .  | 4             | 2         |
| Students in same . . . . .     | 41            | 15        |
| Schools—                       |               |           |
| Day . . . . .                  | 24            | 12        |
| Boarding . . . . .             | 13            | 6         |
| Scholars . . . . .             | 2,492         | 733       |
| Contributions . . . . .        | Yen 20,247    | Yen 7,427 |

From the above figures it will be seen that the C.M.S. has about half of the Church Missions work in Japan. Our readers will remember that the other Church Missions are the S.P.G. with some affiliated Missions, and the American Protestant Episcopal Church Mission. We would also remind our readers that the C.M.S. and S.P.G. are the only English Missions working in

Japan (with the exception of the small contingent of the Salvation Army).

The above figures show that the Nippon Sei-ko-Kwai is fast becoming the largest individual Church in Japan, the Congregational and Presbyterian Churches, though at present each having a membership of eleven or twelve thousand, are not progressing at nearly so great a rate as the Sei-ko-Kwai.

The baptism roll of last year was the largest the C.M.S. has ever had, 557 adults and 240 children. There has been a marked increase in the number of baptisms since the revival movement of 1901. During the three years previous to 1901 the C.M.S. baptized 1,161 adults; while in the three years 1901-03 the number was 1,503, an increase of 342, or an annual increase of 113, i.e. about twenty-five per cent. And the number of catechumens returned at the end of 1903 was 581, which is slightly below the average of the past two years but considerably above the average of the preceding three years.

The above figures will also show that the C.M.S. churches are behind the other churches of the Sei-ko-Kwai in the number of ordained men, 17 out of 53, and theological students, 15 out of 41, and also in contributions, yen 7,427

only, out of yen 20,247. On the other hand the C.M.S. has the larger proportion of evangelists at work, i.e. 87 out of 138, and the larger part of the adult baptisms, 557 out of 1,035; these figures tending to show that the

C.M.S. has the larger share of the evangelistic work.

The comparison will suggest to our Mission points which need strengthening, the most marked being the pastorate and self-support.

Of a visit to Oki-no-kuni, a little group of islands some 100 miles north of the mainland, in the middle of May, the Rev. W. R. Gray wrote from Matsuye on June 24th:—

In ancient days they were the scene of the sufferings of two exiled Japanese emperors. A very rough eight-hours' passage brought us in view of the tall blue cliffs and iron-bound coast of Oki, and we soon found ourselves at Saigō, the capital, with its land-locked harbour, good public buildings, schools, offices, prison, &c., and one solitary Buddhist temple, though Shintō shrines abound. It is a prosperous fishing town, and every fine evening, before sundown, I saw processions of fishing-vessels going out for cuttle-fish, which are taken literally in millions off this coast; hence the general prosperity of the islands. The people are said to be honest and peaceable. Theft and quarrelling are practically unknown. A mere handful of police suffices for the 40,000 people in the archipelago. But the people are led captive by the Devil at his will. Callous contempt for domestic purity, drunkenness, the darkest depths of superstition, and total absence of moral ideals characterize this, as most other strongholds of Heathenism.

The few Christians I found were mostly there temporarily for trade. Of the resident believers, one is a judge, another a town official, and one or two others are tradesmen. On Sunday morning they came together to the breaking of Bread and I spoke to them of the boundless stores of grace laid up in Jesus Christ. In the afternoon I saw some of the inquirers. Scattered amongst the islands are eleven seeking the Way, consisting of a public procurator, two or three officials, and fishermen. We had open-

air preachings up and down the capital town. Till I told the people otherwise, I was said to be a Russian spy. Our catechist said in his address, pointing to me, "This is not a Russian spy. Missionaries don't bring warships and torpedo-destroyers, but they turn up weekly here and there in little country places with concertinas, Bibles, and hymn-books. They are despised as fools, but they despair of none. For they say, if only this and that poor thing may be introduced to Jesus Christ he will become a real human being."

Besides visiting Christians and inquirers, I called on the Governor of the islands, the head of the island schools, and the chief Shintō priest, who said he knew Bishop Evrington in Osaka years ago. For want of workers we had to withdraw our catechist from Oki recently, but we are glad to know that the Christians hold services amongst themselves, and we send them a worker once a month. Will every one who reads these words kindly remember to offer a prayer for the few lonely Christians here, that they may "hold fast the profession of their faith without wavering: for He is faithful that promised."

The day before yesterday we laid to rest, in Matsuye, the young wife of a prison official here, the direct result of good seed faithfully sown in time past in Saigō. She died of consumption; and all her hope was stayed on the atoning blood of Jesus Christ, that "sure and steadfast anchor of the soul" which "entereth into that within the veil."

The Japanese C.M.S. workers in the dioceses of South Tokyo and Osaka held their annual convention for mutual spiritual help and counsel at Maetzaka, a sandy island on the coast near Toyohashi, in the middle of April. About sixty men spent five happy and profitable days there. The Rev. W. P. Buncombe writes:—

The Bible-readings and devotional meetings were all felt to be very helpful, and many who came feeling depressed and empty returned with new hope and courage to their work. During one of

the evening meetings, one of the men, Mr. Murakata, received a telegram calling him to join his regiment within forty-eight hours. He had been called out as a soldier about a year after

entering the Divinity College, and had served his time and then re-entered the College and had just graduated; so when the war broke out he expected that he would again be called out. Hastily getting up from the meeting, he packed up his bag, went at once to the station, accompanied by a few of his most intimate friends; the others meantime had a short time of special prayer for him, and then getting a few Japanese lanterns, went out to the side of the railway, waiting to greet him as the train passed. The train was yet going slowly as it passed across the island where we were, and so our shouts of "*Murakata Kun Banzai*" were easily heard by those in the train. Mr. Murakata had a very good record during his ordinary term of service in the army, and has the rank

of corporal. We feel sure that he will witness for Christ among the soldiers as he has opportunity. He went with the army that landed at Takushan. Another of the men who took part in our meetings has since also been called out to join his colours, Mr. Waku. He had just finished his course at the College and had been appointed to Hiroshima to work under Mr. Williams. So although the War Department has not yet been able to see its way to let Christian teachers go with the troops, these two from our own little band of evangelists are at the front in the capacity of soldiers and will have great opportunities of leading those anxious for salvation to Christ. Will readers of this letter please specially put Mr. Murakata and Mr. Waku down in their prayer-list?

As just mentioned, definite permission has not yet been given for European and Japanese clergymen to go to the seat of war as chaplains to the troops. The Young Men's Christian Association, however, has equipped and sent to Antung, in Manchuria, a tent mission for social and Gospel work among the soldiers at that important post.

It is calculated that there are in Japan and its dependency, Formosa, 72,000 blind persons between the ages of ten and thirty-five. With the rise of "New Japan" the blind have been compelled to forego the few privileges of the old days and enter handicapped into the general struggle for life. Music and massage are gradually ceasing to be the monopoly of the blind, and the Tendai sect alone, out of eight sects and thirty-seven sub-sects of Buddhism in Japan, continues to employ the *Mōsō* (blind priests). At present the number of blind students attending the few institutions in Japan is estimated at from four to five hundred. We gave some particulars of the Gifu Blind School in our February number (p. 131). The report for the year ending March 31st, 1904, has just reached us, and from this we learn that at present there are twenty-three pupils in the school. On account of its limited capacity and resources it cannot hope to exert directly a very great influence on the large body of blind in Japan. But while aiming at the rescue, education, and evangelization of a few individuals, it also aims at becoming a typical institution, an object-lesson to those who in the course of events will be called upon to undertake work having for its scope the 72,000 above mentioned. The graduates of the school are scattered in various parts of Japan, and are witnesses to what Christianity has done for them. Mr. Mori, the blind principal, in addition to the work of the school, holds a weekly class for the blind in Ogaki, and besides is actively engaged in evangelistic work in Gifu city. A magazine for the blind is published in the school, and this is the only Christian periodical for the blind in Japan; indeed, with the exception of the four Gospels, there is no Christian literature for the blind in the country.

Readers of *Sea-girt Yezo* and other works on the Ainu by the Rev. J. Batchelor will be familiar with his labours amongst that interesting but fast disappearing people, and will enter into his feelings in connexion with the following incident:—

On the evening of May 13th a post-card came in from Arimakna, our Ainu reader now stationed at Nina Kotan, near Piratori, which read as follows:—

"Tunkamarek has been killed by a bear. Please pray for his wife and children, for they are in great trouble." It was not a long message, but as

serious as it well could be. The news fell upon us like a boom and seemed to inflict a stunning blow. He was a Christian, and his hut has been our preaching-place for several years. It is some fifteen miles above Piratori.

Tunkamarek was a mighty hunter—a very Nimrod—in his generation, and I have often eaten venison, hares, salmon, and trout killed by him. I have also seen a pet bear cub running about loose in his hut and stealing the food out of the saucepans and pots.

And had I so desired, I might often have eaten bears' flesh with him; but having feasted off this luxury once and proved it not to be to my liking, refused. In the year 1902 he killed as many as nine bears! Hunting Yezo bears (which are of the Arctic species) is always dangerous, yet when a man like this happens to get killed by one, the news always comes as a surprise and gives one a shock. The poor fellow leaves a wife and three children; he himself was only about forty years of age.

#### North-West Canada.

The Rev. E. W. Greenshield, who left Peterhead on July 10th, wrote on August 30th. He was still on board the sailing-ship *Heimdal*, which was fast in the ice in Cumberland Gulf, and there was a possibility of her being unable to get out again this year, and being obliged to winter at Blacklead. A steamer, the *Neptune*, belonging to the Canadian Government, forced its way through the ice, and Mr. Greenshield took the opportunity of writing to send word of his arrival so far. The *Neptune* also brought a letter from the Rev. E. J. Peck (who had just heard of the death of his daughter, which occurred in August, 1903), dated Blacklead Island, September 1st, 1904, in which he says:—

Sorrow is turned into joy when I think of God's blessing which has been poured out upon the people and work. . . . You will be delighted to hear that I have been able to admit some more of these poor creatures into Christ's Church, and one man has been appointed teacher for his own people.

. . . Let the people of God, as they doubtless will, strengthen our hands, so that we may win the whole of the unevangelized Arctic wastes for Christ. Then will our crosses and sorrows lose their weight, and our hearts will rejoice with exceeding great joy.

The foundation-stone of a new parish church of Calgary and the pro-Cathedral of the diocese was laid by the Earl of Minto, G.C.M.G., Governor-General of Canada, on September 9th. In the address to his Excellency reference was made to the earnest and successful work carried on among the Indians on the Blackfoot, Blood, Peigan, and Sarcee Reserves, and the Dean (the Very Rev. Dr. Paget) in his speech mentioned the fact that the first service in Calgary, in the early days, was held by Archdeacon Tims in a room at the barracks of the North-West Mounted Police. His Excellency in his reply showed that his interest in the country was not simply that of an official. He had himself witnessed the condition of things in the early days and was able to appreciate the remarks which had been made.

### THE EIGHTEENTH ANNIVERSARY OF THE GLEANERS' UNION.

**T**HIS year the Gleaners' Union has copied the example first set in 1896, and followed in 1897 and 1901, of going to the Provinces for its Anniversary, the strong C.M.S. centre of Nottingham being chosen as the *locale*. The proceedings commenced with a prayer-meeting on Saturday, October 29th, and on the Sunday sermons in connexion with, or referring to, the Anniversary were preached in many of the churches of the town.

Monday morning was given over to a devotional meeting. The general subject dealt with was, "The Work of the Holy Trinity in Foreign



Missions." The Rev. A. R. Blackett spoke on "The Purpose of God"; the Rev. H. S. Mercer on "The Command of Christ"; and the Rev. Harrington C. Lees on "The Work of the Holy Spirit." At the dinner-hour, both on the Monday and the Tuesday, a short service was held at St. Peter's Church, Mr. Blackett and Mr. Mercer being the preachers. The usual G.U. Secretaries' Conference took place in the Monday afternoon under the presidency of Bishop Ingham. The topics considered were, "How to raise the Standard of Work" (the Rev. D. Allison, of Leeds); "How to raise the Standard of Prayer" (Miss Brook, of Dorking), and "How to raise the Standard of Giving" (the Rev. H. P. Grubb, of Oxtou). The evening was occupied with a public meeting in the Mechanics' Hall. Mr. H. E. Thornton, the President of the Nottingham C.M. Association, was in the chair, and the Rev. Dr. St. Clair Tisdall (Persia), the Rev. E. N. Coulthard (Bermondsey), and the Rev. H. C. Lees (Kenilworth) were the speakers, the subjects allotted to them respectively being, "The World's Need," "The Salvation of God," and "The Believer's Responsibility."

On All Saints' Day, Tuesday, November 1st, the Anniversary Day proper, there was an administration of the Holy Communion at Holy Trinity Church, with an address by the Rev. D. H. D. Wilkinson, which was followed by the adjourned Conference of G.U. Secretaries. After a digest of Branch Reports had been read the session was devoted to discussions on "The Study Scheme," opened by Miss C. Storr (Ramsgate), and "Candidates: their Needs and Opportunities," opened by Mr. Wilkins. n. Mrs. Frank Woods (Nottingham), Miss Eyre (South China), Miss Walford (Tinnevely), Miss Howard (Japan), and Miss C. Storr, were the speakers at the afternoon meeting, over which Mr. Eugene Stock presided.

The Mechanics' Hall was well filled in the evening, when the Annual Meeting of the Union was held. Bishop Ingham was in the chair, and in his address spoke chiefly of West Africa. He was followed by Dr. Tisdall, who dealt with work among Moslems, and by Mr. R. Maconachie, a well-known member of the Committee, who has recently re-visited India, and who spoke as an independent witness of missionary work. Mr. Coulthard gave the concluding address on the words, "Called to be saints," "Called to be Jesus Christ's."

The Annual Report of the Union shows that 7,900 new members were enrolled during the past year, making the total enrolment for the eighteen years and three months of the Union's existence 158,662. Owing to deaths and to failure of some to renew their membership, the number of "living" members is estimated at only about half the above, namely, 80,000. Forty-nine new or revived branches were registered at home, as compared with forty-seven in the previous year, and sixteen were disbanded, leaving 1,104 branches irrespective of those in India and the Colonies. Forty-seven of these support, or partly support, their Own Missionary, and 174 subscribe to the C.M.S. Lending Library. The fees and gifts towards expenses were sufficient to meet the cost of the work and allow the payment of £464 to the General Fund of the Society. The contributions towards the support of the fourteen "Own Missionaries" of the Union amounted to £1,252, and to the General Fund to £3,483, the latter sum being irrespective of the £464 mentioned above.

The Gleaners' Union Motto Texts for the New Year are:—

- "Hungry and thirsty, their soul fainted."—*Ps. cvii. 5.*
- "I am the Bread of Life."—*St. John vi. 35.*
- "Give ye them to eat."—*St. Luke ix. 13.*

## A GREAT SCOTCH MISSIONARY.

**I**N the ninetieth year of his age, one of the most brilliant and devoted missionaries who ever left these shores has just been called to his heavenly rest. I have personal reasons for wishing to say a few words about my dear and honoured friend, Dr. J. Murray Mitchell.

Many readers of the *Intelligencer* are aware that I was sent in 1892, with Robert Stewart, to Australia, and was privileged there to arrange for the establishment of the Colonial Church Missionary Associations which have since sent out so many earnest missionaries into C.M.S. fields. But it is not generally known how I came to be sent. I had for many years been working hard, and in November, 1891, was much run down. Mr. Wigram and the Committee insisted on my going to Italy for two months to recruit. I went accordingly, accompanied by Dr. C. F. Harford (then Battersby). In January, 1892, I was returning in renewed health, and took the Riviera route in order to stay a day or two with Dr. Murray Mitchell, who was then the Scotch chaplain at Nice. On the way I was suddenly struck down by influenza; and in Dr. Mitchell's house I lay ill for a month. Never can I forget the loving kindness with which he and Mrs. Mitchell tended me. At length I returned convalescent to England, but proved unfit for work, and then Mr. Wigram said, "You shall go to Australia." This is the special reason why I wish to write these few lines about Dr. Murray Mitchell.

He was born in Aberdeen in the year of the Battle of Waterloo. At the grammar school and the university of that city, and afterwards at Edinburgh, he took every possible prize and honour. When Dr. Alexander Duff visited Britain after his first period of service in India, Murray Mitchell was inspired by his influence and offered himself for missionary service. For many years he laboured at Bombay and Poona, and was privileged to bring Brahmans and Parsis into the fold of Christ. He was a most accomplished scholar in Marathi, in Sanscrit, in Persian, and was the Government Civil Service Examiner in Marathi. Afterwards he was at Calcutta, and was Principal of the Duff College there belonging to the Free Church of Scotland. In later years, when health no longer permitted residence in India, he became, as above mentioned, Presbyterian chaplain at Nice, where his ministry was highly valued.

Dr. Mitchell's literary work was important. His *Letters to Indian Youth* ran through some twenty editions in as many Indian languages. His *Hinduism, Past and Present*, is one of the best works on the subject. Three or four years ago he published a kind of autobiography, entitled *In Western India*. And only a year ago, when eighty-eight, he prepared and delivered at Edinburgh the "Duff Lectures," his subject being the Great Religions of India. These are to be published shortly. Nor must Mrs. Mitchell's delightful books, *In India* and *In Southern India*, pass without mention.

Dr. Murray's manifold accomplishments may be illustrated by one interesting fact. When, a few years ago, the Evangelical Alliance celebrated its jubilee, delegates came to London from many foreign nations. At the final meeting in the Mildmay Hall, Dr. Mitchell was commissioned to speak a few farewell words to them, and this I heard him do in (I think) eight different languages.

May one more personal reminiscence be permitted? At the General Missionary Conference of 1878, I was asked by Dr. Cust to speak for fifteen minutes on the C.M.S. Fuh-Kien Mission. When I sat down, Dr. Mitchell, who was sitting next to me, whispered, *Totus, teres, atque rotundus*. From such a man the compliment was one to be proud of.

In India Dr. Mitchell's memory will long be fragrant. He will ever hold a high place in the roll of gifted men whom Scotland has given to the service of God for the evangelization of the non-Christian world.

EUGENE STOCK.

### NOTICES OF BOOKS.

ST. PAUL'S CONCEPTIONS OF THE LAST THINGS. *By the REV. H. A. A. KENNEDY, M.A., D.Sc.* (London: Hodder and Stoughton. Price 7s. 6d. net.)

THE Cunningham Lectureship Trust, founded in 1862 in memory of the late Professor Cunningham, Principal of the Free Church College, Edinburgh, allows a wide range of subjects—apologetical, doctrinal, controversial, exegetical, pastoral, or historical theology, including what bears on home or foreign missions. The title adopted by Dr. Kennedy for his lectures suggests a point of view which undoubtedly has its dangers for the student of inspired writings. We do not question that the Author regards the Pauline epistles as a Divine revelation, but we cannot but think this is obscured by raising the inquiry as to "St. Paul's Conceptions." It is certainly a bold thing to investigate "the genesis of the apostle's thought," if indeed he spake as he was moved by the Holy Ghost; and such expressions as the following (the italics are our own) do not reconcile us to the process:—"Does it not seem probable, therefore, that he (St. Paul) formulated his doctrine of a spiritual 'body' as a *direct inference* from his wonderful contact with the risen Christ?" (page 90). "It does not appear as if St. Paul had *worked out* in any detail the actual events and processes of the final Judgment" (page 201); "it seems to us more probable that he had reached his position gradually, as the *result of prolonged reflection*" (page 226); "for St. Paul, the expectation is confirmed by the future experience of believers *as he conceives it*" (page 335). Again, comparing St. Paul's eschatological utterances in the Epistles to the Thessalonians and Philippians respectively, Dr. Kennedy writes:—"As the result of advancing Christian experience, and a *more complete surrender* to the power of the Spirit, he *has discovered* where to place the accent in his teaching on the Last Things" (page 30). But deliberate as this attitude is on the Author's part, we must acknowledge our indebtedness to him for these able lectures, which are marked not only by scholarship but also by sobriety. It is especially helpful to observe that, while the Author points out in St. Paul's letters what he calls affinities with his native environment—the Rabbinical teaching founded on post-canonical Judaistic literature,—he adds, "But the remarkable fact remains that these affinities are largely superficial, that they disclose themselves at the circumference rather than at the centre of his thought. It is the spirit of his religion which is essentially alien to contemporary Judaism and in profound harmony with the prophets and psalmists of the Old Testament" (page 44). "It is not too much, we believe, to assert that St. Paul has re-discovered the Old Testament for himself as a Christian, and the Church has inherited the benefits of his discovery."

The first two lectures have as their subjects:—"The Place of Eschatology in St. Paul's Religious Thought" and "Formative Influences in St. Paul's Conceptions of the Last Things"; and the last four deal with the Apostle's Conceptions of (1) Life and Death, (2) the Parousia and the Judgment, (3) the Resurrection, and (4) the Consummation of the Kingdom of God. From the many topics of deep interest that are dealt with we can only refer to one or two the discussion of which has frequently a relation to

missionary work. On the question of a universal salvation which some expositors have endeavoured to base on passages in 1 Cor. xv., Rom. v., and Eph. i., Dr. Kennedy says:—

"It is of supreme importance to interpret any isolated affirmations of a writer in the light of his general view of things, so far as that can be gathered from his writings as a whole. Now, whatever difficulty there may be in mutually adjusting some of the less essential details in St. Paul's religious teaching (and we have in our discussion been confronted by some of these perplexities), he is certainly not a writer who leaves his readers in doubt on the central themes of his Gospel. That Gospel is pre-eminently a setting forth of the method of human salvation, the indispensable conditions of eternal life. These conditions have burst in upon the apostle with all the force of an epoch-making revelation. If anywhere he feels sure of his ground, it is here. Accordingly, he makes as plain as the terms he employs can make them the spiritual processes by which a human soul is justified in the sight of God, is united to the living and exalted Lord, and receives the supernatural gift of the Holy Spirit. Apart from these saving *momenta*, if we may so describe them, he has no conception of salvation at all. As to a period of probation after death, in which these redemptive opportunities, neglected during earthly existence, might again be offered and seized, he says not a single word. In fact, as we have noted, the idea of an Intermediate State is one which seems never to have appealed to him, and it is ignored as of secondary importance. Yet, if it were a condition which appeared to him in any way to make feasible the redemption of those who, in blindness, refused the grace of God while living their present life, we can scarcely conceive that so large-hearted a missionary as St. Paul, who yearned with a surpassing ardour for the salvation of his fellows, should fail at least to express some faint hopes of a possible restoration of such as had died without God and without Christ in the world. Plainly, the main outlines of his doctrinal teaching leave no place for, and suggest no approximation to, a theory of universal salvation. We are quite alive to the force of such passages as Phil. ii. 9-11, 'Wherefore God also hath highly exalted Him, and given Him the name that is above every name, that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord': and Col. i. 19, 20 (a true parallel), 'It pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself.' The apostle, it seems to us, is quite clear as to the universal scope of the Divine purpose of mercy. But he realizes also that there are proud and perverse wills which steadfastly refuse to bow to that purpose."

And on the opposite theory of annihilation, which forms so essential a part in the hypothesis of Conditional Immortality, the Author, after citing the instances in which *ἀπώλεια* and *ἀπολλύναι* are used in the New Testament and the Septuagint, says:—

"A closer acquaintance with Hebrew and Jewish modes of thought would have shown those writers who have established their view of annihilation on such New Testament terms as *ἀπώλεια*, *ἀπολλύσθαι*, *ὄλεθρος*, κ.τ.λ., the impossibility of such a deduction. What moderns are apt to forget is, that for the Old Testament writers and for St. Paul the question of the *existence* of the person had no interest whatsoever. They were not concerned at all with considerations of immortality in the abstract. It was *life* which occupied their thoughts: the life of the community or the individual: that is, *existence in touch with God*. When that contact was lost, the outlook for the person was the most hopeless they could imagine. For death could then signify for him (in St. Paul's view) nothing else than the experience in which the meaning of sin for God should be most overpoweringly felt. This is unmitigated disaster, *ἀπώλεια*, ruin."

And again:—

"A large number of expositors, of whom Farrar and Cox may be cited as leading representatives, have expended a vast amount of ingenuity in the attempt to rid the adjective *αἰώνιος* of its natural, and apart from this controversy, invariably accepted sense, 'eternal,' in the writings of the New Testament. These discussions reveal with striking clearness the difference between the early

Christian and the modern standpoint. Yet, in our judgment, the evidence, both detailed and general, tells completely against the modern hypothesis."

*The Life and Work of the Rev. E. J. Peck among the Eskimos*, by the Rev. Arthur Lewis, M.A. (London: Hodder and Stoughton; price 6s.) We have no hesitation in predicting a hearty reception and an extensive sale for this book. The Author is our old Punjab missionary, whose memoir of George Maxwell Gordon has long been greatly valued. We think he has been well advised in the selection of a title, notwithstanding that he anticipates Mr. Peck's displeasure when he sees the book—which he cannot do till next year is well advanced,—as his earnest wish was that his name should be kept as far as possible in the background. One of the most interesting chapters is the first, giving the story of Mr. Peck's early life: his birth at Rusholme, near Manchester; his attending the services at St. Matthias' Church, Dublin, under the Rev. Maurice Day, subsequently Bishop of Cashel; his becoming a bluejacket, where in the Mediterranean he was converted through reading a Bible given him by his sister; his going to Newmarket as a Scripture-reader under the Rev. T. Romaine Govett; his joining the C.M.S. in 1875 for training in the Preparatory Institution at Reading; and his sailing the following year in response to a call from Bishop Horden for a man to evangelize the Eskimo. The story of his life and work at Little Whale River and at Blacklead Island is given largely in the simple and impressive language of his own journals. An interesting account is given of the Eskimo, and of the Syllabic character invented by the Rev. James Evans, of the Canadian Methodist Church. Lord Dufferin, on being shown the Cree New Testament in this character, is said to have remarked, "The nation has given many a man a title, and a pension, and then a resting-place in Westminster Abbey, who never did half so much for his fellow-creatures." The book is dedicated "to the wives of our missionaries who, being compelled from various causes to remain at home, are ungrudgingly giving their husbands to the work of Christ in far-off lands, as well as to those who, in weariness and painfulness, in hunger and thirst, are constant partners with their husbands in different climes."

*The Bible a Missionary Book*, by Robert F. Horton, M.A., D.D. (London: Oliphant, Anderson, and Ferrier; price 2s. 6d. net.) The second chapter of this little book, on "the burden of the New Testament," and the last, the summary, are most excellent. In the former Dr. Horton shows in a telling way that "the Gospel not only contains the missionary idea, but it is the missionary idea and nothing else"; that St. Paul's letters "are missionary productions through and through, and have no significance apart from that characteristic"; and in the latter he says of the missionary idea, "We may follow the Bible through book by book and almost chapter by chapter, finding the same idea impressed on every page, ever pushing up from beneath the surface like the young corn in the furrows." When, however, we read the Preface and learn that the Author's main object is to bring together the "more modern way of handling the Scriptures" and the missionary cause, we naturally turn to chapters 3, 4, 5, and 6, dealing with the Old Testament, and we are bound to say that they seem to us singularly non-consequential. They are quite short, and are largely taken up with explaining to the reader what are the conclusions of certain modern scholars; the attempt to show that the missionary idea either depends upon or is enhanced by or is consistent with the new editing of the Pentateuch and the new conception of Israel's history, is so unconvincing that we should not have regarded it as the serious effort of the Author but for his assurance. We confess ourselves amongst those to whom Dr. Horton refers who regard the species of "scientific handling" of the sacred literature which he affects with suspicion and dislike, and as destroying the authority of Scripture.

*Our Marching Orders*, by Robert F. Horton, M.A., D.D. (London: R.T.S., price 3d.), is substantially the address delivered from the chair of the Congregational Union at the autumnal meeting, 1903. It is a very forcible statement of the missionary duty. (See *C.M. Intelligencer* for December, 1903, page 937.)

*The East and the West*. (S.P.G.; price 1s. net.) The October number of this excellent quarterly Review is thoroughly interesting from cover to cover. Sir Thomas Raleigh, a member of the Viceroy's Council in India, expounds the Indian Universities' Act. The history of the remarkable Ethiopian Movement in South

Africa, and the many problems which are resulting from it, is the subject of an able article by the Rev. W. M. Cameron; while Dr. Gibson, the Bishop Co-Adjutor of Cape Town, gives expression to some cogent thoughts on the Native Question in South Africa. The Rev. R. Wardlaw Thompson, the Secretary of the L.M.S., is the writer of a good article on Industrial Missions; Bishop Lefroy writes on Community Missions; and an unsigned article, we presume by Bishop Montgomery, on Recruiting for Foreign Mission Work, explains the recent new departure of the S.P.G. with a view to securing and training candidates.

*Nina Castle*, by Miss Emily Symons. (London: Marshall Bros.; price 1s. net.) Extracts are here given from the letters and journals of the late Mrs. Castle, wife of the Rev. H. Castle, formerly of the C.M.S. Sierra Leone Mission, but transferred since his wife's death to Western China. Mrs. Castle, who was a daughter of Mr. and Mrs. Botwood, of Ipswich, had but a very brief married life—a few days over one year. Her journal letters are good reading, the humorous features in her African surroundings appealed to her, but her kindness and sympathy with the Natives and concern for their spiritual welfare are ever in evidence. Miss Symons has shown excellent judgment in her selection of extracts, and the book should be a favourite at working parties.

*Brockley Pulpit Lectures*. (London: Merritt and Hatcher; price 6d.) Last spring the Rev. C. H. Grundy, Vicar of St. Peter's, Deptford, gave five lectures on the following subjects:—"Brahmanism," "Buddha," "Buddhism," "Mohammed," and "Mohammedanism" from the pulpit of his parish church, and we recommend any one who is disposed to follow his good example to possess themselves of a copy of these lectures. Their fault is, in our judgment, that they are too academic, no summons to missionary activity is addressed to his hearers, indeed no other inference is drawn than the general superiority of Christianity. But so far as they go they are a pronounced success, bringing some of the salient features of their subjects within the compass of a brief address.

*A Contrast between Christianity and Mohammedanism*, by Godfrey Dale, M.A. (Zanzibar: Universities' Mission Printing Office.) This course of four lectures was delivered by Canon Dale in the Cathedral, Zanzibar, at the request of the Bishop, and is published by the latter from the conviction that they are calculated to prove useful to Christians living and working in other Mohammedan lands. We entirely concur in this belief. The subjects of the lectures are "Christianity and Mohammedanism," "Christ and Mohammed," "The Bible and the Koran," "The Spirit of Islam and the Spirit of Christianity"; and Canon Dale has most ably and succinctly brought out the striking points and contrasts, giving just enough references to and quotations from the Koran to establish his points without wearying the reader.

*Impressions of Mission Work in the Far East*, by the Rev. W. J. Sommerville. (London: T. Cornell and Co.; price 3d.) The writer is the Rector of St. George-the-Martyr, Southwark. He has just returned home from a somewhat extensive tour along the coast of China and up the Yangtse as far as Hankow. He went, he says, "with an open mind, determined to see as much as he could of missionary work, to look at things with impartial eyes, and then to say honestly what he thought of it all." He was altogether two months in the country, and afterwards visited Japan. He writes warmly of C.M.S. work and workers that came under his observation at Hong Kong, Shanghai, and Ningpo.

*The China Martyrs of 1900*, by R. C. Forsyth. (London: Religious Tract Society; price 7s. 6d.) Accounts have already been published by the Societies chiefly concerned of the circumstances under which the missionaries murdered during the "Boxer" rising met their death: this book of 500 odd pages gathers together and supplements these accounts, and also furnishes the chief facts concerning the early life and training of the victims. An account of the political events which led to the rising, and a selection from the marvellous tales of the escape of missionaries from their enemies are also given, and some space is devoted to the description of the sufferings of the Native Christians. Mr. Forsyth, who is a missionary of the Baptist Missionary Society in Shan-Tung, has been obliged, through the superabundance of material at his disposal, to confine himself to events affecting Protestant Missions. The book, which is of deep though sad interest, contains a large number of excellent illustrations, including portraits of many of the martyrs.

*A Yankee on the Yangtze*, by William Edgar Geil. (London: Hodder and Stoughton; price 6s.) Mr. Geil, the Author of this book, has been engaged, we understand, by a syndicate of American gentlemen to visit some of the chief mission-fields of the world and report on them. Last February he had an interview with the C.M.S. Committee on his reaching England after crossing the continent of Africa *viâ* Uganda and the Congo. In the present volume he relates the incidents of a journey from Shanghai up the Yangtze as far as Chung-king and thence overland to Burma. The references to missionaries and their work are not frequent, but always appreciative, and the last words of the closing chapter are a tribute to their "sincere devotion to duty and their inflexible determination to win. They are doing splendid work for God and for the world." The book is profusely illustrated with toned photographs beautifully executed.

*Kali Dassie*, by Josephine A. Evans, with a Preface by Mrs. Eugene Stock (London: C.E.Z.M.S.; price 6d.), is the story of a convert who was led to Christ by a Bengali Christian nurse in a Government hospital in Calcutta, and was then received into the C.E.Z.M.S. converts' Industrial Home at Baranagore. And, from the same publisher:—*Muthu and Kamu*, by Caroline Grant Milne (price 6d. net), is a short tale of South Indian life founded on fact; and *Und-r Canvas*, by C. Hanbury (price 6d.), a vivid account of itinerations by a lady missionary in the Punjab.

*Report of the Third International Conference of the Student Volunteer Missionary Union at Edinburgh, January 2nd to 6th, 1904.* (London: S.V.M.U.) The first of these Conferences, held in Liverpool in 1896, gave to the Union its now well-known watchword, "The evangelization of the world in this generation"; the second one, held in London in 1900, was, it is claimed, a great apologetic for Foreign Missions; and the third one, at Edinburgh, was a call to consecration. A brief account is here given of the proceedings of this last, with full reports of a few of the addresses and with impressions of the Conference from various points of view.

*Veins of Silver*, by the Rev. Samuel Garratt, Hon. Canon of Norwich. (London: C. J. Thynne; price 2s. 6d. net.) The first edition of this book came out in 1872. In three chapters Canon Garratt deals with the inspiration of the Scriptures, God's dealings with the Heathen, and everlasting punishment—all subjects on which men's minds are at least as much exercised now as they were thirty years ago, and all subjects on which the Author's views deserve to be kept in evidence. These views are independent, and are fearlessly expressed—perhaps here and there with a somewhat needless strength of conviction in their ultimate acceptance. But the appeal is everywhere to the Scriptures, and the tone is as reverent and devout as the style is frank and forcible. The chapter on inspiration is a most useful one. Canon Garratt claims that Josiah Pratt, one of the first Secretaries of the C.M.S., was in agreement with his views regarding God's dealings with the Heathen. While he regards the Atonement as absolutely necessary to salvation, the effects of the Atonement, he believes, extend far beyond that explicit reception of it which depends upon knowledge, and from expressions in St. Paul's addresses at Lystra and Athens and from some words spoken by our Lord he infers, "irresistibly" he says, that some are saved prior to their hearing the Gospel, and that the state of those, or some of those, who die without having heard it is not absolutely hopeless.

*God's Living Oracles*, by Arthur T. Pierson, D.D. (London: J. Nisbet and Co.) In the spring of 1903, Dr. Pierson delivered a series of lectures on the Bible in Exeter Hall, and these lectures are here given to the public. As might be expected from Dr. Pierson, they are original and striking. All that is said will not be approved of by all readers; some things will undoubtedly be thought fanciful and strained. But many old and well-proved arguments for the inspiration of the Scriptures are stated in new terms, and some new ones will at least suggest inquiry and quicken thought. The subjects of the chapters are, "The Bible as a Book," "The Bible and Science," "The Bible and Prediction," "The Bible and Christ," "The Bible and Indirect Forecasts," "The Bible and Forecasts of Atonement," "The Bible and the Blood," "The Bible and the God-Man," "The Bible and God's Thoughts," "The Bible and God's Ethics."

*Open Letters of Samuel Smith, M.P., and A. T. Pierson, D.D., on the Inspiration of the Scriptures.* (London: Hodder and Stoughton; price 6d. These letters,

reprinted from the *British Weekly*, arose from Dr. Pierson's book noticed in the previous paragraph, *God's Living Oracles*. There is a Preface by Mr. Smith, so presumably they are republished on his responsibility. The chief points in dispute are Verbal Inspiration and what Mr. Smith refers to as "the defective morality of the Old Testament." The correspondence is useful if for no other purpose than as affording an opportunity to Dr. Pierson of pointing out and correcting a laxity in the use of terms which is far from rare.

*Text Studies for the Year*, by the Revs. A. R. Buckland, F. Baylis, and W. R. Blackett. (London: Hodder and Stoughton; price 6s.) These are outlines of sermons from texts which occur (with very few exceptions) in the Epistle or Gospel or one of the first lessons for the Sundays of the year. They have been chosen from those which have appeared during the last fifteen years in the columns of the *Record*. The art of supplying suggestive and stimulating hints for sermon preparation is, we imagine, a rare one. These have the advantage of aiming at usefulness and edification rather than at striking originality, and, to those who can take a hint and are content with a hint, they will not fail to be found helpful. The four outlines for Advent Sunday mornings are the only *course* that we have noticed, and they are excellent.

*With Heart and Mind*. (London: The Religious Tract Society; price 3s. 6d.) This most attractive book gives for each day of the year a short extract from the works of the Bishop of Durham, selected by Louise Buckland, and a short life of the Bishop is contributed by the Rev. A. R. Buckland. There is, what is so often lacking in books of this kind, a plan of selection, a definite subject being taken for each month, and the sections of the subject under consideration are indicated in bold red characters at the top of each page. That for November, for example, is "The Gospel: its progress and its agents." To a young and thoughtful Christian this could not fail to prove a most acceptable gift.

*Heavenly Springs*. (London: Hodder and Stoughton; price 1s. 6d. net.) Miss Marjory Bonar, daughter of the late Rev. Andrew Bonar, D.D. (author of the *Memoir of the Rev. R. M. McCheyne*), has made extracts from her father's diary, letters, and sermons, and arranged them as portions for reading on the Sabbaths of the year. They contain some choice specimens of mature Christian experience.

*Food for the Tropics*, by T. M. MacKnight. (London: Thacker and Co.; price 3s. 6d. net.) This book contains "a short description of native produce suitable for food in tropical countries" under the heading of each variety of food. The names of the vegetables and animals found in the several countries are stated, and their value as food and some directions as to its preparation for consumption are given. We think that this book, on which a great deal of labour has been bestowed, ought to be distinctly useful to missionaries.

*Breakers Ahead*, by the Rev. Arthur Lewis, M.A. (Bristol: J. Wright and Co.) The writer uses his Indian experience of breakers, and snakes, and frogs, and blood feuds, &c., as parables to convey warning and counsel to those newly confirmed. Each chapter is fresh, striking, interesting, and practical. The profits will be devoted to the C.M.S.

*How William Knibb fought Slavery and won Freedom*, by F. C. Lusty. (London: A. H. Stockwell; price 6d. net.) W. Knibb was a native of Kettering in Northants, where he was born in 1803. In 1825 he went as missionary schoolmaster to Jamaica under the Baptist Missionary Society, and became a fervent advocate for emancipation, in the cause of which his oratory, during a visit to England in the early thirties, was a very helpful factor. He was the founder of the B.M.S. West African Mission and died in 1845.

*The Missionary Influence of England upon the World*, by Benjamin Bromhall (London: Headley Bros.; price 2d.), is an address given at the annual meeting of the Friends' Association in May last.

*With all Thy Mind*, by the Archbishop of Canterbury. (London: Hodder and Stoughton; price 2d., or 12s. per 100.) A speech delivered in Exeter Hall to the Y.M.C.A. on April 29th, 1904.

*The Golden Altar*, by the Rev. James Burkitt, M.A. (London: Elliot Stock; price 3d.), is a clear and, we think, convincing interpretation of Hebrews xiii. 10, 11.

*One Hundred Syrian Pictures*, illustrating the work of the British Syrian



- Mission, compiled by J. E. H. (London: S. W. Partridge and Co.; price 1s. net.), is a report of that Mission very attractively presented.

*Pilgrim's Progress*, by John Bunyan. (London: Religious Tract Society; price 1s.) The text of this new edition of the *Pilgrim's Progress* has been carefully collated with Bunyan's eleventh and latest revision, which was published in the year he died. There are eight coloured illustrations by Harold Copping. We have no doubt that this is, as it is claimed to be, one of the best and cheapest editions of the great Christian classic ever offered to the public.

*The Mail of Shulam*, by Hugh Falconer, B.D. (London: Hodder and Stoughton; price 3s. 6d.) This is a devout and thoughtful exposition on the interpretation and spiritual application of the Song of Solomon. We have not space to do justice to the writer's view, but his book will well repay perusal.

*Rome in Ireland*, by Michael J. F. McCarthy, B.A., T.C.D. (London: Hodder and Stoughton; price 6s.) The writer, who is the author of *Priests and People in Ireland*, which reached a fourth edition in twelve months, states in the Preface that the chapters of the book have been delivered as lectures. Four of the twelve relate to education in Ireland and the mischievous power which the Roman Catholic priesthood have acquired over it. The writer is himself a Roman Catholic.

We have also received:—

From the Oxford University Press Warehouse:—Copies of two new Oxford editions of the Holy Bible: the first is a Pearl 32mo Clarendon Reference Bible, and the other is the same as to type but without references; the first, on ordinary paper, is from 1s. 3d. net to 7s. 6d., and on Oxford Indian paper from 4s. 6d.; the second varies from 1s. to 4s. on ordinary paper, and from 3s. 6d. upward on Oxford Indian paper; there are 1,018 pages, and the measurements are  $5\frac{1}{2} \times 3\frac{1}{4} \times \frac{3}{4}$  in.; they are easy to read and easy to carry, both highly important considerations for Christian workers. Also a *Kalendar of Hymns Ancient and Modern* for the Year of Grace 1905, with Table of Lessons, by Robert Sealy Genge, M.A. (Oxford Univ. Press; price 2d. net), which, for those who use *Hymns Ancient and Modern*, cannot fail to prove most helpful; the references are all to the old edition.

From the office of C. J. Thynne, London, the following:—*What is Faith? the Apostolic Entreaty earnestly repeated*, by the Rev. A. M. W. Christopher; price 1d. *The Church, What it is and what it is not*, by a Churchman in Holy Orders; price 1d.

From the Drummond Tract Dépôt, Stirling, *The Path of Life, and how you may find it*, which contains selections from the writings of the late Bishop Ryle, the Rev. P. B. Power, the Rev. G. Everard, and others.

From the Society for the Protection of Protestant Interests, Dublin, *Reply to the "Catholic Association" and its Allies*. Second edition; price 1d.

## THE SOCIETY ONE HUNDRED YEARS AGO.

ON August 6th, 1804, at the Committee meeting held at the Rev. William Goode's Rectory House, St. Anne's, Blackfriars, the members heard of the bequest of the Society's first legacy. This was a sum of £20 from "George Ramsey, late of Tyson Place, Kingsland Road, in the Parish of St. Leonard, Shoreditch, in the County of Middlesex, and of the Excise Office, London." The will was dated May 10th, 1804. Mr. Ramsey's death must have occurred soon after, as it was proved on July 7th.

On September 3rd there was to have been a Committee meeting; but as only two members were present there was no quorum and no business.

In October no meeting is recorded; apparently none was summoned.

On November 5th there was announced a presentation of £20 through the Rev. Henry Foster, a member of Committee, one of the founders of the Eclectic Society, and recently (July 30th, 1804) appointed by the parish perpetual curate of St. James's, Clerkenwell. This gift was part of a legacy left by John Way, Esq., "for promoting piety and true religion."

At this Committee meeting a Resolution was passed, "That the Secretary be directed to apply to such Clergymen as may be considered friendly to this Society in London and its Vicinity; to request them to preach or cause to be preached in their respective Churches and Chapels, a Sermon for the benefit of this Society, before the next Annual Meeting."

It will be remembered that the first missionary of the C.M.S. was the Rev. Melchior Renner, formerly a Berlin student, who was accepted by correspondence in 1802. When the young German first appeared before the Committee there was no means of conversing with him, until on the next occasion when he was accompanied by an interpreter. In due time he was located at Freetown, Sierra Leone, and we now reproduce a brief extract from his first letter, which is dated May 22nd, and the receipt of which was reported at this Committee of November 5th. After referring to his feelings of gratification that the Lord had put him already in a field of labour, Mr. Renner writes:—

"It was pitiful to me to find a flock without a Shepherd: to see a large Colony without a Minister. The field is large; Pagans and unconverted Christians are here in plenty. May our God Himself reveal to them the unsearchable riches of Christ, His Son, and bless the preaching of the Gospel on many. If the Lord spareth me, I shall not be silent, but invite sinners with a loud voice."

What might have served for a very early and most interesting "Note on Other Missions" a hundred years ago occurs in the fact that on November 8th, 1804, the then Secretary of the C.M.S. (the Rev. J. Pratt) addressed a communication to the Rev. Ashbel Green, the Chairman of the Board of Missions of the Presbyterian Church in the United States. This was in reply to a friendly and fraternal letter for which thanks were expressed, and two copies of the annual publications were sent, together with one each of several tracts printed in the Susoo and English languages. An offer was at the same time made to supply further issues for distribution not only among the missionary societies in connexion with the General Assembly of the Presbyterian Church, but among other similar bodies in America, with a view to cherishing a spirit of mutual zeal and affection. Mr. Pratt's letter concludes with an expression of sympathy with any efforts taken for the success of the Gospel, and an entreaty for such further communications from time to time as it might be judged expedient to make.

"November 14th, 1804," is the date of the second circular letter issued by the Society. Many of its paragraphs are identical with those of the previous one, which was printed in full in the April number of the *Intelligencer* for the present year. It proceeds to announce that the missionaries already mentioned had safely arrived at Sierra Leone. It speaks of the Society having also under its protection, at Berlin, four other students; of the bright prospects of the missionaries already sent forth; and of the future hopes of the Society with regard to the increase of its work, and the probable supply of agents from either Anglican or Lutheran sources.

In a letter dated December 31st, the Rev. Robert Shaw, writing from Sandpits, Ireland, asks for a few "recent letters from the mission-field" for circulation, and observes:—

"The neglect of the Heathen has been a great cause of controversy between us and our God, and one amongst many for which we groan, now being burdened. But His countenance seems to be lifted up again, and in wrath He is remembering mercy; for He has raised up many witnesses, and they are increasing every day. It holds up my hands, and I hope all things. Jerusalem is building in troublous times, and I am convinced He will preserve our nations for the blessed part they have in the work."

J. A. P.

## NOTES ON OTHER MISSIONS.

TO the happy event which marked the diamond jubilee of the SOUTH AMERICAN MISSIONARY SOCIETY in the acquisition of a freehold house of its own we have already adverted. In bringing the Society's last Report to the notice of our readers it may be of further interest now to remind them that the Society was born sixty years ago, on July 4th, 1844. Its first meeting as "the Patagonian Mission" was held at Brighton, where the honoured name of Captain Allen Gardiner is appended as Secretary to the minutes recording that meeting. After a removal to Clifton, the Society came to London, making its first home at No. 8, Serjeants' Inn, whence in four and a half years another change took place to No. 11, and after sixteen years' residence there, No. 1, Clifford's Inn became the address for eighteen years. The Society is now located at No. 20, John Street, Bedford Row. The report of its foreign work for the past year is very encouraging. In the Paraguayan Chaco the Mission to the Indians has made a marked advance, and an important scheme is on foot to form the converts into a Christian colony by themselves. A piece of land valued at £1,000 has been granted to the Mapuche Mission, Araucania, by the Chilian Government.

The Report of the BRITISH AND FOREIGN BIBLE SOCIETY is that of its Centenary year, the celebration of which is still fresh in the minds of our readers. But the twelve months now to be reported on would be notable if only for what has been accomplished in translation and distribution. Of copies of the Bible there have been issued 1,067,154; of New Testaments, 1,449,808; of Portions, 3,190,399. The Bibles have risen nearly 60,000 above last year's record total. Never before has the Society sent out over a million copies in a single year. The total issues of the Society since its foundation in 1804 have now amounted to 186,680,101 publications. The Bible depôts of the Society are maintained in more than a hundred of the chief cities in foreign lands, and by means of colporteurs over 2,000,000 cheap Testaments and Gospels were sold from door to door through town and village and hamlet in most countries of the world. Six hundred and eighty native Bible-women have also been supported in the East in connexion with forty different missionary organizations. About 100 European Bible-women also are in Malaysia, in Canada, in South America, and in London. With regard to the translational work, besides special Centenary editions of the Authorized Version, the Revised has been issued in two more forms. One of the two Centenary editions of the Welsh Bible in brevier type has been published; and the Centenary Greek Testament (Professor Eberhard Nestle) has appeared. Eight languages come into the Society's list for the first time this year, raising the total from 370 to 378. Shan, Tāngkhūl Nāgā, Chung Chia, and Chhattisgarhi belong to Asia. The other four, Namwanga, Nyassa Nyika, Kamba, and Masaba, come from East Africa. The total expenditure of the Society during this hundredth year of its existence has amounted to £256,149; the total net receipts to £238,880; those for the Centenary Fund being £135,000.

The B. & F.B.S. Committee have decided to begin the new year by issuing, in place of the *Monthly Reporter*, a new penny illustrated monthly magazine to be entitled *The Bible in the World*. Besides recording the work of the Society at home and abroad, the publication will describe the progress of the Scriptures among all the races and in all the languages of mankind.

The Committee of the BAPTIST MISSIONARY SOCIETY have, during the past year, accepted six missionaries for India, six for China, and two for the Congo. There have been larger additions to the Native Christian churches than for several years past, and there is a very encouraging growth of aggressive evangelistic earnestness among the Native Christians. The new Arthington Mission in the South Lushai and the Chittagong Hill Tracts has become firmly established, and has received much blessing. A new mission-steamer, to be called the *Endeavour*, has been ordered for the use of the Congo Mission. This boat has been built mainly at the expense of the members of Christian Endeavour Societies. Reference is also made to the occupation of the im-

portant strategic centre of Chi-nan-fu city, in Shan-Tung, North China; and the unanimous adoption of a proposal for union in higher educational work in the province of Shan-Tung, between the Presbyterian Mission of America and the B.M.S. of England is referred to as most promising; while many of the reports from the Congo Mission stations, specially those from Wathen, on the Lower River, and Yakusu, on the Upper River, "read like a new version of the Acts of the Apostles." It is interesting, likewise, to learn of the growth in number of the various "Associations." These are now established in N.S. Wales, Victoria, S. Australia, Queensland, New Zealand, Tasmania, and Western Australia. That at home for the young people also shows many signs of vigour. Several schools and societies have raised their contributions in order to cover the support of a native preacher, or of a boy or girl. With regard to the important matter of finance, it is a matter of much regret that the receipts during the year just closed should have been less than the expenditure by £10,057. The Report closes with an urgent appeal for faithfulness to the estimate of the greatness and grandeur of the missionary enterprise; for regular, painstaking, periodical subscribers; and for occasional plevs from the pulpit.

The news of the retirement of Mr. A. H. Baynes as Secretary of the B.M.S. has been received with great regret. It was in the spring of 1870 that Mr. Baynes became co-Secretary with the Rev. Clement Bailhache, who died in December, 1878. From that time Mr. Baynes has held the position he will presently vacate. His successor is the Rev. Charles Edward Wilson, B.A., of London University. In 1894 Mr. Wilson was accepted for the B.M.S. and designated for work in Bengal. He was afterwards requested to assist in the College at Serampore, where he has since remained, his chief work being in training native preachers. We trust that a rich blessing may rest upon Mr. Wilson in his new sphere, and upon the Society under his guidance.

In general appearance, high-class illustrations, and excellent print, one of the brightest Reports is that of the CHINA INLAND MISSION, entitled the *Lund of Sinim*. Its introductory note describes it as a mean between the blue-book for reference and the popular narrative for the general reader. Its opening pages give a brief survey of the different provinces by comparison. At the end of the book are many useful statistical tables, a statement of accounts, and a comprehensive index. An opening reference is to the Russo-Japanese war, and to the importance of the country of China as being the great factor and key to the whole situation. The control of China means the control of Asia. This fact makes the outcome of the war so immeasurably serious, and missionary work in the country so undeniably important. The chief difficulty, and one which shows no sign of diminution, springs from the Roman Catholic attitude towards litigation and political matters. Since 1899, when the Chinese Government, under pressure from the French Minister, granted official status to the Roman Catholic priests, their interference in civil matters has been a growing menace to the Chinese Government and to all spiritual work. Nevertheless, the opportunities continue to be unbounded. Special missions have been held during the year for the purpose of reaching the business men, while in others special efforts have been made to get hold of the scholars and gentry. On December 31st, 1903, there were in connexion with the C.I.M. 783 missionaries (including wives), of whom 146 were associates connected with six affiliated societies. Of these 783 workers, 743 were appointed to stations in China, fifteen were still engaged in study, while twenty-five were either on the home staff in one of the several countries or undesignated. These workers were labouring in 194 stations, 154 of which were manned by members of the Mission and forty by associated workers. Despite the limitations imposed upon the work by the lack of men and women to enter open doors, thirteen new stations were opened during the year, not to mention two others during the first few days of the present year. To refer to visible results, so far as returns are yet to hand, 1,729 persons confessed their faith in Christ by baptism during the past year, which number is over 700 in advance of the preceding twelve months, and is the largest number it has ever been the privilege of the C.I.M. to report as the harvest of one year. Twenty years ago the annual number of baptisms was about 400, and ten years since this figure had risen to about 700.

J. A. P.

## EDITORIAL NOTES.

**F**OR a second time within four months England has been, to all appearance, on the verge of war with Russia in consequence of heedless and inexcusable acts of aggression on the part of Russian naval officers. The extreme tension produced by the North Sea incident has happily been relieved by timely concessions on the part of Russia and by the excessive and marked forbearance and patience, mingled with firmness, on the part of our own Government. There is, however, still occasion for fervent and persevering prayer that the war-cloud that has been hanging over Europe may be finally and completely dispelled as a result of the labours of the Commission, the scope of whose work has at length been definitely determined. It will, we are sure, be a prominent topic of prayer on the Day of Intercession, for nothing could be conceived more calculated to retard missionary efforts than the breaking out of war between two or more of the Great Powers, not to mention all the other incalculable evils which would attend and follow in its wake.

It happens now and then inevitably that a monthly official organ is under a serious disability, and that was the case last month with the *Intelligencer*. We knew that in all human probability an appointment of the greatest importance to the Society's work, and consequently of the greatest interest to its friends, would be made a day or two after our going to press, and yet were precluded from mentioning it or even referring to it in the most remote way, lest through some unexpected occurrence our hopes should fail of realization. Now our belated announcement of Bishop Ingham's succession to Canon Flynn as a Secretary of the Society is bereft of its freshness. None the less it is made with intense joy and thankfulness. Thirty-four years ago he and another of the present secretarial staff of the Society met at Canon Christopher's front-door to make their first call as Oxford Freshmen on one to whom they were both to owe very much, and we may be permitted to break the thread of our remarks to wish our honoured friend, on his retirement from St. Aldate's after a most fruitful ministry among undergraduates as well as among the special objects of his cure, a continuance in rich abundance of the divine blessing. After a curacy under Canon Dixon at Rugby, Ernest Graham Ingham went to Leeds as C.M.S. Association Secretary for Yorkshire. In 1882 he was appointed to the Incumbency of St. Matthew's, Leeds, from which he was called the year after by the Colonial Office, on the Society's suggestion, to succeed Bishop Cheetham of Sierra Leone. He held the bishopric for thirteen years longer than any other of the twenty-one Englishmen who have held sees in Tropical Africa, and then retired in consequence of Mrs. Ingham's state of health. He had on two occasions before his retirement spoken at C.M.S. Anniversaries; and since then, as Rector of Stoke-next-Guildford, he has ever been a willing and welcome advocate of the Society's claims in all parts of the land; while the C.M.S. returns of his own parish bear witness alike to his zeal and successful organization. Since 1898 he has held the office of Secretary of the Canterbury Board of Missions (an office which unfortunately he will now have to resign) and this has given him unique opportunities of intercourse with the Church's leaders on the subject of Missions. The Committee were of one mind with the President, who (being unable to be present at the special meeting on October 25th) wrote, "If we get him I shall take it to be a special gift of God to us just now"; while Bishop Ingham himself observed that in inviting him to the post the Committee were giving him the greatest opportunity of his life. May God be pleased to use him and Dr. Lankester and the whole body of Organizing

Secretaries and deputations to awaken our Evangelical parishes to a true conception of the Church's world-wide obligations. The Bishop of Winchester, Dr. Ryle, wrote to Bishop Ingham on his appointment:—

"Both in my own time and during my predecessor's tenure of this see the diocese has very greatly benefited from your willing, energetic, and most acceptable episcopal assistance. Your eight years' faithful pastorate at Stoke will make your place a difficult one to fill. Nevertheless, I believe that the call which you have received is one that you are bound to obey. I very heartily, in spite of my regret at losing you from the diocese, commend you in the Lord to the new duties, for the discharge of which I believe you are, through God's grace, most eminently qualified. So may you be strengthened by His Spirit for the 'hastening' of the Kingdom."

BISHOP INGHAM was one of those who signed the "Keswick Letter" in July, 1890, which appealed for "one thousand missionaries within the next few years." The "few years" had been variously interpreted. Some said five years, others ten. In the previous ten years only some 400 had been sent out, so that even the longer period made large demands on faith. The number actually sent out by the Society between September 1st, 1890, and August 31st, 1900, was exactly one thousand and two. (See *Intelligencer* for October, 1900, page 790). That was an average of one hundred a year. It must be remembered, however, that this was not a net increase; when subtractions through death, &c., had been made, the additions of the decade amounted to only 560. In the spring of last year the Committee's "Call" invited prayer "for 500 more missionaries; £400,000 a year now, £500,000 a year in five years," and suggested for adoption the watchword "Half as many again," implying that a clear addition of 500 to the one thousand (in round numbers) European missionaries then on the staff should be aimed at in five years. Clearly, therefore, this meant that on this occasion a *net* increase of one hundred a year was presented as an object for prayer and effort to our friends. A glance at the Annual Reports for the past two years shows that between June 1st, 1903, and June 1st, 1904, the increase was *only fourteen*, from 1,330 to 1,344, while the ordained missionaries actually fell from 418 to 410. It seems somewhat likely from the small number of recruits sent out this autumn that June 1st next year will show a total less than that of 1903. We do manifestly need a rousing voice amongst us. Could any clergyman, whether presbyter or bishop, desire a higher vocation than to summon Christ's servants to offer themselves willingly among the people—to come to the help of the Lord against the mighty?

WE notice that the *Record* has a rather copious correspondence on the "Dearth of C.M.S. Missionaries," and the subject in all its bearings is undoubtedly one that should have immense interest to Evangelical Churchmen. Most of the letters, however, that have appeared up to the time of our going to press have been anonymous and were evidently written with very slight knowledge of the facts. One of them leads us to remark that it seems to us of questionable propriety that third parties should, without the concurrence of those concerned, and without revealing their own identity, discuss in public the cases of particular candidates for missionary service. The letter of "Audi Alteram Partem" in the *Record* of November 18th does this. We are precluded, of course, from correcting mis-statements of this character. We hope, if the correspondence is continued, it will be taken up by those who have the courage to subscribe to their sentiments, and whose names will be recognized as entitled to some weight in the counsels of the Society.

THE report of the Estimates Committee was presented on November 8th.

For the current year the estimated expenditure as revised is £364,752—the earlier calculation, made five months ago, was £371,530. The reduced figure may happily be accepted as the more likely to prove correct; it is slightly less than the expenditure of last year, and £5,000 less than that of four years ago, an index of the stationary condition of our staff of labourers. Our financial wants, therefore—taking deficits into account—are less by over £30,000 than they were at this time last year. It is a long time since we were able at this period of the financial year to present the task before us in such hopeful terms. At the same time the need for resolute and unflagging work has by no means passed, even to maintain our present staff. The splendid effort of last year raised the ordinary income £35,000, nevertheless but for the Million-Shilling Fund and gifts to cover the deficit, amounting to over £42,000, the deficit would have grown from £35,000 to about £53,000. This year we want a further rise of £18,000 in ordinary income, and if, please God, we get it, we shall, for the first time since the Centenary Funds were exhausted, stand square with our liabilities, and be ready to step forward unencumbered by arrears. May we not believe that it is for such a time as this that God has brought to the Society's Home Organization staff men of both ripe experience and of unusual powers of initiation—and believing this, shall we not thank Him and take courage?

A WARM C.M.S. friend has lately written:—"The greater part of Christian work is maintained by, comparatively speaking, a few persons, whose names appear in almost every subscription list. Amid the most reckless extravagance and lavish expenditure in luxuries of many who are called by the name of Christ, many societies and noble institutions languish, or at best, only struggle on for want of the 'sinews of war'; and many Christians who are worth tens of thousands of pounds subscribe incredibly small amounts towards the work of the Lord." A minute examination by one of our colleagues of the contribution lists in the C.M.S. Annual Reports for the past two years, of which we hope to give a digest in a future number, reveals, among other things, how restricted is the number of dioceses and parishes which contributed to last year's advance. Evidences of a *general* awakening or anything like it among Evangelical congregations are not discoverable in those lists. The great bulk of supporting parishes show no progress, and very little effort at organization with a view to progress. "There is money enough," one has said, "in the hands of Church members to sow every acre of the earth with the seed of Truth"; but Timothys are needed to "*charge* them that are rich in this world that they be ready to distribute, willing to communicate." An American recipe for raising missionary money needs to be boldly applied to some who are neither ready nor willing, mainly perhaps because they do not know the need: "Put your hand in your pocket, get a good grip on it, then raise it." As the friend quoted above truly says, "God is not short of money, neither are the bulk of Christians short of money. We suffer more from hard hearts than hard times. But God can supply from unexpected sources and in unexpected ways."

A FEW weeks ago Sir Frederick Cunningham, K.C.I.E., made a stirring speech at the Devizes C.M.S. anniversary. He acknowledged that when he first went to India as a young man he shared the common feeling about Missions—"not exactly cynical, not necessarily pessimistic, but a feeling of amused wonder that men could spend their lives in apparently such a hopeless task. They seemed to be as men fighting the wind and weaving

ropes of sand." "But none of us are infallible, not even the youngest," Sir Frederick added, and as he grew older and more experienced he learned better. It had been part of his duty as a district magistrate in the Punjab to visit many schools—those maintained by the State, by private bodies, and by the C.M.S.—and he had seen that generation which filled the schools when he first went to India grow up and occupy important positions in the public service. His testimony was, "that those who came from the mission-schools seemed to have a higher sense of honesty and honour than those sent out from the Mohammedan, or the Hindu, or the secular schools maintained by Government." He then referred to medical missions, and particularly to the one at Peshawar:—

"He knew of no place in the Indian Empire where there was to be seen a stranger medley of the races of Central Asia. To its markets came the Ghilzai from the neighbourhood of Ghuzni with his camels laden with fruit, the horse-dealer from Kabul with strings of ponies, merchants with the silks of Bokhara and carpets woven in the tents of nomads of the Turcoman steppes. In its caravan-serais met men, pilgrims or traders, from the borders of Persian and of Russian territory and from the confines of the Chinese Empire. Peshawar stood as it were at the gateway of Afghanistan and of countries beyond which the European traveller cannot enter. From that hospital there went out year by year men who carried the message of the kindness they had received from the representatives of Christianity—a message which reached countries beyond the sources of the Kabul River, beyond the mountains of the Indian Caucasus, even as far, perhaps, as the banks of the Oxus. Knowing how much good this hospital did, and how admirably it was managed by Dr. Arthur Lankester and Dr. Cecil Lankester, he could assure them he knew of no institution out of England, certainly of none in India, which was more worthy of support."

And he concluded with an eloquent tribute to the Society's missionaries:—

"The more he saw of its representatives—and he had known many of them intimately,—the more he learnt to admire that noble body of men and women who go out to India and to other countries, not for personal profit or ambition, not to make money or amass wealth, not to acquire honours or rank in the service of the State, but for a nobler motive than these; perhaps for the noblest of all. For that they bore exile, and that solitude which was created for many of them by severance from the society of men of their own colour and their own class; for that they laboured on in spite of difficulties and discouragements, including that greatest of all discouragements, the feeling that they might not live to see with their eyes the fruit of the work of their hands. Yet they laboured on devotedly, patiently, and contentedly—patiently in the knowledge that they were sowing good seed, all of which shall not perish, and contentedly in the faith that at some future time from the soil that they had prepared another generation should reap an abundant harvest."

THE appointment of Miss Cornelia Sorabji, daughter of the late Rev. Sorabji Kharsedji, of the C.M.S., as legal adviser to the Bengal Court of Wards, is one which cannot fail to interest our readers. It is a forward step on the part of the Government, as *purdah* ladies will now have the advantage of conferring about their legal business with a trained lawyer of their own sex, to whom they can speak face to face without the intervention of a screen. Miss Sorabji was the first female Native of India to qualify for the Bar. She is an LL.B. of Bombay University. Mrs. Sorabji, her mother, is engaged in important educational work in connexion with the Z.B.M.M. at Poona.

A NUMBER of striking facts throwing light on the changed aspect of the ruling classes in China towards missionaries are found in some of the missionary magazines for last month. It is but a short time since mission-



aries in the interior met with suspicion and distrust, and if occasion arose for a visit to the yamen it was often most difficult to obtain an interview. Now a missionary's influence is such as to be often almost an inconvenience and even a snare. Officials are courteous and respectful, and consequently he is importuned to support litigants in the law courts by his word or his card. Western ways, formerly so much despised, are now imitated. The desire to learn English, says an American Baptist missionary, is so great in his district that the French priests find themselves obliged to teach it in their schools; foreign watches are becoming common; and steel-rod umbrellas are often seen in use. Dr. Timothy Richard, of the Baptist Missionary Society, had a most remarkable experience in August, the account of which, as he says, reads more like a fairy tale than reality. A conference arranged by the Baptist missionaries was held at Ching-chow-fu, in Shan-Tung, to discuss the question how to adapt mission methods to meet the new conditions of the country, and the Chinese local mandarins were invited to attend. They did, and among those present were the Manchu Tartar General and other military officers, a Prefect of ten counties, and the mayors of several towns; moreover, the Governor of the Province even sent the Superintendent of High Education in the Province—a former Chancellor of the Province of Hu-Peh—to represent himself, and this descendant of Confucius actually cheered Dr. Richard's speech on the necessity of adding religious training to secular education by clapping his hands in foreign style! On Dr. Richard's passing through Chi-nan-fu, where the Governor resides, this magnate gave the Protestant missionaries a public dinner, and asked Dr. Richard for copies of the Christian Scriptures that he might present them to his subordinates for their study, adding, "When they understand Christianity better, anti-Christian feeling will all die away." To bring this list of symptomatic incidents to a close the *Chronicle*, the organ of the L.M.S., has particulars from Dr. Cochrane, of Peking, of what caused some incredulity when announced in the *Times* several weeks ago—the gift of 10,000 taels by the Empress Dowager to the funds of the new Union Medical College at Peking. The appeal for her help was made to the Empress, it appears, at the suggestion of Sir Ernest Satow, British Minister. The precise value of some of these occurrences may be difficult to gauge, but their cumulative effect as evidences of a far-reaching change is beyond challenge.

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At Cairo our missionaries are experiencing many encouraging opportunities for speaking and preaching to Moslems, and even to students of the Al Azhar. The Rev. D. M. Thoruton has recently addressed men from Fulah Town, Sierra Leone; Timbuctoo; Shangit, near Tirat; Yemen; Fez; and Turkey. The Bible, bought at the mission depôt, is possessed by a number of students, and is even read openly by some of them within the walls of the Al Azhar itself. Mr. Thornton writes: "Praise for blessing coming, for hearts softening, for doors opening, for converts openly preaching and teaching Christ up and down the land. Let the brethren know that the time is ripe and the harvest is coming soon, so keep on believing. I find that Torrey is right. Preach for results and you get them."

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BISHOP RIDLEY, at the date of his last despatches in August, had arranged to sail from Melbourne on November 16th. He enclosed a copy of the printed list of his engagements in New South Wales between June 25th and September 8th. Scarcely a day is free, and the aggregate number of fixtures is seventy-nine in sixty-three days, which works out at one and a

quarter per diem ! No wonder the Bishop was feeling the strain. We only hope that by God's goodness his remarkable health and vigour have sustained him throughout the ordeal of much travelling and constant changes of bed, diet, &c. He was greatly refreshed by the heartiness of his welcome and the unfailing hospitality of the friends whom he visited. There were after-fruits, too, of the best kind already apparent, several candidates having come forward after some of the meetings. The energy and excellent judgment of the executive of the New South Wales Association impressed the Bishop greatly, while the Archbishop of Sydney, he tells us—though we knew it already—is a tower of strength.

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No less than four Vice-Presidents of the Society have been removed by death during the past few weeks: an eminent statesman, two home bishops on the retired list, and one colonial bishop. The statesman was the Earl of Northbrook, late Viceroy of India. Several of his ancestors had intimate relations with our great Eastern dependency. His great-grandfather, Sir Norman Baring, the founder of Baring Brothers and Co., was chairman of the East India Company in 1792-93. From his brother are descended the Rev. S. Baring-Gould, the well-known author, and the Rev. B. Baring-Gould, Secretary of the C.M.S. The late Earl's grandfather spent ten years in the service of the East India Company, and his father, Sir Francis Baring, first Baron Northbrook, was born at Calcutta. Sir Francis held the high offices of Chancellor of the Exchequer and First Lord of the Admiralty. He was one of the first sixteen Vice-Presidents of the C.M.S. appointed in 1812. He was the father of Bishop Baring of Gloucester and Durham, and therefore grandfather of the Rev. F. H. Baring, who laboured in the Punjab as a C.M.S. missionary from 1872-80, and subsequently independently and most usefully. The Viceroyalty of the late Earl was distinguished by his famous Educational Despatch of July, 1854, which introduced the grant-in-aid system, to the great advantage of mission-schools. Lord Northbrook spoke at the C.M.S. Anniversary in 1877, the year after his retirement from the Viceroyalty, and he was one of the speakers at the great Exeter Hall gathering for men on Centenary Day. He was, we believe, the only ex-Viceroy who has spoken from a C.M.S. platform. He also took part in the General Missionary Conference of 1888. His fervent longing for the spiritual good of the Natives of India was exhibited a few years ago by the publication of *The Teaching of Jesus Christ in His Own Words*, which he compiled and edited with much care for their benefit.

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BISHOP PEROWNE was one of three distinguished brothers of an old C.M.S. missionary, the Rev. J. Perowne, who laboured at Burdwan, in Bengal, from 1820-27. The other two brothers still survive in the persons of Dr. E. H. Perowne, Master of Corpus Christi College, Cambridge, and Archdeacon T. T. Perowne, of Norwich. The late Bishop was the oldest of the three, and was born at Burdwan. He held the Deanery of Peterborough from 1878 to 1890, and the see of Worcester from the latter year till 1901, when he retired. He died on November 6th. Bishop Ridding's death, almost immediately after his resignation of Southwell Diocese, was very pathetic. He and Laura Ridding were ever forward to promote the cause of Foreign Missions in the diocese. Bishop Baldwin, of Huron, Canada, was still more closely identified with the Society's principles. When in England, in July, 1897, he preached to a party of missionaries being taken leave of and their friends at a solemn Communion Service at St. Bride's, taking as his text St. John x. 3, 4 (see *C.M. Intelligencer* for

August, 1897). He was present as an episcopal visitor at the Provincial Synod of Rupert's Land in August, 1887, when the late Prebendary F. E. Wigram preached the opening sermon on his way home after his tour round the world.

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WE ought to have mentioned last month the death of the Rev. D. T. Barry, which occurred in October. He was for a few years, from 1875 to 1880, a missionary of the Society in India, having previously been Association Secretary for the North-Western District of England from 1857 to 1860, and for the Midland District from 1867 to 1875. Since his return from India he has held the Rectory of Fishley, near Great Yarmouth, and so long as health and strength permitted was ever ready to engage in Deputational work for the Society. Dr. T. Chaplin, too, who died on September 20th at St. Leonard's-on-Sea, must not be overlooked. He was a deeply-respected member of the Correspondence Committee and of the Group Committee which deals with Palestine work, on which latter especially his knowledge gained as a medical missionary of the Jews' Society at Jerusalem from 1860 to 1885 was most valuable.

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THE consecration of Archdeacon N. T. Hamlyn to be Assistant-Bishop in Western Equatorial Africa took place on St. Simon and St. Jude's Day, October 28th, at St. Paul's Cathedral, at the same time that the Rev. St. Clair G. A. Donaldson was consecrated Bishop of Brisbane, and the Rev. J. F. Welsh Bishop of Trinidad. The Rev. Dr. Gibson, Vicar of Leeds, preached the sermon from Rom. i. 4. Bishop Hamlyn will supervise in Bishop Tugwell's behalf the chaplaincies and missionary work of the S.P.G. on the Gold Coast. We learn that Bishop Du Vernet's consecration was to take place on St. Andrew's Day, November 30th. May both these Bishops be endowed with all needful grace for their arduous labours.

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WE trust our readers in and around London made a note of the paragraph under "The Home-Field" in our last month's issue (page 874) announcing the Special Gatherings for Sunday-school Workers to be held at Exeter Hall on Saturday, December 3rd. It is doubtful whether on any previous occasion an effort on so large a scale has been made to bring Sunday-school teachers together to have their hearts stirred and their minds informed regarding the Evangelization of the non-Christian World. We beg our clerical friends and those teachers who are already keenly interested to do their utmost to secure a good attendance. As one of the zealous Hon. Secretaries of the London Lay Workers' Union, Mr. T. G. Hughes, says, in writing to us on the subject, "the close connexion which the Sunday-school should have with the missionary cause is too frequently forgotten. The missionary spirit should be laid at the very foundation of the Christian character which it is the work of the teachers to build up in the young people committed to their spiritual care." A conference of superintendents and others will take place at 3 p.m., and at 6.30 p.m. the large meeting will be held, presided over by the Bishop of St. Alban's. The other speakers will be Bishop Ingham, the Revs. Canon Allen Edwards and J. P. Haythornthwaite, and Mr. Eugene Stock.

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WE are afraid there is some truth in a gentle complaint that reached us the other day, that our missionaries who are detained at home by sickness are very rarely referred to in our publications, and they are liable to lose their rightful interest, which they value exceedingly, in the prayers of C.M.S. people. This is true also of those who for various reasons are compelled to

retire from our staff and take up other work. We are sure they are held in remembrance and honour for their past labours' sake, and we wish them abundant blessing in their present spheres of service. The Rev. A. Elwin, for many years our missionary in Mid China, has been appointed Secretary of the Society for Diffusion of Christian and General Knowledge in China; the Rev. A. Grafftey Smith, formerly of the East Africa Mission, has accepted an engagement as Assistant Chaplain of the Seamen's Mission at Bristol; the Rev. J. I. Macdonald, who retired from work in the Travancore Mission on account of a change of views on the subject of Infant Baptism, is, we are glad to notice, among this autumn's recruits sent out by the Baptist Society; and Mr. H. B. Claxton, who laboured in the Punjab, has become the Finance and Deputation Secretary of the British Syrian Mission.

WE are informed that the Bishop of Durham has promised to preside at a public meeting arranged by the Anti-Opium Committee of the Society of Friends, to be held at Exeter Hall, at 7.30 p.m., on December 9th. Prebendary Webb-Peploe is announced as one of the speakers. The meeting will be preceded by one for prayer at 6.30 p.m.

THE Committee have accepted offers of service from the Rev. Henry Alexander Brewer, B.A., Queens' College, Cambridge, Curate of St. George's, Birmingham; Mr. Arthur Waller Goldsmith, B.A., M.B., B.Ch., B.A.O., Trinity College, Dublin; Mr. Ernest Charles Hugh Moule; Mr. Harold Trevor Marrable, B.A., M.B., B.Ch., B.A.O., Trinity College, Dublin; and Miss Kate Mary Richards, formerly of Travancore, and a daughter of the Rev. Dr. Richards, who has received her training at "The Willows" and at the Home and Colonial Training College. Dr. Goldsmith will be partly supported by the Dublin University Fuh-Kien Mission, and has been located to Fuh-ning. Mr. Brewer has an aunt (Miss M. C. Brewer) in East Africa and a sister (Miss E. M. Brewer) in Uganda. Mr. Moule is a son of Archdeacon Moule, of Mid China, and has been accepted for educational work in Fuh-chow. On the recommendation of the Allahabad Corresponding Committee the Committee have accepted from the C.E.Z.M.S. the services of Miss E. Strölin as a missionary of the Society. Miss A. J. Edgley, of the Alexandra Girls' School, Amritsar, has also been transferred to the Society from the C.E.Z.M.S.; and on the recommendation of the Fuh-Kien Standing Sub-Committee Miss A. K. Wolfe, a daughter of Archdeacon Wolfe, of Fuh-chow, has been accepted as a missionary in local connexion.

THE Rev. C. T. Warren, of Osaka, asks us to say that English illustrated papers bearing on the war in the Far East, or on the recent South African war, would be most acceptable for scrap-books now being made for hospitals. He mentions, too, that funds are much needed for the purchase of Christian literature for free distribution.

*Errata.*—The Rev. S. R. Skeens points out that in our last number, page 834, the 500 teachers in Busoga referred to in his address should be "fifty"; the total number of Christians in that country is only about 500.

C. D. S. also wishes us to say that in the middle of page 813, where his article spoke of "the only missionaries" in Upper Sindh, he should have said, "the only C.M.S. missionaries." There are, of course, C.E.Z.M.S. ladies, whose work at Sukkur is invaluable, as it is wherever they labour.—Ed.

## THE HOME-FIELD.

THE ESTIMATED EXPENDITURE FOR THIS YEAR IS £364,752, AND THERE IS STILL A DEFICIT OF £5,360 ON LAST YEAR'S ACCOUNT, SO THAT THE TOTAL AMOUNT REQUIRED ON MARCH 31ST, 1905, WILL BE £370,112. Will all the friends of the Society offer earnest prayer that this sum may be received?

**O**VER two hundred and seventy friends have already been enrolled as members of the C.M.S. Study Scheme, several Study Bands have been formed, and others are being started in different parts of the country. We especially commend the Scheme to the consideration of the Secretaries of our Clergy Unions, Gleaners' Unions, and Men's Bands, as there can be no question the Course might be adopted with real profit in some at least of their Branches. It is not necessary to take up the whole Course at once; a beginning might be made with two subjects, the others being added according to the progress and ability of the members. The Explanatory Paper, full Syllabus, and Enrolment Form can be had by sending a stamp to Dr. H. Lankester, at the C.M. House.

We would again draw the attention of Home workers to the new paper, *The Home Gazette of the C.M.S.*, which the Society is publishing with the object of bringing its Home workers more closely into touch with one another. It will be placed in every copy of the *Intelligencer*, and will be sent direct to any C.M.S. Home worker who remits to the Lay Secretary sixpence for postage for the year. The January number will be published in the middle of December. Dr. Lankester will be glad to receive correspondence on questions *with regard to home work* before the first of each month.

It is just a year since the Million-Shilling Fund was first mentioned in these pages. We are most anxious that the Society should receive a sufficient income year by year without needing these special efforts. We are not therefore proposing to continue the Fund on the same footing as last year, but we have issued a small collecting-book containing twenty small receipts, each for a shilling. These books should be obtained from the Secretaries of Parochial Associations, and the money should be paid in to the local funds, and not in such cases to Headquarters, though of course some workers not connected with a parish would obtain their books from the Lay Secretary and forward any proceeds to him. We look to those who devoted so much time last year to make the M.S.F. a success to do their best to glean shillings this year, and especially to pay attention to those who subscribed to the Society through the M.S.F. for the first time. We would also mention that there are two other collecting-books (illustrated); one contains thirty receipts for 1d.; the other contains receipts for 3d., 2d., and 1d., making up a total of 5s. The latter, however, is intended chiefly for use among boys and girls attending Private Schools. A third collecting-book is now in course of preparation, consisting of receipts for 6d. and 1s., and making up to a total of one pound.

It has been arranged to have the first Exhibition of the Cinematograph Pictures of Missionary Scenes, which are being specially taken for us in India, at Exeter Hall, on the evening of Tuesday, January 24th. A small charge will be made for admission. Further particulars will be given in the January number of *The Home Gazette of the C.M.S.*

The *Report of the First C.M.S. Summer School* is now ready and copies

ordered by friends at Keswick will be duly forwarded to them from the Publication Department. It is published at 2s. 6d. (post free), and we strongly advise all our home friends to procure a copy and study it.

We referred last month to the C.M.S. Breakfast held during the Church Congress at Liverpool. A Missionary Loan Exhibition was also held in Mrs. Birt's Sheltering Home in Myrtle Street, the friends of the C.M.S. and other Evangelical societies joining together. It is estimated that nearly 10,000 people visited the Exhibition; refreshments were supplied, and addresses were given at intervals by missionaries and others. It was a financial success, and a considerable surplus remains to be distributed among the eight contributing societies. A correspondent writes that the Exhibition was marked by a spirit of great earnestness, and has led to definite new work for the C.M.S. Several young people made inquiries with a view to service, many boxes were issued, weekly classes for members of the Home Preparation Union have been started, a central and several parochial Study Bands and also new Sowers' Bands are being formed, and a good many friends have become members of the Gleaners' Union. These are truly remarkable results, and we thank God for them.

Four reports have reached us from the Branches of the C.M.S. Clergy Union, which have now commenced their winter session. The Birmingham Branch held its meeting at Queen's College on October 21st, when an address was given by the Rev. Harrington C. Lees, who based his remarks on Esther iv. 14. This Branch is taking up the study of Mohammedanism for the session. The Black Country Branch met at St. Mary's Vicarage, Bilston, on October 28th, when the Rev. A. C. Howell presided and gave an address on "The Purpose, Motive, and Need of Missions," and the means of enlisting the sympathy of business men were discussed. The Belfast Branch held its meeting on November 3rd, under the presidency of the Rev. F. Matchett, who read a paper on "How best to help forward Missionary Work," which gave rise to an animated discussion. Bishop Royston presided at the meeting of the Liverpool Branch, when the Rev. Jacob Thompson gave an address on his work in Travancore and Ceylon. Will the secretaries of all Branches please note that we shall be glad to receive regularly the reports of their monthly gatherings?

Sunday, October 16th, was the ninety-second anniversary of the death of Henry Martyn, and it was observed, as is now usual, in Truro Cathedral by the preaching of the "Henry Martyn" sermon which should recall the name and work of that great missionary of the last century. Henry Martyn was the son of a Cornish miner, and received his education at the Grammar School of Truro. He sat on the same bench in school as did Humphrey Davy. The one was afterwards to light up in safety the dark mines of earthly treasures; the other was to give "the light of the glory of God" in the Gospel to peoples who were in darkness. The baptistry in the new cathedral is dedicated to his memory. The Rev. W. E. Burroughs, Vicar of Plymouth, preached the sermon this year before a large congregation, taking as his text Dan. i. 16, 17.

We have received a very interesting account of a special missionary campaign held in Huddersfield from October 2—10. It was conducted by a party of twenty-six men from Cambridge University, and was indirectly a result of the Student Volunteer Movement. Its object was to stimulate or awaken, especially among the men and young people, a permanent interest

in the missionary work of the Church. No fewer than thirty-three parishes welcomed campaigners, and the total number of meetings at which the latter spoke was 260; of these forty were for men and boys, fifty-six for children, thirty-six in day-schools, and four in private schools, while the remaining 124 included church services, general meetings, addresses in mills, &c. The Bishop of Wakefield presided at the closing gathering in the Town Hall on Monday, October 10th, and addresses were given by eight of the men from Cambridge University. A correspondent informs us that there is every indication that the interest thus aroused in the Church in Huddersfield will bring forth abundant fruit to the glory of God.

In July last Mr. H. R. Holmes read an interesting paper in the Melbourne Cathedral Chapter-house on the "Student Volunteer Movement for Foreign Missions." He said that up to the end of 1903, 2,182 Volunteers had gone out from the U.S.A. and Canada, and that they were going out at the rate of over 220 per annum. In Great Britain 2,200 had been enrolled, of whom 920 have sailed and 200 are still in training. On the Continent 50 have sailed during the last ten years, but over 600 are in training. He also referred to the Student Christian Union (the British section of which is the British College Christian Union), and stated that there were 1,430 native student members in Japan, 180 in Ceylon, 2,800 in India, and 1,000 in China.

The Committee have appointed Miss Easton as Lady Correspondent for the City of Hereford, and Miss Briscoe for the Archdeaconry of Salop.

The anniversary sermons at *Worthing* were preached on Sunday, October 9th, the deputation being Bishop Cassels, the Rev. C. J. F. Symons, the Rev. A. K. Finnimore, and the Rev. E. D. Stead. On Monday morning there was a conference of Honorary District Secretaries at Christ Church Vicarage, and at 3.15 the autumn meeting of the Sussex Prayer Union was held in the Institute, Colonel Porteous presiding, supported by the Archdeacon of Chichester. Bishop Cassels gave an interesting account of his work in Western China, and the Rev. A. K. Finnimore read a paper on Home Work. Another meeting was held in the evening, when Mr. Symons described his work in Mid China. Both meetings were well attended, and the collections amounted to £16 8s. 9d.

The Macclesfield anniversary, held October 15th to 18th, was decidedly successful and evidenced great interest in the work, though, owing to depression in trade, the collections at the services and meetings were a little below the average. The proceedings began with a devotional meeting on Saturday evening in St. George's Schools, presided over by the Rev. Dr. Hicks, Hon. District Secretary, at which several of the local clergy attended and assisted, a few earnest words on the question, "How much owest thou unto my Lord?" being addressed to those assembled by the Rev. W. C. Whiteside. On Monday afternoon Mr. Whiteside addressed a gathering of clergy at St. George's Vicarage, and on Tuesday afternoon spoke at a drawing-room meeting at Glen Bank. The annual meeting in the Town Hall on Monday evening was most hearty and well attended, the president, Henry Charlton, Esq., presiding, and the speakers being the Rev. E. Abbey Tindall and the Rev. W. C. Whiteside (Western India). On Tuesday evening a large and most attentive gathering of young people listened to Dr. Leopold Hill, from Pakhoi, China, as he described to them the people and the progress of the Gospel through medical work in that wonderful empire. In his report Dr. Hicks spoke hopefully of the steady work maintained by the Association with an upward tendency, and the Rev. J. F. C. James, in his report of the Workers' Union and the Junior Association, gladly called attention to the covering of fresh ground and increased receipts.

The Kendal C.M.S. Association held its anniversary at Kendal on October 16th and 17th. Sermons were preached and offertories taken on behalf of the Society

in all the churches, the special preachers being the Rev. E. A. Douglas, of Palamcottā; the Rev. H. E. Stevens, Organizing Secretary for the diocese; and the Rev. J. Fell, Vicar of Burneside, Kendal. The weather was unfavourable and interfered with the church attendance. The annual meeting was held in the Town Hall on the 17th, when the Rev. Canon Trench, Vicar of Kendal, presided. Mr. G. E. Moser, treasurer, read a statement of accounts which showed a total amount received of £225 1s. 10d., which included £55 from the Kendal Branch of the Gleaners' Union. The Rev. C. L. Olsen, secretary, read the report. The speakers were the Rev. E. A. Douglas and the Rev. H. E. Stevens. There was a good attendance and the meeting was enthusiastic.

The C.M.S. Auxiliary at St. John's, Cardiff, held its anniversary on October 16th and 17th. Special sermons were preached on the Sunday, and a public meeting was held on the Monday evening in St. John's School-room, the Rev. A. Henderson, Vicar of St. John's, presiding. The report was presented by Mr. Marquand, and the Rev. F. B. Hadow gave an address on the work among the Eskimo. Sixteen missionary-boxes were taken, and the anniversary collections amounted to £43 2s. 7d.

The St. Helen's Auxiliary held its annual meeting on November 7th, when the Town Hall was crowded. Mr. W. Gamble presided. The report was encouraging and showed that over £290 had been sent up to the Society during the year, being an increase of £60 on the amount sent up for the previous twelve months. The chairman expressed the hope that the local workers would not relax their efforts, but that they would try to arouse greater interest still in the work. The Ven. Archdeacon Banister described the work in China and urged the importance of the multiplication of native workers, so that the Chinese themselves might evangelize China. The Rev. E. A. Douglas spoke on the need of Christian influence amongst the Hindus. Mr. Bishop, of Chester, adverted to the responsibility of Churchmen at home; they were happy, he said, in the knowledge of the redeeming love of Jesus Christ, and it was their greatest privilege to send out the knowledge of the Gospel to those who did not know God.

Monday, October 10th, was "C.M.S. day in Reading," and we are informed that the services and meetings were well attended and of a helpful, sympathetic character. Holy Communion was celebrated in the morning at Greyfriars' Church; the Berks C.M. Prayer Union held a meeting in the Abbey Hall in the afternoon; and in the evening a meeting was held in the Town Hall, Captain Cobham presiding. The chairman referred to the support and interest given by Reading to the missionary cause, and reminded his audience of the great facilities which existed to-day for making known the Gospel of Jesus Christ. After alluding to the work still to be done, Captain Cobham hoped the necessity of the work would be brought home to those who had not hitherto helped. The Rev. T. Walker, of Tinnevely, described the work and its difficulties in South India. The Rev. R. H. Leakey spoke of the work in Uganda, and of the influence which the influx of Europeans into that part of Africa was exerting upon the Natives. He asked for prayer that all who went out there as settlers, traders, sportsmen, or Government officials, might be such as would witness for Christ by their lives, even if they did not do direct Christian work.

The anniversary at Eastbourne was held on Sunday and Monday, October 16th and 17th. The claims of the missionary cause were pleaded before the various congregations of the town on Sunday, and the annual meeting was held in the Town Hall on Monday afternoon, under the presidency of the Rev. Canon Goodwyn, Vicar of Eastbourne. The Rev. W. A. Bathurst presented the report, which showed that £1,258 had been remitted to the Society during the year—a falling off of £46, owing to the sale of work producing less than before. After an address from the chairman, the Rev. F. B. Gwinn, formerly C.M.S. missionary in Bengal, spoke of his work in India and the present position of Hinduism. Many Hindus, he said, had rejected their old religious beliefs, but had accepted nothing to take their place. Mrs. A. B. Fisher told of the progress of the work in Toro, and specially appealed to the women to do their utmost to raise the degraded



condition of the women of Africa; she pointed out that though the Natives were begging for more missionaries, the number of those now going out was only just sufficient to replace those coming home. In the evening a lantern lecture was given by the Rev. A. B. Fisher, who gave a description of the work in Uganda and amongst the tribes of Toro and the surrounding districts.

Ipswich held its anniversary on October 30th and 31st. A prayer-meeting was held on the Saturday evening in the Gainsborough Hall. On Sunday missionary sermons were preached in nearly all the churches of the town. The Bishop of Ipswich preached at St. Clement's on the responsibility of the laity in the work of spreading the light of the Gospel. The Bishop said that he could conceive of nothing that was more in accord with the will and the purposes of God than the support of Foreign Missions, and earnestly commended his listeners to consider the duty that devolved upon them by divine command to spread abroad a knowledge of the Gospel of Christ. On Monday afternoon a meeting was held in the Town Hall under the presidency of the Dean of Peterborough. The treasurer's report showed that the year's contributions amounted to £3,283, being £340 in advance of last year's receipts. The chairman then addressed the assembly and referred to the present urgent need for workers in the foreign field, and the Ven. Archdeacon Banister spoke of the work in China. A further meeting was held in the evening, when the Archdeacon of Suffolk (Ven. C. D. Lawrence) took the chair, and addresses were given by the Rev. G. H. Casson, of Uganda, and Archdeacon Banister, of South China.

We have also received reports of meetings held in Wolverhampton, where an increase was reported in the year's contributions; in Barnstaple, under the presidency of Prebendary Dimond-Churchward; in Stafford, where Mr. E. W. Turnor presided, and a contribution for the year of £212 was reported. Canon Hichens presided at the annual meeting of the Canterbury Association, which sent up £424 (a decrease of £5 on last year); the Bishop of Thetford took the chair at the annual meeting of the Lynn Archdeaconry and expressed the hope that the friends there would make it a "real missionary archdeaconry." He agreed with Bishop Wilberforce that "the spiritual measure of a parish is really what it does for Foreign Missions." Bishop Royston presided at the Birkenhead annual meeting, when it was announced that £990 had been remitted to headquarters, including £94 sent to the Million-Shilling Fund, and being an increase of £163 on the amount sent up last year.

H. L.

### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER (with thanksgiving) for the Niger Delta Pastorate, especially for the work in the Benin district. (Pp. 896—899.)

Thanksgiving for independent testimonies to the leavening influences of Christianity in India (pp. 899—904, 945); and in Uganda (pp. 914—916).

Thanksgiving for opportunities of reaching the wild tribes on the Afghan frontier; prayer that those who have been influenced may stand firm in times of persecution. (Pp. 908—912.)

Thanksgiving for the Gleaners' Union; prayer that the new year may be one of redoubled energy throughout the Union. (Pp. 930, 931.)

Prayer that the war-cloud hanging over Europe may be dispelled. (P. 943.)

Thanksgiving for Bishop Ingham's appointment, and prayer that the Organizing Secretaries and Deputations may be used to awaken people throughout the country to a true conception of the Church's world-wide obligations; and that the Society may be enabled to go forward unhampered by lack of either men or means. (Pp. 943—945.)

Thanksgiving (with prayer) for the changed aspect of the ruling classes in China towards missionaries. (P. 946.)

Thanksgiving for the hearty welcome given to the C.M.S. Deputation in Australia. (P. 947.)

Prayer for the gathering of Sunday-school workers on December 3rd. (P. 949.)

Prayer for the new Bishop of Caledonia. (P. 949.)

Prayer that the new publication of the Society may help to keep members of the Society in touch with each other and with headquarters. (P. 951.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Oct. 18th, 1904.*—On the recommendation of the Ladies' Candidates Committee, Miss Margaret Jane Robertson and Miss Kate Knowles, M.B., were accepted as Missionaries of the Society.

On the recommendation of the Allahabad Corresponding Committee it was resolved to accept the transfer from the C.E.Z.M.S. of the services of Miss E. Ströelin as a Missionary of the Society.

A letter was read from the Ven. Archdeacon Hamlyn, tendering his resignation as a Missionary of the Society in view of his approaching consecration as Assistant-Bishop in Western Equatorial Africa. In accepting the resignation the Committee instructed that the Archdeacon be assured of their prayerful good wishes in entering upon his new duties after eight and a half years' service in the Western Equatorial Africa Mission.

The Secretaries reported the receipt of the news of the death of Miss K. C. Wright, of the United Provinces Mission, on September 21st. The following Minute was adopted:—

"The Committee have received with sincere regret the news of the great loss the Society has sustained in the death, at Simla on September 21st, 1904, of Miss Katherine C. Wright, a daughter of the late Rev. Henry Wright. Miss Wright had been a valued Missionary of the Society for eleven years, seven of which were spent in the Punjab at the Alexandra School, Amritsar, and the last four in the United Provinces, as Joint Principal with her sister of the Girls' High School at Agra. The Committee desire to convey to the members of Miss Wright's family the assurance of their deep sympathy with them in their bereavement."

The Secretaries also reported the death of the Rev. D. T. Barry, late Rector of Fishley, Acle. The following Minute was placed on record:—

"The Committee have heard with sorrow of the death of their old and valued friend and fellow-worker, the Rev. D. T. Barry. After a distinguished course at Dublin University, and having been in charge of two important parishes in the North of England, he was appointed an Association Secretary of the Society, and in 1875 went to South India as Secretary of the Society's Madras Corresponding Committee. He held similar posts in other parts of India, where he did a very useful work in the organization of the several offices. Since his return to England in 1880 he has also rendered most valuable service to the Society in a variety of literary labours. The Committee tender the expression of their sincere sympathy with Miss Barry and the family of their departed friend."

The death, on October 18th, of Mrs. Briggs, wife of Mr. J. H. Briggs, of the Ussagara Mission, was reported by the Secretaries. The Committee received the news with much regret, and instructed that an expression of their sincere sympathy be conveyed to the bereaved relatives.

An offer from Mr. James Monro to convey to the Society the Ranaghat Medical Mission from January 1st, 1906, was cordially accepted.

The Committee had interviews with the Rev. H. W. Eales (South India), Miss E. E. Martin (Turkish Arabia), the Rev. Jacob Thompson and Miss Leslie-Melville (Ceylon), on their return from the mission-field.

Mr. Eales spoke of his work in the Raghavapuram district of the Telugu Mission, with a Christian population of some two or three thousand living in a hundred villages. The educational work was hopeful; all castes mixed freely in the schools. But for the general oversight of the work a larger staff of workers was needed, the want of Indian pastors being specially felt.

Miss Martin gave an interesting account of her adventurous journey across the desert from Mosul to Aleppo (see *supra*, page 906), and referred briefly to her work in Mosul, which had many elements of hopefulness, expressing the earnest hope that the Society might soon be in a position to reinforce it with fresh workers.

Mr. Thompson referred to the work which he had carried on in Jaffna during the past four years. He spoke of the prominent position occupied in the north part of the island by missionary enterprise. He stated that Protestant workers connected with various Societies met once a month for consultation and prayer regarding their work. St. John's College, on his arrival, he found in ruins, and he described the character of the buildings which have been erected at a cost of Rs. 17,000, most of which had been raised on the spot, much being given by old boys connected with the College. The number of pupils is 500, who range from seven to twenty years of age; of this number 150 are Christians. The school is

taught by seventeen Native Christians, whom he described as men of decided Christian principles. The head mathematical master originally was an owner of a heathen temple, and in receipt of large revenues which he sacrificed as a Christian, and is now in receipt of a smaller salary than he might easily obtain if in Government employ.

Miss Leslie-Melville bore testimony to the excellent effect of the Home provided by Miss Denyer and Miss Earp for girls who were desirous of becoming Christians, and who ran the risk of being forced into Buddhist marriages: some seventeen girls are resident. She was able to bear witness to the earnest Christian lives of many of the girls who had in this Home received training. Miss Leslie-Melville expressed the wish that a similar Home for low-country girls might be provided.

Miss Wolfe, of the Fuh-Kien Mission, was also introduced to the Committee.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Egypt, Palestine, Persia, North and South India, Ceylon, Fuh-Kien, and Western China, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), October 25th.*—On the recommendation of the Secretariat Sub-Committee it was resolved to invite the Right Rev. Bishop Ingham to accept the vacant office of Clerical Secretary in the Home Organization Department, subject to the approval of the next Annual Meeting of the Society. Bishop Ingham was then received by the Committee, and addressed by the Chairman (Mr. Henry Morris), and having responded he was commended in prayer to the favour of Almighty God by the Rev. J. S. Flynn.

*Committee of Correspondence, November 1st.*—On the recommendation of the Ladies' Candidates Committee, Miss Kate Mary Richards was accepted as a Missionary of the Society.

An offer of service from Mr. Arthur Walter Goldsmith, B.A., M.B., B.Ch., B.A.O., Trinity College, Dublin, for work in the sphere of the Dublin University Fuh-Kien Mission was accepted. Dr. Goldsmith was introduced to the Committee and commended in prayer by the Rev. S. Bott.

On the recommendation of the Fuh-Kien Standing Sub-Committee, Miss A. K. Wolfe was accepted as a Missionary of the Society in local connexion.

The Committee accepted with much regret the resignations of Miss H. E. Finney, of the Ceylon Mission, and Miss A. K. Hamper, of the South China Mission.

The Secretaries reported that Bishop Ridley, late of Caledonia, having previous to his resignation transferred his allegiance from the Primacy of Canterbury to that of Canada, with the consent of the Archbishop of Canterbury and the late Archbishop of Rupert's Land, the name of the Rev. F. H. Du Vernet, B.D., Vicar of St. John's, Toronto Junction, had been submitted to the Archbishop of Montreal (the new Primate of Canada) for appointment to the vacant Diocese of Caledonia, and that the nomination had been accepted, the consecration being arranged for November 30th, 1904.

The Committee had interviews with the following Missionaries on their return from the mission-field:—Mr. and Mrs. H. F. Gane and Mr. F. D. Coleman, of the Yoruba Mission, and Dr. and Mrs. J. H. Cook and Miss S. R. Tanner, of the Uganda Mission.

Mr. Gane gave an account of his work at Oshogbo, where he had, for the second time, been in charge. He spoke of the distinct advance since his previous residence there in 1901. At that time, though there were considerable congregations, there were no known converts, whereas on arrival this time he had noticed many with their Bibles, Prayer-books, and hymn-books, and found a few baptized Christians. He gave an interesting account of the Sunday services and Sunday-schools, and also of the day-school, which had much encouraged him. The dispensary and out-station work were also described.

Mr. Coleman reported that his recent period of service had been divided amongst several districts. Lately he had taken work at Abeokuta, relieving Mr. Fry, and before that he had spent ten months in the Ijebu Ode Mission with Mr. Owen. On his last return to the field he was to have gone to Ilorin, with a view to a medical mission there, but no commencement of work there had been possible. He was much impressed with the need of meeting the advance

of Mohammedanism in the country, and said that even residents in the different towns could hardly realize what a hold Islam has upon the people until they see it suddenly manifested at the annual Moslem festival, when the number of people professing themselves Mohammedans is startling.

Dr. Cook gave a rapid review of the different sections of the medical mission work at Mengo. First, the dispensary, where a splendid opportunity is found for evangelizing, the attendances having reached a total of 90,000 in a year. Secondly, the work in the hospital wards, giving opportunity for more consecutive teaching to the in-patients. Thirdly, he referred to the itinerating work of the Medical Missionaries; and fourthly, he laid emphasis on the value of the work done in training native helpers. Already boys were trained to the level of good hospital dressers, and there is hope of still better work when the medical training can be added to the education proposed in the new Intermediate School. He expressed the hope that before long native workers would be available to take charge of local dispensaries, visited by a medical man. Speaking in general terms of the state of affairs in Uganda, he laid emphasis on the present time being one of much personal suffering to the people through the sleeping-sickness, of great openings into the surrounding countries, and of a grave moral crisis among the professing Christians. He believed that, as in former times, this critical period would lead to a time of rich blessing.

Miss Tanner told of the work in which she had been engaged in training women workers, and especially described the heroic work of a few Native Christian women who, with full knowledge of what they were doing, had undertaken to go to certain islands in the Lake where the sleeping-sickness is most prevalent, such a venture meaning, with great probability, their infection and death. Apparently the two first women to undertake the task had already become victims of the disease, but others had taken their places.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Palestine, Ceylon, China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, November 8th.*—The Estimates Committee presented a report of the estimated expenditure for the year 1905-06. They also presented a prospective statement for the year ending March 31st, 1905, which showed that a sum of £18,194 more than the amount of last year's ordinary receipts will be required to meet the estimated expenditure and to liquidate the adverse balance of 1903-04. In view of this prospective statement the Committee placed on record their recognition of the necessity of exercising the greatest care in the administration of the money entrusted to them, and would remind their friends in the country that they are relying on them to do their utmost to provide such funds as will enable them not only to continue but to extend the work committed to them, and by all means endeavour, by the blessing of God, to avoid the recurrence of a serious deficiency for the year ending March 31st, 1905.

Mr. G. S. Edey, of the Y.M.C.A. and S.V.M.U. of South India, was introduced and received by the Committee. He briefly alluded to the work in which he had been engaged in South India, which had consisted of holding Conventions for the deepening of spiritual life amongst native workers on the lines of Keswick teaching, and also of giving lectures and addresses to educated Indians in schools and colleges connected with the various Missions. At these meetings the audiences had varied from fifty to 500. He then proceeded to dwell upon various encouraging circumstances which had come to his notice during his journeys over almost the whole of India. These he summarized as follows:—the growth of native Missionary Societies planned and carried out by Indians, Missionaries having gone from Ceylon to South India, and from Tinnevely to the Telugu Mission; the commencement of a spiritual movement entirely by Indians—a movement which was growing, especially in the Tinnevely Mission; the awakening of the Native Church to a considerable measure of "self-consciousness," which has brought with it a spirit of not unkindly criticism of the various Missionary Societies, and which is leading to greater efforts for self-support and self-government; and, lastly, he dwelt with satisfaction upon the growing measure of union between the different churches labouring in India.

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## NOTES OF THE MONTH.

## ORDINATIONS.

*Uganda*.—On St. Matthew's Day (Sept. 21), at Ngogwe, by the Right Rev. Bishop Tucker, the Rev. Yoeri Nakumanyanga to Priests' Orders.

*Palestine*.—On Sunday, Oct. 16, at St. George's Collegiate Church, Jerusalem, by the Rt. Rev. Bishop Blyth, the Rev. S. C. Webb to Priests' Orders.

*Ceylon*.—On Sept. 25, at Colombo Cathedral, by the Rt. Rev. the Bishop of Colombo, the Rev. D. J. Perera to Priests' Orders.

*South China and Fuh-Kien*.—On Sunday, Sept. 25, at the Cathedral, Hong Kong, by the Rt. Rev. the Bishop of Victoria, the Revs. P. Jenkins and H. B. Ridler to Priests' Orders.

## DEPARTURES.

*Sierra Leone*.—Mr. E. F. Harrison left Liverpool for Sierra Leone on Oct. 29.

*Western Equatorial Africa*.—Dr. W. R. S. Miller and Mr. T. R. W. Lunt left Liverpool for Lagos and Gierku on Oct. 22.—The Revs. J. S. Owen and J. H. Linton, Mr. and Mrs. E. S. Dear, and Miss H. R. Hewitt, for Lagos, and Mr. J. N. Cheetham and Mr. P. D. Kirton (West Indian Agent), for Burutu and Brass, left Liverpool on Oct. 29.

*British East Africa*.—The Rev. D. A. L. Hooper left Dover for Mombasa on Nov. 4.—Mrs. D. A. L. Hooper left Genoa for Mombasa on Nov. 14.

*Uganda*.—Mr. W. G. S. Innes, Mrs. A. B. Fisher, and the Misses E. Hattersley, E. T. Hill, H. F. Holdgate, E. M. Piffin, F. K. Reed, and M. A. Taylor left Dover for Mombasa on Nov. 4.—The Rev. A. B. Fisher left Genoa for Mombasa on Nov. 14.

*Egypt*.—The Rev. and Mrs. W. H. T. Gairdner left London for Port Said on Oct. 21.

*Palestine*.—The Rev. J. T. Parfit and Miss A. N. Jarvis left Marseilles for Beyrout on Nov. 10.

*Persia*.—Dr. Elsie Taylor and Miss L. Buncher left London on Nov. 4.—Mr. S. H. Biddlecome left London on Nov. 11.

*Bengal*.—The Revs. C. B. Clarke, B. Grundy, and E. C. Smith left London for Calcutta on Oct. 22.—Mr. and Mrs. S. W. Donne left London on Nov. 4.—The Rev. and Mrs. P. H. Shaul left London for Calcutta on Nov. 5.

*United Provinces*.—The Rev. S. R. Morse left Marseilles for Lucknow on Nov. 11.

*Punjab and Sindh*.—The Rev. and Mrs. H. J. Hoare left Marseilles for Peshawar on Oct. 21.—The Rev. J. F. Snee and Mr. C. F. Hall left London on Nov. 4.—The Rev. D. S. Harper left London for Karachi on Nov. 18.

*South India*.—The Rev. T. Walker left Marseilles for Tinnevely on Oct. 30.

*Ceylon*.—Mrs. A. G. Fraser left London for Kandy on Nov. 4.

*Mid China*.—Miss M. Clark and Miss I. Hughes left Melbourne for Shanghai on Oct. 28.—Miss A. Davies left Southampton for Shanghai on Nov. 1.

*Japan*.—Miss M. Brownlow left Liverpool for Hakodate on Oct. 29.—Miss O. Julius for Tokyo, the Rev. and Mrs. G. C. Niven and Miss E. B. Boulton for Osaka, left Southampton on Nov. 1.

*North-West Canada*.—The Rev. E. W. Greenshield left Peterhead for Cumberland Sound on July 10.

## ARRIVALS.

*Sierra Leone*.—Mr. and Mrs. J. Denton left Sierra Leone on Nov. 6, and arrived at Liverpool on Nov. 18.

*Western Equatorial Africa*.—The Rt. Rev. Bishop Tugwell and Mr. F. D. Coleman left Lagos on Sept. 26, and arrived at Plymouth on Oct. 14.—Miss H. J. Duncum left Forcados on Oct. 1, and arrived at Plymouth on Oct. 19.—Mr. and Mrs. H. F. Gano left Lagos on Oct. 3, and arrived at Plymouth on Oct. 19.—Mr. A. E. Ball left Forcados on Oct. 8, and arrived at Plymouth on Nov. 5.

*Ussagara*.—The Rev. and Mrs. A. N. Wood left Dar-es-Salaam on Sept. 20, and arrived in London on Oct. 13.—Mr. and the late Mrs. J. H. Briggs left Dar-es-Salaam on Oct. 5, and Mr. Briggs arrived at Folkestone on Nov. 9.

*Uganda*.—The Rev. D. A. O'Connor left Mombasa on Oct. 7, and arrived at Newhaven on Oct. 25.

*Palestine*.—Dr. and Mrs. A. H. Griffith left Jaffa on Nov. 1, and arrived in London on Nov. 19.

*United Provinces*.—Mr. and Mrs. T. Law left Bombay on Oct. 15, and arrived in London on Oct. 30.

*Western India*.—Mr. and Mrs. G. H. Hodgson left Bombay on Oct. 15, and arrived in London on Nov. 19.

*South India*.—Mrs. W. C. Penn left Bombay on Oct. 15, and arrived in London on Oct. 30.

*Ceylon*.—Miss A. C. Goodchild left Colombo on Sept. 11, and arrived in England on Oct. 27.

*South China*.—Miss M. Johnstone left Hong Kong on June 22, and arrived in England on July 28.

#### BIRTHS.

*East Africa*.—On Oct. 25, at Redditch, to Mr. and Mrs. B. Laight, a son.

*Egypt*.—On Nov. 12, at Cairo, to the Rev. and Mrs. R. MacInnes, a daughter.

*Palestine*.—On Oct. 29, at Amberley, to the Rev. and Mrs. J. T. Parfit, a son.

*Bengal*.—On Oct. 12, to the Rev. and Mrs. J. F. Hewitt a daughter.—On Oct. 23, at Weybridge, to the Rev. and Mrs. F. Etheridge, a daughter.

*United Provinces*.—On Oct. 29, at Allahabad, to the Rev. and Mrs. W. E. S. Holland, a daughter.

*Central India*.—On Oct. 12, at Simla, to the Rev. and Mrs. W. Hodgkinson, a son.

*Punjab and Sindh*.—On Oct. 2, to the Rev. and Mrs. E. Rhodes, a son (Leslie Howard).

*Western China*.—On Aug. 3, to Mr. and Mrs. W. L. L. Knipe, a son.

#### MARRIAGES.

*Bengal*.—On Oct. 19, at St. John's Wood, Mr. S. W. Donne to Mrs. Lucy Graham Barker.—On Nov. 1, at Blackheath, S.E., the Rev. P. H. Shaul to Miss Minnie Hart.

#### DEATHS.

*United Provinces*.—On Nov. 21, at Allahabad, Muriel Ardill, wife of the Rev. W. E. S. Holland. (By telegram.)

*Fuh-Kien*.—On Oct. 28, at Fuh-chow, Agnes Elizabeth Maud, wife of the Rev. Dr. M. Mackenzie.

### PUBLICATION NOTICES.

The following new Publications have been issued since our last Notice :—

**Gifts that Cost.** A record of self-denial and sacrifice shown by some of the Contributions received by the Society in the early part of 1904 in connexion with the "Million-Shilling" and other Funds. *Free in small numbers.*

**The Evidential Value of Foreign Missions.** A paper read by the Bishop of Derry and Raphoe at the Liverpool Church Congress. *Free of charge.*

**The Imperial Aspect of Missions.** An address by Mrs. Ashley Carus-Wilson at the Anniversary of the Norfolk and Norwich C.M. Association. *Free in small numbers.*

**"Give Ye Them to Eat."** The Address to members of the Gleaners' Union for 1905, arranged for general use. Price 4d. per dozen, or 2s. 6d. per 100, post free.

**Glory to God: Peace on Earth.** A new Sunday-school Lesson (No. 25) for Christmas-tide. By the Rev. R. R. Resker. *Free to Sunday-school Teachers.*

Particulars of the new Christmas Book for Children, and other new and recent Books, &c, will be found in the Handbill inserted in this issue of the *C.M. Intelligencer*.

The Magazine Volumes for 1904, with the exception of the *C.M. Intelligencer*, will be ready by the middle of December, viz.:—

C.M. GLEANER. Cloth, 2s. 6d. Case for binding, 1s.

Do. Art Edition. Gilt top, 3s. 6d. net. Case for binding, 1s. 6d.

MERCY AND TRUTH. Cloth, 2s. 6d. Case for binding, 8d.

AWAKE! Cloth, 1s. 6d. Case for binding, 8d.

ROUND WORLD. Cloth, 1s. net. Case for binding, 8d.

The Church Missionary College Magazine (*The Islingtonian*) for 1904 will be ready by December 5th. Copies can be obtained from the Secretary at the College, Upper Street, Islington, N., or from the Publishing Department, C.M. House, Salisbury Square. Price 6d. net (by post 7d.).

A Christmas Carol, entitled **The Angels' Song**, words by the Rev. N. Malcolm (of Persia Mission), music from Sacred Songs and Solos, can be supplied by the Publishing Department for use as a Christmas carol. In pictorial card cover, price 4d. net, post free; 6 copies for 1s. 9d., post free; 12 copies, 3s. Words only, 2s. per 100.

All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E C.